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The American Friend

Old Series
Vol. XXIII. No. 1.

FIRST MONTH 6, 1916

New Series
Vol. IV. No. 1.

A New Year Greeting

By JAMES RAMAGE

May Faith be with thee thro' the year,
That realizes God is near,
That fills with peace and life and light,
That guides thee in the darkest night,
Whate'er thy circumstances be,
May steadying faith abide with thee!

May Hope be with thee thro' the year,
To smooth thy way and give thee cheer,
To sing to thee in cloudy day,
To pour on thee her gladdening ray,
However drear thy lot may be,
May heartening hope abide with thee!

May Love be with thee thro' the year,
A love that shall make duty dear,
That breathes in word and shines in deed
That's richer, grander far than creed,
That's quick to feel and do and see,
May strengthening love abide with thee!

May God be with thee thro' the year,
Thy hand to hold, thy path to clear,
To feed thee with the bread of life,
To crown with victory in the strife.
In this and in the world to be,
May God himself abide with thee!
—Christian Work and Evangelist.

THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting.

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year.

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

The New Year Comes

"The New Year comes with silent tread,
New hope, new joy, new light to spread,
It bringeth something new to each,
And lessons old 'twill newly teach.
It cometh, too, to take away
Old griefs and woes which fain would stay!
Oh, speed them, speed them, glad New Year!
Come, cast our bitter doubt and fear.
Speed in with silent, loving tread,
New hope, new joy, new light to spread."—Ex.

New Year's Greeting

THE AMERICAN FRIEND wishes a happy New Year to its constantly increasing circle of readers. It is a good time not only to make good resolutions, but to put them into effect in daily conduct throughout the year, remembering that he succeeds best who is best able to incorporate into his life the principles of Jesus Christ. May this year prove to be the very best year in your experience.

A Larger American Friend

At the annual meeting of Friends Publication Board at Richmond, Indiana, on December 28, it was decided that conditions warrant an increase in the size of THE AMERICAN FRIEND at an early date. The increase in special pages devoted to the interests of the various Boards and Yearly Meetings makes this decision almost necessary.

Beginning with the issue of February 3 THE AMERICAN FRIEND will contain twenty pages. This decision is particularly gratifying because it marks an increasing service which the paper is able to render to the church as a whole. We trust that interested Friends will pass this announcement along as an inducement to others to subscribe to the paper. The price will remain the same as heretofore, \$1.50 per year.

A greater AMERICAN FRIEND ought to mean greater activity on the part of the various departments of the church and ultimately a greater denomination.

Friends Foreign Mission Association

Most Friends in America know something of the work of Friends' Foreign Mission Association of Great Britain. In India and China, in Madagascar, Syria and Ceylon they have done splendid constructive work that has been, and is, a real world-service.

The attenders at the last Five Years' Meeting remember with pleasure the services of Dr. Henry T. Hodgkin, who is the Secretary of the Friends Foreign Mission Association of Great Britain, and many have rejoiced at the splendid uplift given by him to various departments of work during the more recent visits he has made to America.

The terrible war in Europe has brought peculiar burdens upon English Friends. With all others they are taxed upon the right hand and the left, but they also have undertaken notable enterprises of relief upon the Continent which are applauded by all and command our admiration.

As might readily be supposed, the financial situation cuts into the support of their regular work and their foreign missions are seriously suffering therefrom. The Association is now confronted with a deficit of \$25,000 for the current year.

It is believed that there are Friends in America who will gladly assist our English brethren in their distress. To these the situation makes a pressing appeal. The undersigned has been asked to receive subscriptions for this purpose. This he will rejoice in doing. He will acknowledge each amount received and will forward all to the Association's office in London.

JAMES WOOD,
Mt. Kisco, N. Y.

A Hebrew Legend

"You teach," said the Emperor Trajan to a famous rabbi, "that your God is everywhere, and boast that he resides among your nation. I should like to see him."

"God's presence is indeed everywhere," the rabbi replied; "but he cannot be seen, for no mortal eye can look upon his splendor."

The emperor had the obstinacy of power and persisted in his demand. "Well," answered the rabbi, "suppose we begin by endeavoring to gaze at one of his ambassadors."

Trajan assented, and the rabbi, leading him into the open air, for it was noon of the day, bade him raise his eyes to the sun, then shining down upon the world in his meridian of glory. The emperor made the attempt, but relinquished it. "I cannot," he replied, "the light dazzles me."

"If then," rejoined the triumphant rabbi, "thou art unable to endure the light of one of his creatures, how canst thou expect to behold the unclouded glory of the Creator?"—Watchword.

Shall we not all resolve to make this new year the best year of our lives, and the best for the Society of Friends?

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 1.

FIRST MONTH 6, 1916.

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Vol. IV. No. 1.

The Voice of the New Year

"I take special pleasure in commending the work of the Friends. Your Society has never been called to stand at a more important place in its history than where it now stands. The Church must hold to the program of Jesus or deny that Jesus is the Christ. There can be no middle ground on this. We have wasted much time and strength in petty discussions over doctrinal differences, when the acceptance or origin of them was of no value as to spiritual life. Now the time has come when the church must face the great living issue whether the teachings of Jesus are practical or not."

The above excerpt from a recent letter to the editor of THE AMERICAN FRIEND from a prominent churchman of another denomination, both in its tribute to the position held by Friends and in its estimate of the mission of the church, is typical of a conviction that is being voiced with increasing frequency in many quarters. Shall it not be accepted both as a challenge to the best in the Society of Friends during the year now beginning, and a call to a more positive and constructive effort to visualize in deeds the high professions which have made our history glorious? Who shall say that this new year is not the call of Jehovah to our branch of the church, to come out of its exclusiveness into the clearer light of leadership toward those higher spiritual realities, which are so insistently demanded in the crisis that is now upon the world?

To George Fox, watchful and expectant, there came a revelation of a new and satisfying truth that the risen Lord of glory, even Jesus Christ, could speak to his condition. Henceforth Christianity had a new meaning for the world, for the presence of the living Christ in daily life became a reality to the multitudes who believed. In this hour of the world's darkness, when whole nations are groping for the light, and when men everywhere are turning with questioning eyes to the teachings of Galilee, there is need again for the voice of impelling prophecy, proclaiming with insistent faith and assurance the seriousness and practical value of the precepts of our Lord, as an answer to every question that concerns the welfare of the race. If at a time like this, the church is to question the authority and practicability of the program of Jesus, then is there no hope for a troubled world. Civilization is bound to rise or fall, measured by the standards of Jesus of Nazareth.

It is the Christian faith, not diplomacy, that is the ultimate salvation of the nations. It is the religion of Jesus, not practical politics, nor big business, nor the dictum of the "four hundred," nor unionism that is the final answer to the deepest questionings of the social and industrial order. It is the Sermon on the Mount, not the enactments of the Douma, or the Reichstag, or Parliament, or Congress, that will mark the climax of regulations for human deportment. It is the program of the Son of God, expressed in terms of human comprehension, that must become the program of brotherhood and good will for the whole earth, and the church of Christ must lead the way to its complete acceptance. Civilization will fail in the end upon any other basis. There is need of a church that will proclaim without flinching the simple but absolute practicality of the teachings of our Lord.

Is our Quaker faith able to meet such a test as this? If it is, then have we indeed a message for this age and all ages, no less important and transforming than was the message of George Fox to his own and succeeding generations. If we fail at this point, then will we fail altogether, and it will be left to some other group with a more heroic faith than we have dared to claim, to lead the way to a more satisfactory understanding of the meaning of Christianity in its relation to human life and its problems. The church is headed the wrong way that yields its convictions to the judgment of materialistic philosophies and fixes its ideals by the standards of the world. The ultimate authority for all men is the truth of Jehovah as revealed in the Son and transmitted to them through the Word and the revelations of the Spirit of God. Upon this foundation should Quakerism build, and all the kingdoms of darkness cannot prevail against it.

But if Quakerism is to be potential for greater service, it must do more than revise the discipline, or adopt resolutions, or speak sermons, or repeat prayers. It must do more, and we say it reverently, than preach sound doctrine, or hold its meetings with punctuality, or maintain its testimony with historic exactness. Creeds are good instruments by which to mark the division of the denominational sheep from the goats, but they are of little value to

the man who is floundering and wants a light that will satisfy his soul. If the Society of Friends is to minister effectively to this day and generation, it must get beyond forms and ceremonies and historical observances, and come into the active experience of that abundant life, that not only takes "away the occasion of all wars," but finds therein the curative of all human ills.

There are many of other denominational faiths who believe that the Society of Friends has come to the kingdom for such a time as this. It is not a time when we can emphasize our differences, be they great or small, real or imaginary. Civilization is tarrying, waiting for a vital, meaningful, satisfying interpretation of the message of the gospel in its application to daily human life, to all humanitarian problems. It is looking for a people that dares to live the gospel and that thereby can induce the nations to practise its precepts. Its only hope is in being convinced that the principles of

Jesus are practical and not idealistic.

Perhaps the Society of Friends alone cannot work this mighty transformation for the world. But each member of the church can do his part in living out what he professes, and the membership together can resolve to practice in a spirit of fraternity and good will the ideals that have become historic and almost proverbial. And the heaven is bound to work. It is the life of the yeast that counts. But a mighty truth is contagious and spreads with the rapidity of the whirlwind, if it can only find avenues of publicity. The course before us as a religious body is not wholly optional, for the obligation of an extended public service is too positive to be ignored. This new year can become a wonderful year for the Society of Friends and for the advancement of the kingdom of God through our ministrations, if we are only ready to make it such.

The Parting of the Ways

By FRANCIS C. ANSCOMBE.

Israel possessed a peculiar religious genius. As a nation she was able to make a distinct contribution to civilization. She was the first to develop a monotheistic religion; she formulated a moral code that holds good to this day; she conceived of a socialistic basis of society that has been considered ideal. For centuries she pursued her independent way, she was content to be singular; she did not desire a foremost place among the nations. She had a wonderful mission. She was the missionary to the nations. She was the world's evangelist. She was a commonwealth led by men who were seers, men who put conscience and equity before politics, men whose sole aim was to develop the national conscience and purify civic life.

In an evil moment Israel grew tired of her mission, she wearied of her singularity. She saw neighboring nations pursuing an aggressive policy, obtaining "a place in the sun" and extending their boundaries. Short-sighted politicians waited on the Chief Executive and stated the popular desire: "Give us a king to fight our battles for us, so that we may be like all the other nations." The theocratic commonwealth thus gave place to a monarchy. From this time on Israel adopted an aggressive policy, she became a military nation, and her kings were her commanders-in-chief. It proved a tragedy. The first monarch was a dismal failure, the second was called "a man of blood," the third so ruthlessly taxed and oppressed the nation with forced labor for his palaces and temples that at his death a revolution occurred which permanently tore the nation in two. The northern portion, Israel, lasted two hundred and forty-five years. During this period there were twenty kings, representing

nine different dynasties. Of these seven were assassinated, one burned his palace over his head after he had been king one week, two were slain in battle, one met with accidental death and one was carried away captive. Four were murdered in forty years, and during two centuries nine stained the crown with blood. The chronicler says that every one of them "did that which was evil in the sight of the Lord and caused Israel to sin." The period was one of revolution, assassination, usurpation and corruption.

Conditions were not much better in the southern division, Judah. The kingdom survived three hundred and forty-five years. There were nineteen monarchs, of one dynasty. Of these five were assassinated, three (or four) were deported, one was slain in battle and one became a leper. Of the nineteen it is said of only four that they "did that which was right in the sight of the Lord." Thus, of the forty-two Hebrew kings, thirty-seven were men whose conduct and character were opposed to the true national development. Her greatest monarch, David, is remembered, not as a soldier king, but as a psalmist. The popular movement "to be like all the other nations" was an error. It resulted in national destruction. As a military power Israel was nothing; as an empire builder she proved a failure. She flung away an unparalleled opportunity to be the ethical teacher of the world for a brief career as a miserable monarchy. Her kings were mere puppets, they exhausted the national resources, they perverted the national faith and they drenched the nation with blood.

The real representatives of the Hebrews were her prophets. These men were the salt of the earth.

They embodied the national conscience, they preserved in some degree the national faith and ideals, they made permanent contributions to the world's ethics. Had Israel grasped the tremendous truth that her national mission was to produce prophets, psalmists and seers and to have evangelized the earth, who can estimate how vastly different the history of humanity might have been? The Kingdom of Heaven might have been established on earth a thousand years ago! Had Israel given her strength to the breeding of men like Moses, Samuel, Elijah, Amos, Hosea, Isaiah, Micah, Jeremiah, Ezekiel, John Baptist and Paul, who can calculate what the condition of western Asia would have been today? Israel had, as stated at the head of this paper, a distinctive religious genius. She was the logical teacher and evangelist of the nations. The writer of the book of Jonah grasped the fact that it was Israel's mission to convert the heathen. What if Israel had produced a thousand such men and a thousand psalmists and a thousand men like Paul?

The teachings and writings of the Hebrew prophets will endure throughout the ages; her kings are forgotten dust. The twenty-third psalm is universal property, the Davidic Empire is obliterated. It is ever thus. Rome's jurisprudence is observed in every civilized land; the Empire of Caesar is but a memory. The art of Greece is still our standard of beauty; Alexander's empire has gone the way of all the vast world powers. Only that which is spiritual is eternal. The Hebrew literature still survives; it will never perish. The Hebrew faith still lives; it can never be destroyed. These are the spiritual riches of Israel. When she came to the parting of the ways she failed to see realities; she missed her calling, she abandoned her mission. She perished, and the world has been poorer ever since.

It seems to the writer that the United States has, like Israel, come to the parting of the ways. Up to the present time we have been singular, our national policy and our national ideals have been unique. We call this continent the "New World." The United States has already made unique contributions to the world's civilization. It has shown that kings are encumbrances to modern life, that a titled nobility, a landed aristocracy and a state church are anachronisms. It has shaken itself free from caste, and has given the poor boy a fair opportunity to develop his personality. We have written such words as "democracy," "republic," "federal government" and "states' rights" into the world's dictionaries. We have had no great standing army, no colossal navy, no aggressive foreign policy. We have insisted on the policy of minding our own business. We have grown great and rich and strong, largely because we have concentrated our energies upon production and the development of our vast natural resources. Our country has been an asylum for the oppressed and has afforded a new opportunity for the unfortunate. The United States is showing Europe how men of different races may dwell together in untiy; it is showing how nearly fifty self-governing states

may exist side by side with common interests and common ideals; it is showing how inland states may have the right to use the harbors of coastal states without discriminatory tariffs; it is showing how it can exist side by side with a neighboring nation without fortress, gunboat or sentry along a three-thousand-mile frontier; it is showing how a government of and for and by the people may be worked out; it is showing how liberty and fraternity and equality lead to prosperity; it is showing how a great nation can deal courteously and patiently with a weak, misguided neighboring people; it is showing in the millions of letters written by its immigrants to their relatives in their homelands how modern ideas and modern methods are to be introduced into old civilizations; it has taught England how to deal equitably with her colonies; it is silently, gradually, yet unmistakably, by its influence and example, making over the thought and life of the whole world. Is not this a wonderful mission? The United States is commissioned to teach civics to the nations. So far the task has been well done, but have we come to the parting of the ways? Have we become blind to our calling? Many would today tell us that we must "be like all the other nations," that we must carry a "big stick" and be prepared to strike hard. Have we not sufficient spiritual vision to discern what Israel failed to see? As we look at the other nations today, do we not say without any spirit of Pharisaism that we thank God that we are not like other nations?

The world is still waiting for some nation, big enough, brave enough, to fearlessly abandon the old way and cleave to the new. We have still much to teach Europe; we can save Europe if we will. If, however, we must "be like all the other nations" and put our trust in battleships and big battalions we shall be renouncing our true vocation. We have a wonderful opportunity. We have shown Europe a new way in national affairs; shall we not go one step farther and give the whole world an example in international relationships? May we not err now that we are at the parting of the ways.

Richmond, Indiana.

How Shall We Meet Our Crisis?

By CLARA E. BIRDSALL.

On a certain Sunday afternoon the writer perused some eight or ten periodicals, all shrieking for Preparedness, from the extravagant prognostications of Cleveland Moffett in McClure's to the fire-eating utterances of Col. Roosevelt in the Metropolitan. I finally took up The Literary Digest, which to my intense satisfaction quoted at length from THE AMERICAN FRIEND as to the ethics of the whole situation, striking the first calm, sustained note of the entire lot.

There is no denying the fact that the press has been captured by the preparedness exponents; that certain classes of "business men" favor the scheme; that the name itself of preparedness has a popular ring about it; that a large number of non-combat-

ants who never take part in any controversy on modern questions, are frankly puzzled as to the attitude they should take on the matter. And if we who DO know very positively our attitude, say nothing and do nothing, the whole unethical scheme will go through by default.

The claim is made over and over again that any one who opposes a large military increase, who pleads for quiet, sane thinking, for the "real preparedness" of a national and international policy of arbitration, and an International League of Peace as against war—such people are termed zealots, fanatics, "mollycoddles," cowards! When real arguments are lacking, ridicule takes their place. The users of such terms involuntarily describe themselves, for "As a man thinketh, so is he."

But the peace party or anti-war people must bestir themselves if they would escape the fate of Germany and Europe. Prof. Bierwirth of Harvard recently stated he was in Germany at the beginning of the rise of the "war party." Small at first and feeble, it increased in energy. The anti-war party sought to restrain its activities. Psychologically, Prof. Bierwirth stated, Germany went through the same processes we are now passing through. Fear of the other nations was argued, distrust of their attitude, the spirit of "patriotism" was called upon, when presto! the thing was done. They have what they feared, and some say, sought, a gigantic war.

How marvelous are the minds of men! A military system of protection in Europe, consisting of fortresses, big guns, bristling bayonets, with their natural accompaniments of fear, distrust, suspicions, high tension, would seem to prove the utter inadequacy of such provisions for safety. Yet by some marvelous sleight of hand (or mind) all this is taken to prove exactly the opposite, and to argue that we, a western nation, with totally different surroundings, influences, ideas and ideals, should instantly follow Europe's lead and arm to the teeth. God grant we may not follow their lead in the result!

Now note the interesting divergence of views, and the mental processes of the two types of mind. The preparedness people, alarmed (are they the real cowards?), jump at once to the conclusion that this chaos, this "neurosis of war," is to continue and is to be the world's portion forever and forever, and no visions of a time when war is impossible, stirs the agitated depths of their minds. The anti-war people (the truly courageous) see beyond the present cataclysm, and think, pray, work and act toward a constructive policy for the world. To turn off the leaky faucet is not enough, but the whole system must be carefully gone over and replaced with a more workable, modern one.

The next few months may decide the controversy, and this is my reason for writing this article. Congress will be besieged by the more energetic on both sides. It may be that no one of the several bills for military increase will go through. The

Preparedness people say frankly, "We must act now (hastily), before the present high tide of patriotism (furore) subsides." The anti-war people say, "Let us wait and glean the lessons from the present war, before we make such a radical change in our National policy." Dozens of Preparedness societies have sprung up everywhere, sponsored (and this seems to me significant) by the elite of society, by men well known in financial and military circles. These are able to unite on at least one principle, immediate action. Dozens of Peace societies have also sprung up, of various complexions, sponsored and officered by a different type of people entirely, humanitarians, social workers, "human engineers," as they have been termed. These societies seem unable to unite, because, alas! unable to agree on a specific program.

It will be seen this constitutes a grave menace in the present crisis. It is not that everybody in the United States agrees that we need an elaborate system of Preparedness, but that we do not concentrate our forces. What, then, can we do practically? First, it seems to me the various peace societies should lay aside their various names and unite in one powerful Anti-war Party. We should arise from our lethargy and act, talk, write, use our influence against the childishness of the press in ridiculing, reviling, scoffing at peace attempts, demanding news, but not adulterated news. We should make ourselves felt, proving to the doubting Thomases that we are courageous enough to fight for a better world-order, against our real enemies, ridicule, greed, inertia, materialism.

Every generation has its crisis. How shall we meet ours?

How Compulsory Military Training for Boys Works in Australia and New Zealand.

(Note—The following circular letter will be of interest to readers of THE AMERICAN FRIEND generally, since efforts are being made in many different parts of the country to introduce military training into the public schools.)

San Jose, Cal., XII: 10: 15.

To Educators of California:

Dear Friends: The writer, in this letter, not only calls on recent personal observations in the Antipodes but is also indebted to the publications of the New Zealand Freedom League, and the Australian Freedom League, "Conscription in New Zealand and Australia," "The Repeal," etc.

The compulsory military training of lads of fourteen years old and upward in Australia, and sixteen years old and upward in New Zealand, has been so thoroughly exploited in some quarters than an investigation into the practical operation of such a system, or its dangers, is justifiable at the present time.

Compulsory military training is claimed by some of its advocates to be different from conscription, but in practical operation it proves to be the same. The Defense Act of New Zealand of 1909 was made possible by the agitation of the National Defense

League and by influences originating in England. The visit of the United States fleet to Australia resulted in a great wave of military enthusiasm spreading over that land, and one of the developments connected therewith was the demand to arm. The result of a combination of circumstances, seized by the militarists to their own aggrandizement "without any direct reference to the will of the people," and backed at first by some well-meaning educators, was that the men of those countries put their defenseless boys under military discipline to which the voters would not themselves pretend to submit.

Figures supplied by Arthur Watts, organizer of the Australian Freedom League, revealed extraordinary conditions. Even registrations were difficult to get. He shows that in Australia in 1914, despite the fact that the military officers had power to register boys without their parents' consent, the number liable to prosecution for non-registration at the end of the registration period was 7,324.

Official figures quoted in the "Melbourne Age of 31st of May, 1911," disclosed that to that date the total average of attendance for Australia at the statutory parade drills was 59,562 out of the total strength of 88,859 Senior cadets (18 years old and under) stated by the military authorities to be in actual training. The percentage of absentees from drill ranged from about 31 to 52 per cent. The "Age" adds: "It is plain that large numbers of cadets are shirking their legal obligations."

There have been very many prosecutions of boys under the system which in both countries is known as the Defense Acts. Non-attendance at drill from almost whatever cause necessarily constitutes a basis for prosecution. In the city of Auckland, New Zealand, of about 80,000 population, during the twelve months ending at an early date last year, there were, not counting withdrawn cases, a record of 770 prosecutions. There are reported, for instance, as many as 50 defense prosecutions in the police court of the little city of Invercargill, N. Z., at one time.

The administration of prosecutions has been very severe in many cases. The Act in both countries provided alternative service and assumed relief for members of denominations opposed to military service, but no relief for the many others who resisted drill because of religious or other conscientious principles. Here are a very few sample prosecutions reported:

Sydney Crossland, a Quaker lad, was, on account of religious scruples, sentenced to fifty days detention in Victoria Barracks, Sydney being released before half the time had expired. The Minister for Defense is reported as saying that immediate action would be taken to punish the "unruly" cadet. He was visited in a cell by a member of the Freedom League.

"Victor Yeo, a lad of fourteen, was, on August 25, 1913, sentenced to one month in Broken Hill Jail. His release was ordered after serving twenty days,

but he served the full term, including another imprisonment of twelve days." A good deal of this time he was on bread and water diet, and for ten days of his second imprisonment he was locked up in a cell for twenty-two out of twenty-four hours.

"J. and W. Size made a statutory declaration that in September, 1913," when in detention in Ft. Largs, they were placed on bread and water diet in a cell with a stone floor. One night nine lads were in the cell, which was about 12 by 9 feet. They had only one blanket each—it was in early spring in that country—contrary to the regulations which provide for three blankets. On a second occasion John Size was kept in solitary confinement for ten days continuously.

"Arthur E. Ettridge was prosecuted in Adelaide in September, 1913," for failing to render personal service. His mother and a physician, Dr. D. W. Ray, gave evidence that the lad had been too ill to work. In spite of this the officer pressed the case, demanding ten shillings cost, which was refused.

"On the 21st of December, 1913, W. Bennett, of Dulwich Hill, N. S. W., was for the second time charged with preventing his son from drilling." He stated to the court: "I have conscientious objections to my boy being compelled against his will to become a soldier." He was fined twice. He had already been in jail for refusing to pay a fine in connection with the same matter.

The writer, when in Australia, met with equivalent cases. Australia seems to have become anything but a free country since it established juvenile military drill. These conditions are not, as far as I can learn, indicated in government reports or mentioned in circulars for intending immigrants.

John F. Hills, M. A., a well-known educator of Australia, has recently stated that in times of peace military imprisonment was inflicted on "over 4,000 Australian boys and youths."

The effect of military drill has been bad. The schoolmaster aims to make the child think for himself, which is exactly the reverse of the work of the drill-master. Dr. Howse, F. R. C. S., V. C. (gained in South Africa), of Orange, N. S. W., says that the present system of drilling boys is distinctly injurious to boys of nervous temperament. It creates indigestion, and distinct physical injury has resulted. He denies the physical benefit of military drill in view of the number of such cases, and states that twenty years of age is early enough to begin training. Thus the "Age, Feb. 18, 1914," when citing some of the hardships connected with the training camps tells of how a medical examination revealed numerous cases of acute dilation of the heart, etc.

The New Zealand Freedom League in its first annual report, 1914, when discussing the prosecutions in police courts which were found necessary in connection with the enforcement of military drill, says: "There are many instances of ludicrous absurdity, many of shameful injustice, and altogether one is impressed with the fact that boys from fourteen years upwards are compelled to mix with the

worst characters off our streets, to hear of filth and crime from which they should be protected, simply because they object to be brutalized by the agents of war or because they happen to have been absent from parade." There has also been much testimony to the moral damage done to lads in detention barracks and jails and also to those who willingly participate in the drill.

Those who are opposed to drill from conscientious or other reasons, are often called "liars," "unpatriotic," "traitors," etc., and it is insisted that they do not know whereof they speak. Claims as to the presumed success of military discipline do not seem to be justified by facts. Colonel Heard, when explaining to a committee his difficulties connected with the Act, is reported to have said: "We are placed in a humiliating position; we are open to all kinds of insults; to all kinds of insubordination; and we are perfectly helpless."

An oath is demanded of the boys, which, in New Zealand, is as follows:

"I,, do sincerely promise and swear that I will be faithful and bear true allegiance to our Sovereign Lord, the King, his heirs and successors, and that I will faithfully serve in the New Zealand military forces, according to my liability under the Defense Act at present in force, and that I will observe and obey all orders of his Majesty, his heirs and successors, and of the generals and officers set over me until I shall be lawfully discharged. So help me God."

This oath, we are told, was often forced by threats of fine and imprisonment on boys who were drilling and on those whose parents refused to consent to their boys binding themselves to so drastic a surrender of their consciences into the keeping of the military authorities. We may easily conceive of the attitude created in the minds of thousands of lads at a most impressionable age, toward governmental authority, when many are thus compelled to take oaths and others are placed in a position of disobedience to parental control.

"The Lyttleton Times of the 17th of June, 1912," when speaking of the scruples thus invaded, declares that the objections of parents to their children assuming solemn obligations in this airy fashion should be respected. But the hard facts indicate that after once surrendering to military influences it seems almost impossible to secure religious or civil freedom. They have gone.

"Before New Zealand came under the iron heel of militarism the only person who could inflict a fine upon any one was a magistrate. But today a military officer can impose fines on the boys under his care at his own sweet will, and, what is far more serious, can cause that fine to be collected by a policeman out of the lad's wages" (if he works for wages).

From what the writer can learn, the Military and Naval Board in both countries has acquired an undesirable influence and power over the teachers of state and private schools.

The general unpopularity of these conditions in Australia is proved by the fact that, according to the carefully collected reports of the Australian Freedom League, in two and one-half years up to the last day of 1913, there were 22,143 prosecutions of young people from fourteen and upward. There have been additional prosecutions since then. This was in a population of 4,500,000 persons, or about twice the number then in the State of California. Some church people, and labor unions whose working lads are affected very much by such laws, have been bitterly opposed to military drills. The Amalgamated Society of Engineers of New Zealand, when speaking of the Defense Act, appealed "to all thoughtful citizens to do their utmost to stem this drift into barbarism."

Any efforts to establish military drill in the schools of a democracy carry with them tendencies that are in direct opposition to the moral and political ideals that these schools are primarily intended to develop.

Military instruction of boys is not a valuable moral factor, but in practical operation is apparently the reverse. It does not tend to improve the national health, or seem to foster the sort of discipline that is wanted. The most satisfactory discipline for boys is that which in many excellent schools is obtained without the temptations and moral damage of military associations. The training of children in military ideals, however well intended, is a retrograding step. It tends to lure them from gainful pursuits toward illusive militarism. The burden eventually falls heaviest on the poor. It strikes at civil freedom and in practice leads to compulsory tyranny. A well-known clergyman of New Zealand has said of it, "It represents paganism in excelsis." To maintain this system a propaganda of jingoism and international fears has to be promoted in the community. Even Germany has not taught her boys how to kill. Shall we out-Prussia Prussia?

If you give the military or naval advocates an inch they will take an ell. You never know how far they will lead you. Militarism is the same the world over—first ingratiating, next seductive, then remorseless. Do we want it? Do we want even the thin edge of militarism introduced into our public schools.

Respectfully,

WM. C. ALLEN.

The Old and the New

The year is closed, the record made,
The last deed done, the last word said;
The memory alone remains
Of all its joys, its griefs, its gains;
And now, with purpose full and clear,
We turn to meet another year.

I will make it a year of faith and prayer,
A year of high endeavor;
I will crowd it with deeds both brave and fair,
I will act the hero ever.
I will travel God's path at God's own rate;
I will welcome both gain and loss;
Nor will I rebel when heaven's gate
Looks tragically like a cross.

—Herald and Presbyter.

Marriage a Type
(Christmas Thoughts)
By LUKE WOODARD.

"Thy maker is thy husband."

"Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church not having spot or wrinkle or any such thing, but that it should be holy and without blemish."—Eph. 5:25-27.

While the church collectively is the bride of Christ, the type may have an individual application.

Marriage implies union, oneness. He that seeks a bride is not seeking a servant, not her possessions, but herself. And on her part she desires not simply his, but him. She is not grieved at having to forsake all, even her own name. She is gladdened with the thought of what she will acquire, his name, his possessions, and above all, himself, his companionship, his love, his care.

Christ loved the church, his bride. Human lovers often take long and expensive journeys to obtain a bride. The Divine Lover came all the way from heaven to earth. To win His bride He left the bosom of the Father to be a feeble infant lying on the bosom of an earthly mother. He found His chosen deep in debt and paid it all; under sentence of death He died for her; a lost creature clothed in rags, He took of His own royal robes to clothe her; to win her He shed His tears; to wash her, He shed His blood; finding her in poverty, He endowed her with His riches, and made her the joint heir to His Father's Kingdom. Nor was His the love only of yesterday, older than the hoary hills it antedates the birth of creation. Nor is it the love merely of today.

"He loved us from the first of time,
He loves us to the last."

Fountain City, Ind.

Annual Report of Esther A. Balderston.

Much has been written and said about the slowness of the Orient, but in my opinion one thing goes faster in Japan than in any other place I have been in, and that is Time. It seems impossible that it is a year since I was reporting to you how well a newcomer is received here, and how amusing are first struggles with the language.

All the past year has, of course, been spent largely on the same work, going to Language School every afternoon and studying part of the morning at home. There were, however, two very pleasant intermissions in actual study, the first when Alice Lewis went home in Sixth month just at the time that Language School closed, and I took her teaching for two weeks. If anyone thinks it is hard work to teach in a Mission school, my two weeks' experience does not bear out the idea, for it seemed to me like great fun!

The second intermission was the summer at Karuizawa, where, by the advice of my "elders and betters," I did no studying whatsoever. This does not mean that I was entirely free from contact with

the language, though, for many letters from the school girls proved very puzzling and taxed my small supply of Japanese to the limit to decipher.

In contrast to this feeling of how little I could understand, imagine the sensation of having a cousin arrive, fresh from America, who thinks, if only for a few days, that her predecessor by a year can understand and say anything! She becomes more disillusioned on that point every day and will soon perceive almost as well as the Language School teachers, how little second year students know. For the language takes a long time to learn and work at school this year seems almost the same as last.

But there are plenty of other things to make the years different. One is the six Sunday Schools which are under my care now. Thanks to Alice Gifford's good management, everything was running smoothly when they came into my hands, and I enjoy trying to help the teachers, who are all girls from our school, in a Normal class, and visiting one school each First day.

I wish you could see these children off the street, 20 or 30 of them, all sitting most properly around the floor of the Japanese home loaned to us, listening raptly to the teacher's story, with just an occasional little burst of mischief, or shift of their snappy black eyes to look at the queer foreign teacher who is visiting today. Some are pretty dirty, and some look as if heredity had handicapped their little lives at the start, but some are bright and quick as you could wish, and after all, they are every one lambs of His Fold.

In connection with the Sunday Schools, we have started having a Bible woman, Suzu Shigezane, to visit in the homes of the children as she can find openings, and to hold Bible classes for their parents and other meetings for the children. She is still in training school, so gives only part time to the work, which is necessarily small at first. This woman is under my care, although I feel I have not the knowledge and experience needed to encourage her in her efforts.

The Bible class I taught last year still continues, and is a great help to me as is also a class in the Meeting Sunday School on First day mornings. These things, together with the oversight of three Post Graduate helpers and a little committee work, serve to fill up my time pretty well and keep me very happy.

My feeling toward the work after one year is something like this. I begin to see more and more the tremendousness of the work and the task, and to feel my utter unfitness for to do anything, but still have a great desire that if our Master can use me in any way, I may not fail Him.

In our great experiences we understand each other. In our deeper joys and sorrows we are one. In our elemental passions, in our hopes and fears, our social distinctions crumble in the dust.—G. H. Morrison.

WITH THE CHILDREN.

THE CHILDREN'S SONG.

Father in heaven, who lovest all,
Oh, help thy children when they call,
That they may build from age to age
An undefiled heritage.

Teach us to rule ourselves always,
Controlled and cleanly night and day,
That we may bring, if need arise,
No maimed or worthless sacrifice.

Teach us to look, in all our ends,
On thee for judge, and not our friends,
That we with thee may walk uncowed
By fear or favor of the crowd.

Teach us the strength that can not seek
By deed or thought to hurt the weak,
That under thee we may possess
Man's strength to comfort man's distress.

Teach us delight in simple things,
And mirth that has no bitter springs;
Forgiveness free of evil done,
And love to all men 'neath the sun.
—Rudyard Kipling.

Not So Fast

"O, mamma," cried Blanche, "I heard such a tale about Edith! I did not think she could be so naughty. One—"

"My dear," said her mother, "before you tell it, we will see if your story will pass three sieves."

"What does that mean, mamma?"

"I will explain. In the first place, let me ask you about your story; is it true?"

"I suppose so. I heard it from Grace White, and she is a great friend of Edith's."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it to be true, is it kind?"

"I did not mean to be unkind, but I am afraid it was."

"And is it necessary?"

"No, of course, mamma; there was no need for mentioning it at all."

"Always ask these three questions first when you are tempted to tell something about others."—Exchange.

A Straight Line.

Robbie was working away at his drawing lesson. Presently the teacher came around to see what progress he was making.

"Look here, Robbie," she said. "That line isn't straight."

"No, it isn't quite straight, I know," answered Robbie, "but I can fix that up later."

"A straight line never needs straightening," said the teacher quietly, as she turned away to look at the work of another scholar.

That simple remark which the teacher made set Robbie to thinking. "A straight line never needs straightening." How much better, then, to make the line straight rather than to draw a crooked line, which would have to be straightened afterward.

Besides, a line that has been partly rubbed out and then made straight never looks quite so well as a line which is drawn perfectly true and straight the first time. So Robbie made up his mind that hereafter he would try to draw the straight lines straight the first time.

A thing that has been done right does not need to be done over again. When we speak the truth we do not have to stop and correct what we have said. Let us try to do and say things in the right way the first time, and we shall find that life is easier, and we shall make far better progress than when we do or say the wrong thing first. Let us always remember that a "straight line never needs straightening."—Apples of Gold.

"Well, Why Don't You?"

By DOVE SATTERFIELD

Deacon Weaver and his grandson had just returned from Sunday School. The good deacon established himself in an armchair on the porch and his grandson sat down on the steps and opened his Sunday School paper, but he did not read; he sat looking straight in front of him. Suddenly he got up, and going to his grandfather's chair leaned against his shoulder.

"Grandpa," he said, "why don't you do it?"

"Do what?" asked grandpa, in surprise.

"Do your best," answered the child.

"What do you mean, William?" asked his grandfather still unenlightened.

"Well," said William, "every Sunday since I've been here this summer, I've gone to Sunday School with you, and every Sunday when you open Sunday School with prayer you tell the Lord we've made many mistakes; we've not lived up to our opportunities and privileges; we've left undone many things we ought to have done, and done many things we ought not; and we've not done for Him what we ought."

"And, Grandpa, why don't you? I've tried ever since I heard you pray that the first Sunday after I came, for I felt ashamed of what God would think of us; and I thought, 'Grandpa won't have to say those things about us next Sunday,' but you did, and every Sunday it's been the same thing. And, Grandpa, if you don't do the best you can, well, why don't you?"

The old man looked into the childish troubled face and realized that not only this summer, but for many years, he had been telling the Lord what had made his small grandson, in sorrow and shame, resolve that he would do the things he should and not do the things he should not. Was it only a set phrase he had fallen into the habit of using, or had he really been conscious of living too indifferently? He thought a moment and decided the latter.

"Well, my boy," he said, "cheer up and go back to your Sunday School paper. Grandpa has resolved, as you did that first Sunday, to so perform his duties that he can tell God something better next Sunday."—Advocate.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA
Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HIATT, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

CONCERNING THIS PAGE.

The American Friends Board of Foreign Missions has long felt the need of some channel through which to communicate regularly with Friends and others in North America who are interested in our work abroad. This department is started for the purpose of supplying such a channel. While it is physically impossible for the secretaries of the Board or for our missionaries on furlough to visit more than a small proportion of all the local meetings during the course of a year, 'The American Friend' can each week enter every home in every Friends Meeting. The Mission Board, therefore, will, through this page, hope to speak each week to the thousands of Friends who read 'The American Friend.' We propose to print here the latest news from our foreign fields and to give occasional statements concerning the work of the Board and the needs and opportunities which it is facing. Further, we hope frequently to describe methods and lines of work which have been used effectively among the meetings in this country for increasing missionary interest.

GENERAL SECRETARY STARTS FOR WEST INDIES.

Charles E. Tebbetts, General Secretary of the American Friends Board of Foreign Missions, with his family sailed from New York on December 30th for Santiago, Cuba. After spending two weeks visiting our mission stations in Cuba and after a similar visit to stations in Jamaica, they will proceed to Panama where Charles Tebbetts is one of the delegates to the Congress on Christian Work in Latin America, to be held February 10th to 20th. This Congress will be of similar character and importance to the great missionary conference at Edinburgh in 1910. All missionary boards or societies working in South or Central America, Mexico, or the Spanish-speaking West Indies will be represented by their ablest workers and secretaries. We as Friends are especially interested because of the work of the American Friends Board in Mexico and in Cuba and the work of California Friends in Central America.

After leaving Panama, Charles Tebbetts' family will return to Florida,

while he expects to attend a conference upon mission work in Cuba at Havana, and to be present at a similar conference on Mexico to be held in Mexico City early in March. He hopes that it may be possible to visit our mission stations in Mexico before finally returning to Richmond about the first of April.

Frequent letters from Charles Tebbetts and other members of the party will appear in these columns, enabling Friends to follow them on their journey and to share the impressions which they gain from their visits to our missions and from the conferences at Panama, Havana and Mexico City.

THE STORY OF NICOLASA DOURINGUEZ.

By LENA A. HADLEY.

One of the most able and most inspiring of our native workers here in Puerto Padre is a woman who was converted a year ago in Raymond Holding's meetings.

When she came to us, she was addicted to the smoking habit, as is the case with so many women here. She has always been rather sickly and at the time of her conversion, had just passed through a severe illness. In accordance with the teachings of the Roman Catholic church, she had made vows that she would do certain penances if health were restored. Nothing had resulted from these and she was discouraged. She felt that she might offend God if she did not continue to keep her vows, yet saw no reason in them. She was very unhappy and dissatisfied and longed for something better. She was an attentive listener as Raymond Holding unfolded the gospel message and as its light broke upon her, she realized that at last she had found what her soul longed for and she accepted Jesus Christ as her personal Saviour.

Perhaps the first step toward her conversion was the placing of her oldest child in our school and Sunday School. He became very much interested and always took his "Apple of Gold" to his people who read and enjoyed it. He also talked enthusiastically of our work and gradually his mother became interested. Her sec-

ond step, if the circumstances leading to one's conversion can be measured so definitely, was made when she joined the Home Department of the Sunday School under the direction of our native helper, Alberto Lopez. This she willingly did and as she studied her lesson from week to week, her interest continued to grow and her heart was being prepared to receive the message of which her conversion was the result.

Since her conversion, she has made a rapid spiritual growth. There is nothing in which she seems to take greater pleasure than in the study of God's Word and in being present in the services held in His name. I believe that she has abandoned her smoking habit and she says that her joy is complete. She is now a member of the church and is one of the most faithful ones that we have.

She has worked unceasingly to bring others to Christ and her efforts in this way have been quite fruitful. She has succeeded in bringing her husband and three youngest children and a foster child, two sisters and a brother, and a neighbor woman and her three children, making a total of twelve in all. Just in the last week, she brought a young woman whom she is trying to interest in our work. She believes in systematic giving, practices it and is teaching her children its value. She reads her Bible to her friends and explains it as best she can. Her purpose is to win souls to Christ and I believe that she is careful in her approach to those whom she wishes to win. To be sure, she has her defects and makes blunders but her heart is right and she is serving a loving Father who looks on the heart and knows her weaknesses. If we had a great many more as zealous as she is, we might be able to evangelize Puerto Padre. The Lord is wonderfully blessing her work and we thank Him for her life.

Puerto Padre, Oriente, Cuba.

PARAPRAPHS FROM THE FIELD.

The pupils at the Gibara (Cuba) Mission School have recently been much interested in basket making under the direction of Mary Pickett. This bit of manual training will certainly be helpful.

The Christian Endeavor Society at Orange Bay, Jamaica, has conducted the Sunday night meetings the past year and had an average attendance of 49. They have been very active in all lines of church work.

YOUNG PEOPLES BOARD

CHRISTIAN ENDEAVOR
JANUARY 16

Topic: Luke 10:25-37.

In explanation of the law of neighborliness Jesus lays bare some very essential facts. In the first place there is no restriction put upon those who can become a neighbor. No language, color, education, nor political prestige is demanded. Nationality is of such minor importance that the term is unmentioned. The unfortunate is simply designated as a certain man. As a needy "fellow-man" he deserved human compassion. Neither Priest nor Levite had any right to allow political or religious enthusiasm to blind his spiritual responsibility to any fellow man.

In the next place there are certain things expected of one who finds his brother in need. The Good Samaritan could have pursued the thieves and murdered them for their shameful deed but the unfortunate would probably have passed away in the meantime and two lives at least would have been lost with no one any better off. Christ shows the wisdom of ministering unto the needs of the fellow man. The outstanding need here was to save life, not to destroy it. The thief could be taken care of at a later date. In the thief's case no doubt as in that of his victim, evil could be overcome only by doing some good.

Again this lesson teaches us that the true spirit of neighborliness is that of an expanding love, one that is not only concerned with the home but the state, the nation and humanity. A love for one's family should not exclude a love for those who live next door. An egotistic family or nation is as much to be pitied as a selfish individual. The family should be challenged by ideals that will not only make home ties sacred but will strengthen the bonds of society. In like manner "love of country, which while true to the highest in one's own nation, at the same time blesses every other."

It is a poor quality of patriotism that will tolerate plague, famine, injustice and vice while billions of money are expended in building engines for greater destructions. Exalt ideals at home and the thought of the world will be raised.

America's greatness must never consist in her power to browbeat her

neighbors nor to so arm herself that they will be afraid to attack her. Her future greatness should manifest itself along those lines for which she is already famous. Such as returned indemnities, emancipation of conquered provinces, equipment of Christmas ships and sending food to starving Belgians. This sort of greatness calls forth loyalty from America's best citizens. It is worthy of the respect and love of the world. A warfare waged along these lines cannot fail to do much towards bringing an end to the cause of militarism.

NOTICES.

At the close of the course in Peace Study, suggestions for a public program will be sent to all who so desire.

If any Young People's Society desires up-to-date games for their social gatherings they will be greatly benefitted by reading C. F. Reisner's "Social Plans for Young People," price 75 cents. Send to the Young Friends' Board, Dunreith, Ind.

A handsomely arranged Study Class Manual telling the steps in organizing a Study Class has been prepared by the Young Friends' Board. This has been made up from a number of study class pamphlets issued by the various denominations. These have been adapted especially to Friends needs. The Manual is priced 3 cents.

Every Christian Endeavor Society will be greatly benefitted by observing Christian Endeavor Week. Begin to make plans for this now. Especially plan for Young Friends' Day, which will be observed on February 13. Begin work now for a special program on that date.

Every Endeavor Society will be greatly benefitted by refusing to allow members of the Meeting to read clippings from the Christian Endeavor World. If these are at all used they should be handed out a week in advance during which time each person with his subject that he will not need should have so acquainted himself to refer to his clipping.

This holds equally true in the Peace Study Campaign.

Oh, blessed fellowship divine!

Oh, joy supremely sweet!

Companionship with Jesus here

Makes life with bliss replete.

In union with the purest one

I find my heaven on earth begun.

OUTLINE TOPICS JANUARY TO APRIL.

Since most Christian Endeavor Societies wish to observe the Consecration Sunday at the first of each month, we suggest the following topics:

Jan. 9. The Christian Ideal of World Wide Fraternity. Acts. 10:1-35.

Jan. 16. "Dangers in Modern Nationalism." Luke 10:25-37.

Jan. 23. "The Character and Causes of War." Matt. 5:21-26, 38-42.

Jan. 30. "The Consequences of War." Lev. 19:18; Gal. 5:13-16.

Feb. 13. "The Moral Equivalents of War." 2 Cor. 11:21-31.

YOUNG FRIENDS DAY.

Feb. 20. "Preventives of War." Matt. 18:15-18; 1 Cor. 6:1-6; Isa. 2:2-4.

Feb. 27. "The Independence of the Nations." 1 Cor. 12.

Mar. 12. "The Present Need of Interracial Appreciation and good will." Matt. 7:1-2.

Mar. 19. "World Federation, a Means of International Justice." Ps. 92:7-15.

Mar. 26. "The Peace Movement and other Peace Agencies." Matt. 4:26-32.

April 9. "The Socializing of Christianity; the Spirit of Christ Permeating the Nations." Matt. 25:31-46.

April 16. "The Responsibility of the Christian." Matt. 23:29-39.

April 23. "Christ the Assurance of Permanent International Good Will." Rev. 21:1-8.

APPEAL FOR TEXAS SUFFERERS.

The American Friend is in receipt of another appeal from Rachel W. Middleton of Friendswood, Texas, in behalf of families in other neighborhoods of that state in the vicinity of Friendswood, which have suffered from the great storm there last summer, but which have had no help since that time. They are in need of clothing of all kinds, especially shoes for school children. Mrs. Middleton writes: "I received a letter yesterday from a woman who has six small children and a sickly husband, saying they would be glad to get anything in the way of clothing that she could patch and make over for the children, the tops of stockings or anything. I have nothing on hand to give her, and thought there might be persons who can spare some garments from their wardrobes, who have not sent anything here yet. The need is great as the weather gets colder. There have been some goods sent here through the Wells Fargo Express Company free of charge. Gifts can be sent to me at Webster, Texas."

THE IOWA PAGE

CORRESPONDENTS

Evangelistic, etc.—H. R. Keates, 1314 Lyon Street, Des Moines, Iowa.
 Missionary—H. D. Lane, Oskaloosa, Iowa.
 Educational—D. M. Edwards, Oskaloosa, Iowa.
 Bible School—Golda R. Carroll, Beacon, Iowa.
 Christian Endeavor—Cora M. Mattison, Oskaloosa, Iowa.
 Peace—Alvin Hoskins, Richland, Iowa.
 Temperance—Robert Lincoln, Grinnell, Iowa.
 Items of information should be sent to the above promptly so that they may appear in the "Iowa page."

C. E. DEPARTMENT.

The Christian Ideal of World-wide Fraternity, Dangers in Modern Nationalism, The Character and Causes of War, The Consequences of War, Preventatives of War, The Interdependence of Nations, The Present Need of Inter-racial Appreciation and Good Will, The Peace Movement and Other Peace Agencies, The Responsibility of the Christian, Christ the Assurance of Permanent International Good Will.

Don't those subjects sound interesting? Well, they were taken at random from a little pamphlet published as a supplement to the Messenger of Peace, and recommended for study classes on Peace. Surely Friends, who have always stood for Peace, should not be slow in taking up such study. We should not only stand for Peace, but we should know why we hold these principles. We should be thoroughly informed. And could any time be more opportune for such information to be spread? The leaders of the militaristic forces are doing all they can to inculcate their ideas in the minds of the people. Should we, who believe that when the angels sang Peace on earth, that was the program Christ meant to be carried out, be less diligent in setting forth our ideas? If we are to do this at such a time, we must be up-to-date in our facts and arguments.

The Young Friends' Board is advocating the study of the lessons outlined in this pamphlet during the next few weeks. Will not your society devote at least one or two meetings a month, or parts of meetings, to this study? Please bring this matter to the attention of your members. Copies of this pamphlet may be secured from The Peace Association of Friends in America, Richmond, Indiana. The price is five cents a copy.

"Wealth is the slave of the wise man, the master of the fool."—Seneca.

A NEW YEAR'S CAROL.

Ah, dearest Jesus, holy child,
 Make thee a bed, soft, undefiled,
 Within my heart, that it may be
 A quiet chamber, kept for thee!
 My heart for very joy doth leap,
 My lips no more can silence keep;
 I too must sing, with joyful tongue
 That sweetest, ancient cradle song:
 "Glory to God in highest heaven,
 Who unto man his Son hath given!"
 While angels sing, with pious mirth,
 A glad New Year to all the earth!

—Martin Luther.

CHURCH AT WORK

Muncie, Indiana—William J. Sayers, pastor of the meeting at Muncie, has issued a most interesting letter to the members of his meeting under date of December 28. Among other things he suggests that the members can assist greatly, first, in earnest prayer for God's blessing on the individual heart, for His baptism of the spirit on the entire membership, for the awakening of sinners and for the pastor; second, by being regular in attendance at the meeting, the Bible School, mid-week meetings and business sessions; and third by furnishing information of any who need pastoral attention, by informing non-church going members about the church services and by speaking to the stranger within the gates. He raises six heart-to-heart questions: Do you have regular secret prayer and family worship, do you read God's Word daily, have you a discipline, do you take our church paper, is any of your family unsaved?

Union Center, Indiana—From December 1 to 15 a revival meeting was held at Union Center Friends church near Hartford City, Indiana, with Clifford Pearson of Monroe, Indiana, in charge. There were nineteen seekers at the altar. Much good was done and the church has been edified and built up in the faith. Lucile Kimes of near Fairmount, rendered valuable assistance in the music, in the altar service and in personal work. There were two accessions to the church.

Stafford, Kansas—Eusebia S. Couch, a minister of Haviland, Kansas, recently closed a series of meetings at Stafford, and has returned to her home. She spent nearly four weeks here visiting and preaching the gospel in all its fullness, and her admonitions were received with joyful hearts. On the last Sabbath she spoke from 1 Cor. 4:9 in the morning and in the evening from Matthew 19:20. At the

close a young man lingered and soon found Christ in the pardon of his sins. God is blessing the work that has been done here.

Bloomington, Indiana—For several years our Sabbath School has presented a Giving Christmas program. Last year we used the "White Gifts for the King" entertainment. This year an interesting hour was spent with scenes from Ben Hur, beginning with the meeting of the three wise men on the desert and closing with the presentation of the gifts. Then followed the bringing of gifts by the several classes. The primary pupils gave dolls and toys which were forwarded to an institution in Indianapolis. The juniors brought small sums of money which was sent to Clara Ford in Africa. The intermediate class shipped a barrel of apples to L. O. Brown at Hill Crest Mission, Clinton, Indiana.

The older girls' class brought hand-made towels. The class of Boy Scouts made a substantial donation of fruits and vegetables and acted a charade, "Safety First." The young peoples' class gave a large coop of live chickens. The class of older boys gave money for several sacks of flour. Sixty pounds of dressed chicken were shipped to the Bertha Ballard home in Indianapolis for the Christmas dinner by a class of men and women. Other gifts were apples, potatoes, a load of coal, etc. An exercise, "Gifts for the King," was presented by seventeen girls and ended with a pretty tableau. The younger classes in the School received remembrances. The program closed with an impressive talk by the pastor, George H. Moore.

Watseka, Illinois—The "White Gifts to the King" Christmas program was given by the members of the Bible School on Christmas eve. On the same evening, while the pastor and family were at the church, some members of the adult Bible Class went into the parsonage and placed a nice rug upon the dining room floor. We expect to begin a series of meetings on January 16 with W. E. Stanley as the evangelist. Our pastor, Arthur Hammond, has been delivering a series of sermons for seven Sabbath mornings on "The Life and Mission of Jesus Christ," which has been very helpful and instructive.

Four things a man must learn to do
 If he would keep his record true:
 To think, without confusion, clearly;
 To love his fellow man sincerely;
 To act from honest motives purely;
 To trust in God and heaven securely.

BIBLE SCHOOL

JANUARY 16

Subject—Peter's Sermon at Pentecost.

Lesson—Acts 2:14-47.

Golden Text—Whosoever shall call upon the name of the Lord shall be saved. Acts 2:21.

The student of church history approaches this event with great interest, for this is, so far as we have any records, the first Christian sermon and the methods and contents attract us. We are not to suppose that this is a full report of the message, but probably a fair gist of its leading thoughts. We have here, too, the use of the Old Testament scriptures as authority for certain statements which he desires to make. Thus the precedent was set which the church has followed to this day—that of accepting the Jewish canon as part of the Christian Scriptures.

Jesus is no longer thought of as a political Messiah. Peter, and we may presume the rest of the disciples, had by this time come to a new conception of his mission. He was a man approved of God. The life which he had lived and the wonderful deeds which he had wrought attested that fact. Moreover, his life was so lived that he carried out a well defined plan of God. According to Peter the events even of the closing days were fore-known and approved, even determined upon by God long before they came to pass. Yet from the human standpoint there was bitterness such as is born in iniquity and the men who executed the plan did it because they had wickedness in their hearts.

Here, too, emphasis was laid upon a doctrine which formed one of the great corner stones of Christian teaching. The doctrine of the resurrection was an all important one to Paul. To deny it was to deny the very heart of the Christian message. The event having been so well authenticated it was very easy for Peter to read into the Psalm the prediction that it was to be. Not that he needed the added testimony but for the benefit of his hearers. It was also a pleasure now to see how the events through which they had just passed had been previously revealed to the ancient worthies.

Furthermore, Jesus is represented as being at the right hand of the Father as he sat upon His throne. Luke has another who also asserts the same relation of the Father and the Son. Stephen in his last moments said, "I see the heavens opened and the Son of man standing on the right hand of God." There can be no question about the early belief of the disciples in regard to the exalted position of Him whom a few days before they had expected to restore the ancient kingdom to the Hebrews.

The group seems to have increased in numbers from the first. Many who had deserted at the time of the arrest and crucifixion returned, and others attracted by the new cult and finding soul satisfaction became permanent followers of the Christ.

Historically the Christian Church has demanded belief and baptism as the sole conditions of membership, but in the early days and in more recent years moral fitness has been stressed, and we believe that in the future a moral life and spiritual baptism and communion will so obtain that the more formal side will fall into the background and ultimately cease to be required even by ritualistic churches.

The fellowship of this first group was splendid, even if the form it took cannot be commended. Those were happy days, days of the early spring-time with testing storms sure to follow.

CHRISTIAN ENDEAVOR

JANUARY 16

Topic—How to work with others. Isa. 41:1-7.

(Note: The Young Friends Board asks that all Friends' C. E. Societies consider the peace topics for the next three months, comment upon which will be found on the page devoted to the work of the Young Friends Board, the only exception being the consecration meeting the first Sunday in the month. Comment on the regular topic is, therefore, withheld.)

NEWS NOTES.

The meeting at Denair, California, is building a new addition to church building with a dimension of 30x40 feet.

A reception was recently held by the members of the Haviland, Kansas, meeting in honor of the new pastor, L. Clarkson Hinshaw.

A number of students from Whittier College attended the Student Volunteer Conference held at Pomona, California, December 11 and 12.

On November 26 Asahael H. and Martha Hussey celebrated their fifty-third marriage anniversary at their home in Whittier, California.

The Peace and Tract Committee of Denair meeting, California, is holding public meetings to arouse an interest among the people to protest against the increase of armament.

The American Friend desires to acknowledge with appreciation receipt of Christmas greetings from Sadie Stanley Carter and son, home and floral mission workers at Galena, Kansas.

The American Friend desires to acknowledge with appreciation receipt of Christmas greetings from Bertha H. T. Ufford as clerk of the Twentieth Street congregation of Friends in New York City.

An all-day meeting of the Mission Boards of California Yearly Meeting was held on December 8. It was decided to send President Wallace E.

Gill to the Panama Missionary Congress in February and to visit the mission stations in Central America.

Professor S. M. Hadley, dean of Penn College, spent a few days during the holiday vacation in company with Mrs. Hadley visiting their son, Ross A. Hadley at Richmond, Indiana, who is Assistant Secretary of the American Friends Board of Foreign Missions. Professor Hadley also attended the annual meeting of the American Association for the Advancement of Science at Columbus, Ohio, last week.

EARLHAM COLLEGE NOTES.

During the holiday vacation Professor D. W. Dennis represented Earlham at the Second Pan American Scientific Congress held in Washington City, December 27 to January 8.

Professors Edwin Morrison and Raymond Binford represented Earlham at the annual meeting of the American Association for the Advancement of Science held at Columbus, Ohio, December 27 to January 1.

Professor Harlow Lindley represented Earlham at the annual meeting of the American Historical Association held at Washington City December 27 to December 31.

The current issue of Religious Education contains an article by President Robert L. Kelly on the Co-operation of the Public School and the Church in religious education.

Harlow Lindley and W. C. Woodward are actively at work on the plans for the Indiana Centennial celebration to be held in 1916.

As the result of the liberality of a number of the alumni and other former students a fund of \$160.00 has recently been contributed for the purchase of books for the Department of Biology.

QUAKER LECTURES.

A series of Quaker lectures on "International Justice, Law and Order" are being given at Friends' meeting house on Fifteenth Street, New York City. There are to be seven lectures in the course, the first one being given on December 2 and the last on February 17. The speakers are Arthur K. Kuhn, William I. Hull, Cynthia Fuller, Thomas Raeburn White, Mr. Justice Almet F. Jenks, Charles A. Beard and Hon. V. K. Wellington Koo. The price of a membership ticket is \$2.00. The American Friend acknowledges with appreciation the receipt of complimentary tickets for this course.

PUBLICATION BOARD MEETS.

The annual meeting of the Friends Publication Board was held at Richmond, Indiana, on December 28. All members were present except J. Elwood Cox. It was decided to continue the printing contract for another year with the Gaumer Publishing Company at Urbana, Ohio. After considerable discussion it was the unanimous feeling that in view of the increasing number of special pages, the time had come to increase the size of The American Friend. With the first issue in February the paper will be increased to twenty pages.

It was decided also that the time had come for the Publication Board office to handle such books and other publications as are of special interest to Friends. This matter was left in the hands of a committee consisting of John H. Johnson, Isaac T. Johnson and the Manager. Considerable routine business was transacted and a hopeful feeling was expressed by all present. S. E. Nicholson was re-elected editor and manager.

WESTERN YEARLY MEETING.

A Word To Busy Pastors and All Other Interested Workers.

If you have a Junior or Intermediate Society visit them as frequently as possible.

If you have a Y. P. S. C. E. and neither of the above, request and encourage them to take up the Junior work.

If you have no Y. P. S. C. E., perhaps there are two or three people who could, would or should be responsible for the work.

If you have a Y. P. S. C. E. and too few children for organized work among them, give them a place in the older society.

If the only way you can really reach them is through the Bible School, take full advantage of the opportunity.

Encourage children in mission work by supplying them with suitable books such as "Around the World with Jack and Janet," "Ann of Ava," "Livingstone, the Pathfinder," etc.

Begin immediately on plans for raising money for the Clara Ford Fund.

MABEL QUIGG,
Junior Supt.

FRIEND ELECTED JUDGE.

J. Hoge Ricks, a member of the Richmond, Virginia, Monthly Meeting, has just been elected Judge of the Juvenile Court of that city. He is an active member of the meeting and has

been a leading factor in reform work. City Councillor Haddon in nominating him said: "Mr. Ricks has been with this court since its inception. If elected he will do credit not only to himself, but to the city and to the office. He has the endorsement of all who have been associated with him in the work of this court."

READING THE BIBLE.

Those who have found regular Bible reading difficult because of lack of a definite plan will be greatly helped by the systematic daily readings outlined by Miss Etta Konitzky.

One outline provides for daily readings both morning and evening. By

following this, the whole Bible is completed in one year; or the morning and evening readings may be used separately, and a two years' course followed. Psalms and Proverbs and the New Testament are used for the evening readings, while the rest of the Old Testament is outlined for morning readings. Another outline provides for single daily readings in the New Testament only.

This plan is commendable for its simplicity and definiteness. The leaflets and cards giving the readings to be followed can be secured by sending a two-cent stamp to Miss Etta Konitzky, Reisterstown Road, near Kate Avenue, Station E, Baltimore, Md.

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Specimen of Type

13 And lead us not into temptation,
but deliver us from evil: 2For
thine is the kingdom, and the power,

13 Psa. 40. 8.
14 Gen. 3. 19.
15 Forgiveness.
16 Ver. 12, 14.

not
27
one

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ANNA T. WHITE.

Anna T. White, daughter of John and Alice Steddom, was born near Lebanon, Warren county, Ohio, Second Month, 28, 1829. She spent her girlhood days in the Friend's settlement known as "Turtle-Creek" where her parents with a number of other Friends made their homes, having left South Carolina because of their aversion to slavery.

Her early education began in a neighborhood school taught by Oliver P. Nixon. She developed a "style of expression" as marked as many holding places of distinction in the world of letters. Much of her joy in living has been through her pen. She was united in marriage with James White, First Month, 23, 1856, since which time her home has been in and near Richmond, Ind.

For sixty years she has been a member of Whitewater Monthly Meeting. A keenly sensitive nature caused her to sympathize with those in affliction. She was always alive to the things of state and nation, and organizations for the uplift of mankind, and possessed a fine sense of appreciation in all affairs of church organization.

She drew about her a rare circle of friends from those of distinction to the very humble and so-called poorer class. Her one dominant characteristic was faithfulness as a mother and she lived to see her five children "rise up to call her blessed."

The heavy task or the crushing sorrow is often the key that opens God's treasure-house. You have had very little experience either of life or of Christian life, if you have not learned by this time that the harder your work, and the darker your sorrows, the mightier have been God's supports and the more starry the lights that have shone upon your path.—Alexander Maclaren.

"If religion has done nothing for your temper," said Moody, "it has done nothing for your life."

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is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about sixteen Yearly meetings. It has all the attributes of an efficient high school and successfully prepares for College some twenty pupils a year.

The school is unusually large this year, yet we have room for a few more. The Winter term opens First Month 4th. We shall be pleased to send our catalogue to any interested friends.

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Federation Bulletin, issued quarterly, 25 cents a year. Everyland, issued monthly, \$1.00 a year. Rising Churches in Non-Christian Lands, paper 40 cents; The Churches at Work, paper 40 cents; Comrades in Service, cloth 60 cents; Thy Kingdom Come, 25 cents; Missionary Hymnal, 10 cents; Five Missionary Minutes in the Sunday School, 50 cents.

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The American Friend

Old Series
Vol. XXIII. No. 2.

FIRST MONTH 13, 1916

New Series
Vol. IV. No. 2.

While We Are Waiting

R. M. J., in "Present Day Papers"

While we are waiting for this European tragedy to end, for goodness to triumph, for truth to be established, for love to grow into power—for "the thirty-first of April" to arrive, perhaps we, each one of us in his own way, might be making a real, even if modest, contribution to the spiritual stock of the world. There are many things, no doubt, that need to be done, and the children of light must sometimes learn to be as wise and as efficient at the tasks of love as the sons of mammon now are at their aims, but the most triumphantly beautiful contribution after all which any of us can make is the fashioning, up to our highest capacity, of a luminous, radiant, joyous, dynamic personal life.

While we are waiting for the philosophical and theological mysteries to be solved it would make some difference in the interim if we could be quietly revealing the irresistible might of a loving, sympathizing and understanding human spirit, if we could win and practice an optimistic temper of mind, if we could maintain and circulate perennially pleasant inward weather and if we could make these tiny lives of ours transmitting organs for the abounding, invading life of God. This little service of ours would still leave some questions unanswered and some practical tasks undone, but a life like that would at least bring a path of guiding light to every perplexed soul whose orbit it touched and it would make it a little more difficult for anyone to be bad.

Nineteen hundred and sixteen will be a splendid year in which to try the experiment.

THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting.

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year.

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

Somebody

Somebody did a golden deed
Proving himself a friend in need;
Somebody sang a cheerful song,
Brightening the skies the whole day long—
Was that somebody you?

Somebody thought 'tis sweet to live,
Willingly said, "I'm glad to give;"
Somebody fought a valiant fight,
Bravely he lived to shield the right—
Was that somebody you?

Somebody idled all the hours,
Carelessly crushed the choicest flowers;
Somebody made life loss, not gain,
Thoughtlessly seemed to live in vain—
Was that somebody you?

Somebody filled the day with light,
Constantly chased away the night;
Somebody's work bore joy and peace,
Surely his life shall never cease—
Was that somebody you?

—Ex.

Why Not Do It?

Some interested Friends are accepting the suggestion made in these columns two weeks ago that Friends who are already subscribers to THE AMERICAN FRIEND should subscribe for some other family which is not receiving the paper.

It is well known that certain interested Friends, together with the Yearly Meetings are having to make up a deficiency in the publication of the paper until it can be put on a paying basis. If a thousand of our subscribers would act upon the suggestion herein made, and each send in an additional subscription for another family that is not now receiving the paper, this action would help materially in reducing the deficiency down to a minimum.

Is there any more reason why some Friends should pay from \$5.00 to \$50.00 than that a number of Friends should pay \$1.50 additional, which would not only reduce the deficit, but be the means of extending the patronage of the paper?

A New Department

Beginning with this issue, the Peace Board will have a page each alternate week in THE AMERICAN FRIEND. The work of this Board is of such supreme importance at this time, that this page will undoubtedly prove to be one of the valuable features of THE AMERICAN FRIEND during the present year.

Men's Conference Proceedings

By the time this issue of THE AMERICAN FRIEND reaches its readers, it is more than probable that the printed proceedings of the Men's Conference, which was held at Richmond, Indiana, in October, will be ready for distribution.

Each person who has not paid for his copy should, upon receipt of the book, send the price of it to S. E. Nicholson, Richmond, Indiana.

The price to registered delegates is fifty cents per copy, paper cover; seventy-five cents for cloth bound copy. This reduction in price is made to registered delegates because the stenotypists were paid out of the registration receipts of the Conference. The price to all others is seventy-five cents, paper cover, and one dollar, cloth bound copies. Orders can still be filled by sending same to S. E. Nicholson, Richmond, Indiana.

A Significant Movement

A conference of churchmen, continent-wide in its scope, known as the North American Preparatory Conference, convened at Garden City, Long Island, for three days last week, which gives promise of being one of the significant church movements of this century. This particular conference constitutes the North American division of the World's Conference on Faith and Order, initiated some two or three years ago by Episcopalians, which has already resulted in the appointment of commissions from denominations representing more than twenty millions of communicants on this continent, besides those which have been appointed from the churches of Europe and elsewhere.

It is the purpose, through friendly counsel, to find out the points of agreement and of difference between the denominations, at the same time promoting a spirit of fellowship and Christian unity. It is not designed to promote new organizations, or to seek the corporate unity of old ones. It will be readily seen, however, that if the purposes are carried out faithfully, the movement may have far-reaching consequences.

It is gratifying to know that Friends are having a proper part in this movement. In accord with the action of the Executive Committee of the Five Years Meeting, authorizing the chairman, Allen D. Hole, to name a Friends commission, he has appointed Joseph John Mills, James Wood, Rufus M. Jones and David M. Edwards, and will name a fifth one in the near future. Other conferences are to be held in preparation for a world gathering ultimately, the time and place to be chosen later.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF *QUAKERISM* IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 2.

FIRST MONTH 13, 1916.

New Series
Vol. IV. No. 2.

Missing an Opportunity

More than once the entire course of history has been turned because somebody failed to meet an opportunity. Man is finite, short-sighted, all too often unthinking, and prone to follow surface leadings, with the result that crises are passed by unnoticed and failure is written large upon his career. Nations, like individuals, turn from the claims of right to follow the rule of expediency, and are caught unawares in the inevitable crash of conflicting tendencies. We are told that opportunity knocks once at least at every man's door, but all too seldom receives a welcome, because the occupant is too absorbed with the things of self to read the sign boards of his own life.

Hoshea was one king at least who missed a supreme opportunity. Could he but have been blessed with wiser judgment, the whole course of Jewish history, and of the world, would probably have been written differently. In some respects he was the best of the Northern kings, for while he did evil, it was "yet not as the kings of Israel that were before him." Here was a superb opportunity to test the possibility of the restoration of the throne of David. The good Hezekiah of Judah had begun a religious reformation which was being extended to Israel no less than throughout the Southern kingdom, with the result that many had assembled from both kingdoms at the new Passover feast. Returning to their homes, they began a wholesale destruction of idols, the groves and altars, and in the fear of God new life was being infused into their national policy.

Under the spell of a new patriotism, which had its inspiration in the new found religious zeal of so many of the people, Hoshea follows the lead of Hezekiah in refusing tribute to Assyria. Inspired by the earnest pleadings of the prophets, Hoshea apparently makes serious attempt to be a reformer and thus to save Israel. But at the crucial moment he forgets his obligation to God. After a second revolt against Assyria, instead of making common cause with the righteous Hezekiah and thus following the lead of the masses who, from religious motives, were fast forgetting their differences, and instead of leading the two nations to make common appeal to Jehovah for deliverance, Hoshea turns to Egypt for succor. And therein he missed his su-

preme opportunity. Palestine was the bone of contention between Egypt and Assyria, and Hoshea failed to see that Assyria needed a path to the Mediterranean worse than Egypt needed a path to the rich Tigris valleys, and would fight harder to secure it. Well may the sons of Abraham lament through all the ages, that at this crisis Israel did not have a king who could see that with friendship largely restored upon a religious basis between the two kingdoms, the great opportunity had come to establish the perpetuity of the house of David by appealing to Jehovah for deliverance.

The United States is face to face with a great crisis, the issue of which is likely to be decided this year, possibly within a few weeks. On the one hand is an insistent clamor that the country shall depart from its pacific policies of good will of more than a century, to ape the militaristic systems of other nations, regardless of the inevitable consequences which may reasonably be expected therefrom. On the other hand is a protest against this wild and needless alarm, and a persistent appeal that would save America to a program of peaceful and righteous endeavor, unmarred by the burdens, the temptations and the dangers of the military spirit and a war machine of threatening proportions.

By virtue of her history and her geographical location and by reason of her unparalleled opportunities, America is destined to be a missionary to the nations. She has the power to lead the world to righteousness if she will. By means of her commerce and through her ministrations of justice, mercy and good will she can infuse a new spirit into internationalism, that will transform world diplomacy into an agency of peace and humanitarian fellowship. Is America going to miss her transcendent opportunity and thereby hold back the march of our Christian civilization? That is the supreme issue of this new year, the consideration of which should call for the best thought of this age.

The Society of Friends is at the threshold of a great opportunity. It would hardly be correct to say that denominationally we are facing a crisis. It is merely a choice between the old methods of quietude and modest retirement, and the acceptance of a career that will enlarge the circle of our influence and of our activities. In a peculiar way, as has

so frequently been set forth in these columns, there is a pressing call for the exemplification in daily life of the principles for which our fathers have stood, and to which we of today have pledged our allegiance. Shall we as Friends, through inertia, through obedience to tradition, through disunity or for any other cause, miss this opportunity that is before us? The choice lies within our own grasp.

Many of our young men and young women are facing peculiar and pressing opportunities. The problem of young Friends and the church is hardly a problem any longer. It is rather a question now of young Friends taking hold of the work of the church and thereby becoming incorporated into its life and organism. To miss this opportunity is to choose isolation from the blessings and rewards of Christian service and to insure weakness and ulti-

mate decay to the church.

Many of our members are facing the opportunity of a more abundant life in the things of the Spirit. They can remain upon the lower levels of religious experience with constantly increasing tendencies to leanness of soul and barrenness of spiritual life, or by a more pronounced consecration they can climb to the clearer heights and the more invigorating atmosphere of complete obedience to the will of God. To fail of the best in life is to rob it of its real significance. To miss an opportunity is to turn back the currents of progress. Our call is to be workers together with God, with God as the chief element in the partnership; but as we are true to His purposes, we will go from strength to strength, and find our highest measure of usefulness in living supremely for His glory and the advancement of His cause in the earth.

First Impressions of Cuba

By LOUISE H. MENDENHALL

It was just a little before sundown of a steamy, hot day in September when the train came to a halt at Puerto Padre and we thankfully left the dirty, smoky, stuffy car and stepped out into the open air.

The railroad inspector, who speaks quite good English and is a friend of the Coxes and Miss Hadley, helped us off the train and called a coachman. The coach, a somewhat dilapidated, cut-under, one-seated rig with a high driver's seat in front, drew near and when we and our suitcases were stowed away we were hurried to our destination. The scenes which met our eyes as we looked about to get a first glimpse of our new home were very similar to those to which we had been trying to accustom ourselves for the past few days. The first street up which we were taken was rather narrow, with long, low buildings on either side, opening right out onto the sidewalk. A very pretty building of cement, cream colored and trimmed in blue, stood democratically next to a little old unpainted hut with palm-thatched roof. A high, tight board fence followed. The fence on the opposite side of the street was made of long poles, more or less straight and of varying sizes, driven into the ground and bound tightly together.

We went on past house after house and shop after shop, all standing one against the other so that they formed an unbroken front from one street to the next, until a sudden turn brought us out on the main street of the town. It was much wider and running down its center was a broad cement walk, bordered on either side with trees and grass which bore evidence of careful cultivation.

At the upper end of the street which slopes gradually down to the bay, our coachman halted and a most welcome sight met our eyes—welcome not only because it was home for us after months of moving about from one place to another, but also

because to our American eyes it was one of the prettiest homes we had seen since leaving the States. As one approaches it from town, the first thing which catches the attention is the bell tower, beautifully designed but minus the bell as yet, I am sorry to say. The mission building, a large, low, cream-colored one, unlike most of the buildings in Cuba, sits back a little distance from the street and herein lies one of its chief beauties. The church stands on the corner nearest the town and beyond it, and facing on the same street, is the mission home. The school house, which faces on a cross street, joins the church at the rear and extends beyond it to meet the mission home, thus leaving a little lawn some twenty feet wide and the whole depth of the church in length between the church and the mission home. The lawn and the wide, vine-covered porch which extends across the front and along the side of the house toward the church and then along the school house until it reaches the church, give the place a homelikeness utterly lacking in the Cuban homes. The steel fence which extends along the front and school house sides of the compound adds to the privacy without giving the forbidding appearance of the high, close-board fences used by the Cubans.

As the coach stopped in front of the house, a young lady hurried out to meet us, and we knew at once that it was Miss Hadley, for she answered the description exactly. "Forceful" they had said, and force, energy and enthusiasm seemed to radiate from her whole person.

Our travel-stained garments changed for fresher ones, we were soon sitting down to dinner on the roomy back porch overlooking a court filled with roses and beautiful tropical shrubs. However, most of our attention was claimed by the tasty meal, as good and as American as any we could have had at home.

We were soon to begin our first real acquaintance with the Cubans, for it was Endeavor night on which we arrived. As we entered the Endeavor room that first night, we faced a most interesting as well as a most interested group, about thirty in number. After all, the audience upon which we were looking was not so different as might be imagined from many audiences which one sees at home. Most of them, to be sure, were brunettes with velvety black eyes but a few were really quite fair. There is, however, a larger percentage of negro mixture here than in most parts of our own country, though there are comparatively few full-blooded negroes. There is not the race distinction here that there is at home and the two races mingle freely in social circles and even intermarry to a large extent. The father of one of our most faithful girls is a native of Spain while her mother is a negro, the blackest of the black.

Another of our members is a young married woman whose husband is a full-blooded negro. She herself has quite a large percentage of negro blood in her veins, but she is a fine looking woman and dresses in very good taste also. One of the surprising things here is the importance that the Cubans place upon dress. Many of our members, of course, are poor, for here, as in practically every mission field, they have been the first to be reached. Even they, however, dress in much the same style as Americans. This is especially true of the young people, many of whom dress with almost more precision than our young people at home. They take their styles from the National Cloak Company's catalogue and the Pictorial Review and the more well-to-do young ladies keep up with the styles much better than do the missionaries. They consider it necessary to have a new dress for every social function and some of them even go to the extent of never wearing a dress on the street a second time. They also wear a great deal of jewelry and use a great deal of perfume.

They are a very cordial people, too, extremely polite and very sociable. They have certainly made us feel very much at home and have been very kind in trying to help us learn the language and in overlooking our mistakes.

We found the work here in splendid condition and showing well directed as well as unceasing efforts on the part of those who have had it in charge. The different services are quite well attended and the members are very faithful in taking part. The members and candidates, and in fact those who attend at all, are almost all young people, most of them under twenty-five years of age. I suppose the oldest, and one of the most striking characters as well, is a woman of some forty-five years. It seems to me I never saw a happier person in my life, a veritable ray of sunshine whom all the young people love dearly, and yet Miss Hadley says that when she came to them a year and a half ago she was very sad and discontented. Such is the transformation our beautiful message works.

There are three other women also, all mothers, who have been very earnest in their efforts to bring their families, friends and neighbors to Christ. The men are painfully lacking, there being but one man of mature years among our members and candidates and he is unable to attend regularly. The young people seem to us to be a very promising group. They are very faithful in taking part in the services and are eager to serve in other ways. When one remembers that the very first beginning of the work here was only twelve years ago and that there have been regular preaching services for only a little more than four years, the progress made seems little short of wonderful.

In spite of the progress made, the work still has its discouraging side. Sometimes those who have seemed to be the most promising are overwhelmed by the awful temptations which they must meet and by the criticism and persecution of their friends and families. It is very slow work trying to reach the people of mature years.

The opportunity for Friends here is very large. This part of the province of Oriente is given over almost entirely to us. There are many towns where the gospel of Christ has never been preached and they are dependent upon us to carry it to them. They are Christians, they say, but in many cases that means nothing more than that they have been baptized by a Catholic priest, and bears no relation whatever to their characters, bringing neither purity of heart nor peace of mind. Our largest opportunity is with the young people. Many of them are losing faith in the old religion and if we cannot win them to Christ will develop into atheists, agnostics, free-thinkers, and the like. Moreover, it is very much easier to mould the ideals and beliefs of a young person than those of an older one and very much easier to guard a young person from falling into the blackest of sin than it is to save a man who has already thus degraded himself. Our work needs to begin with the babies though, for here even the little boys openly smoke cigarettes and at a very early age have their minds polluted by the vilest of talk.

While there are a good many things which would help to make the work here at Puerto Padre more efficient, we feel that we have no right to ask for anything until some of the tremendous needs of the other stations have been met. Of the other stations we have visited only Holguin. This is the largest town in which we have any workers stationed and owing to its location is the natural center for the Friends' work in Cuba. For both of these reasons it should be the best equipped of any of our stations, but at present it is far behind Puerto Padre in that respect. The mission home there is not so attractive as the one here and is very crowded. I scarcely see how they are able to manage at all. A matter of more importance and requiring more immediate attention is their school.

Here in Puerto Padre we have a neat, commodious school building of our own, but at Holguin they

are using a rented building which is far from satisfactory. The main room is a large, inconveniently arranged one, where the older children are seated, not at individual desks, but at large tables. This arrangement makes really good government almost impossible. They are not able to secure any improvements, however, as the owner wishes to sell the building and will not go to any expense upon it. Neither will he give them sufficient assurance that the school can have the building another year so that they can afford to do any improving themselves. This means not only that they are working under numberless difficulties at present, but also that there is danger of having to close their school if the building is sold. It is difficult to see how this could be other than an irretrievable loss to the work, since one of our strongest holds here is in our grade school work with the children. It enables us to reach Catholic children that we never could reach otherwise. Because of the excellent grade of work done in our schools, many Catholic parents will send their children to us even though they know that they are receiving Christian training.

One thing that Puerto Padre does need, in common with every other station in Cuba, is more workers. This has been impressed upon us especially because of the circumstances under which we came to the field. The work will always suffer until the church places the necessary means in the hands of our Board to properly man our fields. The story of the Puerto Padre station is a common one. The first year that Mr. Cox was on the field, he was at Banes, where there is English work among the Jamaicans. While there he had to do a great deal of missionary work in addition to the work of learning the language and the customs of the people. Consequently, when he came to Puerto Padre he was not only limited in his work by his lack of familiarity with the language but was also considerably worn down in health. Here he had to teach school, and no one realizes until he has tried it or seen it tried just what a strain school teaching in Cuba subjects one to, for the children are very nervous and high-strung and many of them have had but little discipline either at home or in the public schools. In addition to the school teaching, which in itself is a full-sized man's job, he had to do the work of a regular pastor at home, another man-sized task. It was also necessary for him to oversee the Sunday School work, including the training of teachers, the Christian Endeavor work, and the social life of the young people. The latter is a tremendous problem in itself, since becoming a Christian here means breaking with much of the old social life. By the time Mrs. Cox had come and learned the language and Miss Hadley had been sent here to help in the school he had already accomplished a great deal, but his health had begun to give way and at the end of five years on the field he went home very much broken in health. We are sincerely hoping and praying, however, that the year's rest and change of climate will bring him back to the field in good physical condi-

tion. Here the story must be repeated.

The church had no one prepared to take the Coxes' place, so in order to keep the work going at all we were sent here to do our language work and to help what little we can. That is but little, though, so Miss Hadley must struggle along with the burden of the whole work. Since it is impossible for one person to do the work of two people some of it must go undone. Moreover, Miss Hadley's health is being injured. She came to the field strong and with a wealth of reserve force, well trained and equipped in every way, a splendid student and better disciplinarian. Such valuable assets ought not to be wasted. In many cases such methods mean that a worker completely breaks down and must leave the field. Thus the years of preparation and experience on the field, the knowledge of conditions, the understanding of the people, etc., are thrown away. Years ago business men learned that it was poor economy to have workmen overworked and underpaid, but the church seems slow in waking up to this fact. Perhaps I have spoken too feelingly on this subject, but it is something that has been burned deep into my consciousness during the last two and a half months through seeing every day the work suffering that had been gotten into such good condition at such tremendous cost and by the tired, worn look which the overwork brings so frequently to Miss Hadley's face.

What we need above all things else, though, is not added equipment here or another worker there, but the prayerful and intelligent interest of the church at home. If every member of the Friends church were well informed concerning the mission work for which our denomination is responsible and would then pray with some of the earnestness with which our Master prayed alone in the mountains at night, that communion with the Father would bring to our church a new vision of the beauty of the message with which we have been entrusted, of the needs of those from whom we are withholding the message, and of the tremendous opportunity which lies before us at the present time. When we have seen that vision we will not give our spare small change but will pour out freely of the abundance with which a loving Father had blessed us. We need your prayers—not a desultory occasional impersonal "God bless the missionaries," but the intelligent prayer of those who have informed themselves of the needs and are then willing to wrestle with God until they arise from their knees consecrated to go out as instruments in God's hands for the answering of their own prayers. It is your work as much as ours. We only have different duties and the most important of all is prayer. If we only realized the power of prayer and knew how to ask for definite things, who can doubt that the world would be evangelized in this generation? Should we not then ask as did the disciples of old: "Lord, teach us to pray"?

How much those who love have need to trust in God.

Retires From Editorship

With the first of the year the retirement of Eliza C. A. Cox as editor of *Friends Missionary Advocate* is announced. For exactly twenty-five years she has had editorial charge of this periodical of the W. F. M. U., and in this position she has helped in a vital way to shape the missionary policy of our branch of the church.

As one of the consecrated, thinking women among Friends, her personality has been impressed upon the entire denomination, and her messages have brought life and inspiration to multitudes of our members. It is hoped that her retirement from editorial work will not mean that she is to become a silent partner in the activities of Friends.

The Women's Foreign Missionary Union has been most fortunate in securing Lenora N. Hobbs, of Bloomington, as Mrs. Cox's successor. She is consecrated to the work, cultured, with experience as a writer and will have the prayers and support of all interested in women's missionary work.

Homiletic Review

The author of "Twice Born Men," Harold Begbie, has given a correspondent of *The Homiletic Review* a notable interview which should be read by every preacher in the land. To give this article the right of way in the January number is certainly to begin the New Year with a bomb-like earnestness.

Has the interpretation of Ezekiel 38:39 as predictive of the present war, favored by many people, any foundation? This is the question which Professor Eduard Konig of Bonn, Germany, answers briefly and we think satisfactorily in this number of *The Review*.

Professor A. T. Robertson of the Southern Baptist Theological Seminary has an article on "The Modern Preacher and the Book of Acts," the object of which is to show some of the ways by which the events and principles found in the Acts of the Apostles may be related to the life of today. From such an unquestioned source this most readable article is sure to be very profitable.

The versatile British scholar, Professor James Moffatt gives his first articles based on the passages of the International Sunday School Series in this number of *The Review*.

Published monthly by Funk & Wagnalls Company, 354-360 Fourth Avenue, New York. \$3.00 per year.

Not Ashamed of the Gospel

Paul at Athens preached to a congregation whose chief occupation was to tell or to hear some new thing. He did not seek to outbid the sentimentalists who dispensed novelties, or the ingenious curiosity-mongers who guessed at the truth. He plainly preached the gospel of the risen Christ and the power of His resurrection. That power throbs in his words unto this hour. Paul would have done the same had he lived in this age of daily newspapers and electric communication.—*Christian Advocate*.

WITH THE CHILDREN.

Little Things

God made the little things so choice;
The little birds with happy voice,

The little flow'rs with sweetest smell,
The dewdrops sparkling in the dell;

The tiny spears of velvet grass,
The cheery sunbeams that we pass;

And so we ought the same to do
And make our little words so true.

Our little deeds should thoughtful prove.
Our little hearts be filled with love;

And then the Savior, ever near,
Will bless his little children dear.—*Dew Drops*.

Do It Well

A group of children were happily playing on the broad door stone, under protecting shade trees. They were going to play "mother."

"I'm the mother," cried the largest little girl. "There always has to be a mother, and I'm it."

Black-eyed Ned sat next. "I'm the father," he asserted, sturdily. "Nellie and Rob can be the children, but I'll be the father, and, of course, I'll see to things and make everybody do what I say."

A little blue-eyed tot of a girl saw a very good chance to being let out in this family game.

"What am I?" she asked, a little pitifully. Very little girls are so apt to be left out, anyway.

"There has to be servants," said the self-selected father and mother. "That's all that's left that we can see."

"Well," remarked the little girlie, very sweetly, "I'll be a real nice one, then. Somebody has to do something for the rest, and it's just as good as anything if you do it well."—*Selected*.

Proof Lacking

Jack, whose home was in the Far West, had never visited his paternal grandfather in New England until his eighth year. He manifested the greatest interest in the proposed journey. "Shall I see the house where you were born, pop?"

"Certainly, my son," answered his father (a state senator of considerable local repute, and the political boss of his home county), "grandfather's house is where I was born."

At the end of the journey, Jack and his parents alighted in front of a comfortable, roomy, rather pretentious old mansion of Colonial type. The place had been well kept up and presented an appearance of wealth and distinction.

But Jack regarded it from the gate with evident disappointment. He seemed downcast and humiliated.

"Is that where you were born, Pop?"

"Yes, my son. Don't you think that is a fine place to be born in?"

"Yes, Pop, but I thought you were a great man. I've been telling lots of folks you were, and now—why, that's no sort of a log cabin!"—*G. T. H.*

PROTECT THE QUAKER NAME

Whether the Society of Friends wishes it or not, this religious body will continue to be known popularly among other people by the term "Quaker," as has been done for the past two hundred and fifty years. In order to give evidence of the revolting extremes to which certain business interests have gone in usurping the use of the name "Quaker," we reproduce herewith a cut of an electric sign advertisement of "Old Quaker Pure Rye Whiskey," and a newspaper advertisement of "Quaker Beer."

Quaker Whiskey and Beer

The electric sign is one that shines out prominently every night at Columbus Circle, New York City, while the newspaper advertisement is one that appeared in the New York Telegram October 3, 1915.

The only apology which we have to offer readers of THE AMERICAN FRIEND for presenting facsimiles of these offensive advertisements in a religious paper, is that in the judgment of the Friends Legislative Board of the Five Years Meeting the time has come to let Friends generally and Congress in particular know the real situation against which protest is made.

Bills in Congress

Bills have been introduced in Congress by Senator John W. Kern of Indiana, and Hon. Thomas S. Butler of the Eighth District in Pennsylvania designed to correct this outrage upon a denominational name that has been borne through scorn and scoffing and whipping and imprisonment and in some instances through violent death. These bills bear the numbers S. 666 and S. 667; and H. R. 380 and H. R. 435. It will be noted that S. 666 and H. R. 380 are identical as is true also of S. 667 and H. R. 435.

Use of Name on Increase

It may be said that the term "Quaker" used as the name of articles of trade and commerce appears to be rapidly upon the increase. In a recent advertisement setting forth the peculiar qualities of

"Quaker Tires" the term was used so frequently throughout the advertisement as to be most offensive to anyone who lays value upon the name by which the Society of Friends is commonly known. The entire list of articles of trade bearing the name "Quaker" is too long to warrant publication in these columns.

It has been said by those defining the use of the name that it is a testimonial to the honesty and uprightness of the members of the Society of

Friends. The fact that Friends have a reputation for honesty, whether deserved or not, only serves to emphasize the robbery and usurpation of this valued and historic appellation. It is a matter of record that certain people who are not acquainted with Friends have the impression that the companies using the Quaker name are companies of Quakers using this name for purposes of private profit.

No Financial Loss Involved

Congress by legislation already enacted has given protection to the names of lodges and clubs by forbidding the registry of their names as trade marks. It will be claimed by some that interference with the use of the Quaker name will mean a financial loss to certain firms already in the market, but if the legislation above referred to passes, these same companies will have their goods, their formulae for making their

goods, their buildings and all their machinery, and it will be small inconvenience to them to have simply to change the name of their articles, as compared with what the Society of Friends has had to suffer in the capitalization of an honored name for purposes of private gain to others, who have no interest whatever in the religious activities of the Quaker body.

It needs to be said that there is no practical difference between the act of a man who would come into the home of another and steal his money, and



the act of another man or firm which without consent would undertake to capitalize for private gain some quality which the man might possess.

This is all the more serious, when the supposedly honest reputation of a religious denomination is utilized for purposes of profit in the markets of the

world by others, who have no interest whatever in the objects of the organization.

The request that Congress take action to protect our Quaker body by the passage of the bills above referred to is a reasonable one that should call for favorable and speedy action by that body.

THIS ADVERTISEMENT WAS IN THE N. Y. TELEGRAM, OCTOBER 3, 1915.

COMING SOON
QUAKER TALKS
ON BEER

WATCH FOR
THEM.....

Quaker Beer

The world's best malt
beverage and liquid
food. The acme of per-
fection of the brewer's
art.

Made in America
Made by Americans
American in name
And the Best on Earth.

ON DRAUGHT TO-MORROW

Ready in Bottles Nov. 1.



Brewed only by

The Franklin Brewery

(INDEPENDENT)

David M. Neuberger, Pres.

Flushing Ave., Skillman St. to Franklin Ave., Brooklyn

Phone 1826 Williamsburg

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HIATT, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

AN INTRODUCTION.

Louise H. Mendenhall, whose article entitled "First Impressions of Cuba" appears in another column of this issue of *The American Friend*, is one of our latest missionary recruits. She with her husband, Lloyd H. Mendenhall, and their six months' old son, Lewis Herschel, sailed for Cuba early in October. The Mendenhalls have for more than a year been under appointment to work in Mexico, but inasmuch as they are unable to locate there at present they are temporarily stationed at Puerto Padre in the absence of Henry D. and Alma Cox, who are on their furlough. The Mendenhalls are members of Iowa Yearly Meeting, and both are graduates of Penn College. They studied last year in the Kennedy School of Missions at Hartford.

AROUSING INTEREST AMONG YOUNG PEOPLE.

Any one, young or old, must become interested in missions if only he know enough about them. Information abounds. The problem is not how shall we obtain reading matter, but how secure readers.

Following a suggestion in the "Missionary Review of the World" (which, by the way, has a Department of Best Methods bristling with ideas, and well worth the entire price of the magazine), some time ago we tried *The Missionary Ladder*. Six books formed this ladder, each book a rung: "Ann of Ava," "The Black Bearded Barbarian," "Winning the Oregon Country," "Uganda's White Man of Work," "Servants of the King," and "Love Stories of Great Missionaries." Ladder climbers were solicited, and the librarian kept accurate record of each reader and every book read. The higher they climbed, the more wide grew their horizon and the deeper their interest in missions. In one meeting, we feel sure, several missionary activities among the boys and girls and the young people had their origin in the interest thus awakened.

The Contest Feature was introduced in another meeting and seemed to add much pleasure and zest to the ladder climbing. The young people formed two divisions, each working to secure the greater number of readers.

Each of these readers, in reporting,

handed in a written statement of something in each book which had particularly impressed him. One young woman writes, "The burning question is, what would I have done in Ann Hazeltine's or Mary Moffatt's place?"

In Western Yearly Meeting this year, we are undertaking to try to have the above course introduced in all our meetings, adding some advanced work, along lines already approved by our American and Young Peoples Boards.

The Missionary Bulletin Board, too, is invaluable in arousing missionary interest. A durable and attractive one may be made with hardwood frame (perhaps the work of some manual training student), the body of burlap. Placed on wall in vestibule or at the rear of church in some conspicuous place, it is ready to have pinned to it each week items from church and secular papers, posters (and this will give employment to those who are gifted in designing), pictures of missionaries and mission scenes, quotations, announcements—something good and fresh each week. A live missionary committee can make it very attractive and helpful.

LYDIA M. HOATH.

TRAINING FOR SERVICE IN JAMAICA.

The Happy Grove School for Girls is composed of two departments. While both do industrial work and are housed in the same building, they are known as the Girls Department of the Happy Grove School and the Happy Grove Orphanage for Girls.

The Girls Department of the Happy Grove School comprises those girls who take school work in connection with the pupils of the Boys Department of the same school. The Orphanage Department is made up of the East Indian orphans committed to Happy Grove by the Government, who are not old enough or sufficiently advanced to take up work in the Industrial School.

It has always been difficult for one person to teach and look after so many children from babyhood up, in addition to the teaching and oversight of the older girls. Last February, Miss M. E. Allen was transferred from the Fellowship East Indian

School to Happy Grove to take charge of the Orphanage Department. This proved to be a wise move and the children under her care have made commendable progress in school work sewing and general department. The latest addition to the Orphanage was a baby 15 months old, making the present enrollment eleven. A 3-months old baby will probably enter soon. These children are as bright, interesting and lovable as can be found anywhere.

There are ten girls in the Industrial Department, eight of whom take regular and two irregular work. In addition to their regular duties this year the girls helped much with the fitting up of the Boys' Dormitory by making and bleaching pillow-cases, making towels, curtains, sheets and bedticks. This work gave them valuable training. Besides the academic instruction given by W. G. Farr, Alsina M. Andrews and Montclare E. Hoffman, instruction is given in Hindi, shorthand and typewriting, two hours per week to a few pupils.

Each of the eight girls doing regular work has had two hours a week in cooking lessons under Mrs. Farr, besides lessons in native cooking by a native cook. They have had lessons in cutting out, without patterns, eight different garments, also in crocheting, drawn work and buttonhole making, besides the actual making of various garments and of dresses, including the making of their school uniforms. Besides the above, the washing, ironing, cooking and house-keeping for the family have kept each one busy.

All the girls in the school are Christians, three having been recently converted. They have taken an active part in the work of the church as Sunday School teachers, singing in the choir, taking part in special services and helping to train Sunday School scholars for parts on the various programs. They conduct their own Christian Endeavor meetings, holding their meetings at 6 A. M. They have an unusual way of raising money. By doing without their lunches for some time, they were able to buy an acetylene light for the Seaside Church which they attend, to make an offering on Self-Denial Day, and for the Red Cross Fund, about \$20 in all.

Not only have the girls made progress in school and industrial lines, but there has been a decided improvement in ideals and purposes—a real development in character.

ALSINA M. ANDREWS.

PEACE ASSOCIATION OF FRIENDS IN AMERICA

NOTE—It is hoped that this page may present in brief form a record of activities typical of the work Friends are doing for peace. News items, short, pointed arguments, suggested plans, all will be welcome, and will be used subject to the limitations of space and the proper distribution and arrangement of the matter received. All communications intended for this page should be addressed to **Allen D. Hole**, President, 615 National Road, West, **Richmond, Indiana**.

THE WASHINGTON SITUATION IN REGARD TO PREPAREDNESS

By L. Hollingsworth Wood

The atmosphere of Washington while Congress is in session is always an interesting study in our capital city. There gather together a most extraordinary group of men both from this country and the other countries of the world. Congress itself represents almost every shade of American thought and life, and the Departmental officers and clerks all have their peculiar viewpoints toward the government of the nation and what it should do. To walk along the streets and look at the White House, the Navy and War Departments and the State Department and then to travel along Pennsylvania Avenue and look at the Capitol and the House and Senate Office Buildings; to stop at the hotels and see the Congressmen in their unofficial offices chatting over the dinner table, discussing measures for preparedness, for revenue and also the multitude of interests that converge at Washington, is to be an on-looker at an interesting picture of life in America.

The question of preparedness, the question of what the policy of the United States should be in regard to its military and naval services is the dominant topic of conversation; and the President's message, suggesting as it does the program which means such a radical departure from all our American traditions in regard to the Army and Navy, and which is so violent a plunge into the preparation for the use of physical force in determining questions of international and social relations, has urged this subject upon the special consideration of Congress.

The process of crystalizing support or opposition to the program among the men who will have to take the responsibility of deciding the question, is going on at this time. Many Congressmen who had expressed themselves as desirous of voting for some

greater appropriations for the Army or Navy are hesitating when the question is presented for their consideration of who is to pay the bill coupled with clearer understanding of the facts as to our preparedness at the present time.

Opposition to the increased program as outlined by the President is headed in Congress by the majority leader, Claude Kitchin, who comes from North Carolina and has been a member of Congress for years. Only two or three days before the adjournment over the holidays Mr. Kitchin made a speech in support of the financial measures which the Ways and Means Committee was proposing, a continuance of the Special Emergency War Taxes, which was so brilliant and convincing and showed such mastery of his subject and such ability to present his facts in a telling, forceful way that his personal prestige and hold upon his position of floor leader was greatly strengthened. Many Congressmen felt that in Mr. Kitchin they had a leader who was worth following.

Consideration of the problem which confronts a Congressman in regard to any matter of national policy, such as this question of "preparedness" reveals reason for a great deal of hesitation to vote the increases which have been demanded so vociferously by the Army and Navy Leagues and the Defense Societies which cry out that we must prepare to repel invasion and protect our inheritance from encroachment.

A Congressman may be quite willing to spend the public money for guns, or battleships or submarines, but when he realizes that the expense of these guns, battleships and other engines of death, which our friends assure us are such excellent insurance, must be actually paid for by taxes which will touch his constituents, such as tax on gasoline engines, gasoline, kerosene, tea, coffee and tobacco, small incomes, etc., (and taxes on almost everything one can think of have been suggested) he realizes that his popularity with his constituents will wane and he begins to study the situation for himself.

To help him in this study there are but few organizations which can and will present the side which appeals to us Friends. Mr. Henry Ford is re-

ported to have opened an office for publicity along these lines and a group with which the writer is associated, calling itself Emergency Anti-Militarism Committee, in which Miss Lillian D. Wald of the Nurses' Settlement in New York, Mr. Paul D. Kellogg, Editor of the Survey, Mr. Lochner and others are associated, have opened an office in the Munsey Building in Washington and engaged a Mr. Hallahan as publicity agent, who is sending out information to Congressmen and to the press as to what the actual facts show in regard to our preparedness now, what the world thinks of our administration's suggested program and what good alternatives to increase our Army and Navy have been suggested by thinking men and women.

On this question of preparedness the Peace Societies of our country seem to have split as upon a rock. They are divided into two groups although all longing for the same result. The groups are, first those who believe in increasing arms with the idea of compelling other nations to stay at peace with you because they are afraid not to, and in this group some very noted citizens have placed themselves; and second, the other group which says the people of the United States will not compel where they cannot persuade, and feeling that to provide the ingredients of conflagration is to invite the conflagration, feeling also that the world groaning under the burden of the armaments already undertaken looks to the United States as a great example of how to live as a nation without undertaking the hideous burdens which Europe has been bearing. It is easy to see that concerted action by societies thus rendered impotent by division on so fundamental a question is practically impossible, and the secretaries of these societies are in the embarrassing position of being as it were hand-strung by their trustees, their activities curbed, their influence shattered and their work as anything except research bureaus curtailed.

In this situation men of "good-will" ought to rouse themselves and bring to expression the deep convictions of the American people; and the readers of the AMERICAN FRIEND can help the few organizations which are actively pressing this campaign to prevent our country's slipping from its high place in the estimation of the world, by writing at once to their representative in Congress and to their

(Concluded on Page 29)

THE IOWA PAGE

CORRESPONDENTS

Evangelistic, etc.—H. R. Keates, 1314 Lyon Street, Des Moines, Iowa.
Missionary—H. D. Lane, Oskaloosa, Iowa.

Educational—D. M. Edwards, Oskaloosa, Iowa.

Bible School—Golda R. Carroll, Beacon, Iowa.

Christian Endeavor—Cora M. Mattison, Oskaloosa, Iowa.

Peace—Alvin Hoskins, Richland, Iowa.

Temperance—Robert Lincoln, Grinnell, Iowa.

Items of information should be sent to the above promptly so that they may appear in the "Iowa page."

The National Missionary Campaign Conducted by the Laymen's Missionary Movement.

Unquestionably the biggest thing along missionary lines is the present campaign now being conducted by the Laymen's Missionary Movement. One hundred of the leading cities of this country have been selected as convention centers where these great conventions are being held. Iowa is especially fortunate in having two of her cities selected as centers—Davenport and Des Moines. The convention will be held in Davenport, Feb. 13-16 and at Des Moines, Feb. 20-23. Since Des Moines is more central for the larger portion of our Yearly Meeting this convention will be the one which most of our men will want to attend.

This Convention at Des Moines is part of a nation-wide campaign in which both the Home and Foreign Mission Boards of all of the Evangelical Churches are co-operating. Five teams of speakers will tour the country, conducting the meetings of these great Conventions.

The main objectives of this campaign are as follows:

1. To consider new world conditions and America's enlarged responsibility.
2. To study the missionary progress of recent years.
3. To project plans looking toward the accomplishment of our whole missionary duty.
4. To emphasize the adequacy of the gospel to meet modern social conditions.
5. To increase the spiritual power and efficiency of the local church.
6. To secure the general use of the best methods of missionary education and finance.
7. To inspire Laymen to take their part in the Extension of the Kingdom of Christ.

The topics to be discussed in the Conventions will be grouped about these seven main objectives. Every

one of them is worthy of the deepest consideration on the part of all of our men.

It is earnestly hoped that the men of our Yearly Meeting will avail themselves of the rich opportunity which is to be provided this coming February in these Conventions. A similar Convention will be held in St. Paul and Minneapolis a month earlier—January 23-26. These will be the nearest points for some of our men.

But wherever you live—plan to attend one of these Conventions. It is time now that Monthly Meetings and Men's Bible Classes should appoint delegates to go as their special representatives. Christian Endeavor Societies will do well to see that some of their young men be sent as delegates. Iowa Yearly Meeting must be largely represented in these great gatherings of the Laymen's Missionary Campaign.

FRIENDS' JAMAICA MISSION.

Miss Lora Arms, of Oskaloosa, was sent out in October, to take charge of the East Indian school at Fellowship, near Port Antonio. November 26 she writes, "Although I did not begin my regular work for nearly a month, yet I was busy visiting and becoming acquainted with the many new things. I have been to nearly all the stations; the workers are busy and happy. I have been teaching two weeks here at Fellowship, and enjoy the work very much. The Indians are certainly a dear people. Miss Lizzie Allen was with me a week, helping me get started. The stove has arrived, and is in the kitchen, in use. We had to use the fire-place for a week, so I know how food flavored with smoke tastes. Thanks to all who helped in providing it. The boxes also arrived safely; I find that all the things in mine are just what I need. Please remember me kindly to the ladies of the Missionary Society whom I met."

Happy Grove Industrial School has an attendance of 24 this term, twelve boys and twelve girls. Wendell Farr writes of the boys, "With one or two exceptions they seem to be bright students. Their liveliness, mischief and fun remind us of boys at home. Nicknames were soon given; 'Pretty' is the name given to the boy whose cross-eyes and protruding under lip belie the name, while the boy with the most outspoken anti-German sentiment is dubbed 'Von Kluk.' They are very enthusiastic over cricket and sea bathing. The fixed program, regular habits and discipline are new to some

and occasions have arisen when it was necessary to follow the injunction of different parents, 'be very strict,' 'beat him plenty,' 'you must flog him often.' They have been showing much interest, both in their school work and industrial work. Most of them chose carpentry and cabinet making. This has made it necessary to form two classes, and to have them working every day in the week, on account of the limited equipment in benches and tools."

There were unusually heavy rains through the autumn, for which the people are thankful, as it gives the banana fields, which were wrecked by the hurricane, a fresh start.

Lynnville, Iowa —

The receipts of the Bazaar and chicken pie supper, held by the Friends' ladies Saturday, amounted to \$100.60 and with expenses of only between \$2.00 and \$3.00, which leaves them a fine sum to be used for the support of their missionary in Jamaica.

BIBLE SCHOOL DEPARTMENT.

The Sabbath School at Pleasant Plain used the "White Gifts for the King" service for Christmas. The decorations as well as the exercises were simple and in keeping with the devotional character of the service. Walnut Sabbath School united with the Pleasant Plain Sabbath School in the exercises. When the gifts were presented by the different classes the interest was intense. The primary class laid their gifts under the bright star and repeated a verse of the Message of the Angels. Class number two reported having sent several scrap books and other Christmas books to the Orphan's Home at Council Bluffs, Iowa. Class number three, the Plus Ultras, composed of six girls, with their teacher dressed and sent seven dolls to the same home. Class number four, a young ladies class, the Invincible, sent \$11.00 to Jamaica through the C. E. Society. The Young Men's Bible Class reported a contribution of \$14.00 partly for missions through the C. E. also. The three married folks' Bible Classes, numbers six, seven and eight, reported special contributions aggregating about \$20.00. Comments of those present indicated approval of the change made this year in the character of the Christmas services. A very real blessing was received by all those participating in the service.

The Young Men's Bible Class at Pleasant Plain, as an expression of

their appreciation of, and warm feeling toward, their teacher, C. C. Hawthorth, presented to him a new fur overcoat as a Christmas gift. Members of the Pleasant Plain and Walnut Sunday Schools presented their pastor and family with two rugs for Christmas, a large one and a small one. Our three young peoples classes have recently closed a contest on memorizing and repeating scripture texts. The contest lasted about ten weeks with good results. The two girls' classes made perfect records. The young men's class with an average attendance of about eighteen lost out entirely on two texts and two other texts were part of them read instead of being given from memory, making a record of about 97% for this class. The young men being defeated will entertain the two other classes at a social.

BIBLE SCHOOL NOTES.

At New Sharon four teacher training books were ordered and a class will be organized soon.

On Wednesday evening, December 15, a very good conference was held with the workers at Searsboro, in spite of the heavy snow which was falling.

Marshalltown Bible School reports that they are finding the graded lessons recently taken up in their primary department both interesting and satisfactory.

On Monday evening, December 13, a very successful conference was held with the workers at Lynnvile. Their School is well organized and is doing splendid work.

A conference was held with the teachers and officers of the Oak Grove School on Thursday evening, December 16. This is a rural school between Searsboro and Grinnell.

On Sabbath, December 12, the people at Sugar Creek had dinner together at the meeting house and a conference was held with their Field Secretary at two p. m.

Our Field Secretary, Ora W. Carroll, spent December 10-20 visiting the schools of Lynngrove Quarter, including the Schools of Grinnell and New Sharon of Oskaloosa Quarter.

The Christmas Pageant given by the Sunday School of the First Friends Church at Des Moines was a great success. It was appreciated by a large audience. At the close of the program the pastor and wife, Mr. and Mrs. R. R. Newby, were presented with thirty dollars in gold by the Sunday School as a Christmas token of love and appreciation.

YOUNG PEOPLES BOARD

CHRISTIAN ENDEAVOR

JANUARY 23

Topic—The Character and Causes of War—Matt. 5:21-26, 38-42.

Jesus here put himself on a plane as high in authority as that of the law, when he said that ye have heard what the old time doctrines say about killing, but I give you a new basis. The former principle was an eye for an eye, but the Christian basis is that one shall not be angry with his brother. He shall not even provoke his neighbor's anger. Jesus does not qualify his principle with the words "without cause" as found in the old versions. Jesus believes so profoundly in the service of love that he says even the sacred religious ceremonial of sacrifice can be interrupted by an attempt to clarify misunderstandings and right wrongs. Exodus 22:23 and Lev. 24:20 show remains of the old Semitic blood feud. This custom had left its marks in the prejudices of the author of these passages and Israel had followed the principle even to the time of Christ. When Jesus came he abolished this old custom by saying "Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also." He says the only way to defeat evil is to do good. It is impossible to beat Satan at his own game. We must be inventors of a new method of attack. If Jesus meant what he said and we profess to be his followers how can we say that we must fight for peace? Isn't it a lack of faith? Has any nation ever tried a policy of aggressive good will? Why should not our country maintain its reputation for righteousness and fair dealing? Should we not trust our neighbors across the seas in spite of the fact that they are breaking treaties and murdering each other?

War can never bring a settlement to any issue. The agreement comes when people are willing to think coolly and rationally. Why cannot we persuade people to restrain their passions and decide the matter by reason? If our opponent will persist in not being reasonable should we not trust him more? If he insults us and robs us of some of our territory should we not offer him other possessions. If he strikes us should we not turn the other cheek? How does this principle work out on the playground, in business, among nations? Some militarists poke fun at this part of Christ's teachings calling all who adopt this attitude, "Other Cheekers." Should we not be proud to receive such ridicule?

There is little to be gained by war. The economic life of not only the belligerent nations is imperiled, but also that of all neutral nations. Work shops close when war begins. "Labor is diverted from its ordinary tasks and is used for non-productive ends. The works of public utility must wait while the public forces are carrying arms."

"War stops labor, swallows up wealth and tramples upon justice and liberty." But the economic losses of war are small as compared to the loss of inventive ability, literary and artistic genius and the virile manhood of a generation. Again this is insignificant as compared to the loss in morals. Love is smothered while hate, deceit and murder are fostered. True Christianity has to take a vacation when war begins.

Should not Christianity be given a chance before war is declared? In time of peace, prepare for peace. Agitate the cause of peace and the folly of war. Strike at the spur root of war by planting trust in the heart of the nation. The Germans and Austrians as well as the French and English, are good people and deserve our love and respect. If they mistreat us we should redouble our efforts to show them love. Greed, revenge, jealousy and murder cannot be tolerated by a nation founded on the Christ principle. These evils cannot be abolished by arms and armament, but by a forbearing, protesting, uplifting good will.

NOTICE.

Christian Endeavor Week extends from February 5 to February 13. Young Friends Day will occur on February 13. Special effort should be made for that day. Let this be Enrollment Day for all Young Friends. We need the names and addresses of every Young Friend in the United States. Ask us for enrollment cards. They will be forwarded free of charge. Let the Executive Committee of your Society take up this matter at once.

Christian faith is a grand cathedral, with divinely-pictured windows. Standing without, you see no glory, nor can possibly imagine any. Nothing is visible but the merest outline of dusky shapes. Standing within, all is clear and defined; every ray of light reveals an army of unspeakable splendors.—John Ruskin.

THE WASHINGTON SITUATION IN REGARD TO PREPAREDNESS.

(Concluded from page 27)

Senators demanding an investigation that we may know whither we are going before we embark on this course, which is so fraught with peril as Europe is showing us. A Congressman is influenced by what he hears from his constituents, and members of the Society of Friends should be in earnest that their Congressmen should hear the true voice representing the conscience of the American people.

CHURCH AT WORK

CHURCH AT WORK.

Dunreith, Indiana—On December 26 the Bible School at Dunreith gave the exercise entitled "White Gifts for the King," the Sabbath School and meeting being merged into one service. While this was being given the classes brought their gifts for Southland College. Quite a large box was filled and \$5.87 was collected in cash, as well as some money for the Industrial School at Denmark, South Carolina. There was an excellent musical program. More than \$40.00 has been raised in this meeting for foreign missions. There were decisions for service in the church and also one accession. The pastor, Alice Lawrence, closed the exercises with a short address. Her services as pastor are very much appreciated.

East Main Street, Richmond, Indiana—The East Main Street meeting celebrated the Christmastide very appropriately by giving two entertainments. The first was a Christmas cantata rendered by the choir on Sabbath evening, December 19; the other was a Christmas Pageant entitled "Bethlehem" on Sabbath evening, December 26. Both entertainments proved to be of great enjoyment and profit and were much appreciated as was shown by the large attendance.

Wichita, Kansas—Many of the churches of Wichita have taken up the anti-preparedness propaganda initiated by Friends. They are engaging in a vigorous campaign circulating petitions to Congress and writing personal letters to their Representatives and Senators. This is largely due to the work and influence of Dr. William L. Pearson of Friends University. At a recent meeting of the Ministerial Association he outlined the history of the peace movement and showed what should be the attitude of the Christian church in the light of New Testament teaching.

On December 3 the second annual banquet of the Men's Bible class of University church was held at the city Y. M. C. A. Representatives were present from fifteen of the other Men's Bible classes in the city, and the occasion was one of the most enjoyable the class has ever experienced. There are more than thirty organized Men's Bible classes in Wichita. A number of interesting addresses were given. Music was furnished by Thiers' orchestra.

Union Springs, N. Y.—On the last Sabbath of the Fall term at Oakwood Seminary the Bible School observed the "White Gifts Christmas," which emphasized the giving of self, service and substance to the Master. The exercises were helpful and inspiring. One of the most interesting features was a description of Christmas in Palestine given by Badeah Audi, a native of Ram Allah, who is at present a student here. The thought of consecration of the offering of self to Christ was continued in the meeting which followed. A deep spirit prevailed and all but five either emphasized or made new the gift of self to Christ.

On the evening of December 14 the members of the meeting gathered at the hospitable home of Isaac and Elizabeth Hazard for a pleasant social evening. During the evening Ida T. Parker, the pastor, was presented with an alcohol burner and a copy of G. A. Smith's Historical Geography of the Holy Land, which was a happy surprise to her. This is the fifth year of her pastorate and these tokens of fellowship and co-operation are much appreciated.

South Fork, N. C.—Our Yearly Meeting Superintendent, L. W. McFarland, and our co-worker, Rudd Newsom (our consecrated evangelist singer), assisted by home workers closed a very successful ten days' revival here on December 22. The Word was preached with power and conviction rested upon the unsaved. The members were strengthened and the surrounding churches have felt the influence of this meeting. Our young people seem more interested than ever before and a C. E. Society will probably be organized soon. There were sixty conversions and renewals and twenty-four gave their names for membership, mostly children, thirteen as associate members and eleven by request. An offering of 25.00 was given to Rudd Newsom, and a letter of love and sympathy was addressed to Mrs. McFarland by our Missionary Society, accompanied by an offering of \$6.50.

Hadley, Indiana—The church at Hadley has been greatly strengthened and built up by special evangelistic services recently held here. These meetings, which began on Thanksgiving evening and continued three weeks, were directed by Millie M. Lawhead of Van Wert, Ohio, as evangelist and Lillian Parker as singer. The earnest messages and clear and definite exposition of Biblical truth

were highly appreciated, while Miss Parker's service in song had an important place in the success of the meeting. More than thirty knelt at the altar and gave witness to definite experience with pardon or the baptism of the Holy Ghost. There were fifteen requests for membership, for all of which we give praise and glory to God. These sisters are now engaged in meetings at Millcreek.

Indianapolis, Indiana—In the absence of the pastor, W. O. Trueblood, the pulpit at First Friends church was occupied by Daisy Barr on the morning of January 2, and in the evening by Frank Boone, a student of Moody Bible Institute. Both services were of special interest. Beginning Monday, January 10, a week of cottage evening prayer meetings has been planned, a number being held each evening so that all members may put themselves in touch with them. Following this there will be a week of special services. Similar simultaneous meetings will be held by the majority of churches of the city, according to the plan outlined by the church federation.

New Burlington, Ohio—Clinton and Cassie Commons, the latter a minister of Webster, Indiana, recently held a two weeks' series of evangelistic meetings here. Their ministry was well received. The membership was actively strengthened and many openly confessed special blessing during the service. They left the community intensely interested in the salvation of the neighborhood. Seven young Friends now constitute a mission study class, using "The Church at Work." When the eight weeks devoted to this study are over the class plans to take up a definite line of service.

NEWS NOTE.

The American Friend acknowledges with appreciation appropriate holiday greetings from our friend, John Pennington, who is now pastor of Highland Avenue Friends Church, Columbus, Ohio.

We must remember that in man is God's great creative venture. Man is not a finished product yet by any means. The rest of creation presumably and apparently is.—Charles H. Brent.

Love is the life of faith; obedience, the life of love. Yea, rather, Christ himself is the life of the soul.—Pusey.

BIBLE SCHOOL

JANUARY 23.

Subject—The Spirit of Life.

Lesson—Romans 8:12—30.

Golden Text—As many as are led by the Spirit of God, these are sons of God. Rom. 8:14.

Our first inclination is to find Paul's meaning for the term FLESH. It is not difficult to find those who differ on this meaning. Some will say that he means the physical body and that it is inherently sinful, it has inherited the "Adamic nature" and so all flesh is by nature sinful. Others tell us that such an idea is wide of the truth. That Paul means that living simply to satisfy the cravings of the animal nature is sinning. The flesh itself is not sinful. Nor are the passions or natural appetites of the body sinful. Sin comes only through misuse. The hand may caress or crush. The tongue may bless or curse. The mind may think pure or foul thoughts. It is the use to which we put the instrument which determines its relation to sin. Or rather sin lies back in the controlling factor, the will. So the argument goes. It seems evident that each interpreter tries to make Paul teach his own conception of the facts in the case.

Without quibbling we may say that Paul's great desire is that we shall make all our members serve the great spiritual ends revealed in Jesus Christ. When mind, body, soul and spirit are thus consecrated to his service we need not worry over these any more than a strong man does to regulate his heart action. In perfect health all human organs function without care. So also will our various physical elements contribute their respective parts to the great spiritual ends when we have normal Christian Health.

But there are hindrances. There are weak members. That which we would do we do not. Here the Spirit of God comes to our assistance after the analogy of the physician or surgeon coming to our help when we find need of him. The situation would be more perfectly illustrated if we had a physician constantly with us to advise and direct. This service is not lukewarm assistance but intercession with groanings that cannot be uttered. He would assure the weakest child of the kingdom that divine aid was his.

This relation is an intimate one. By him we address God as our Father. Following out the logic of the idea, if He is our Father then we are His sons and daughters, heirs of His, therefore joint heirs with His son, Jesus Christ.

Paul now assures his converts, or the Christians at Rome that all things will be done for the best—all things work together for good to them that love the Lord. He assumes here of course, that God is absolute master of the world. Whatever comes then will in the end bring to them that which is for their good.

We now come to a passage that has been a veritable rock of division to the church. Calvin is generally understood to insist upon absolute predesti-

nation. Arminius for the freedom to choose. So their followers and others again make Paul say just what they themselves are quite willing to believe. We possibly may never know the exact shade of meaning he intended for the passage to convey. It raises a very difficult problem and one we are not able to answer because we do not know enough about God and His relations to the problem of evil to do so. We have the "Whosoever will may come" and that passage is quite sufficiently inclusive for all practical purposes. For the rest we can wait and trust, confident that in the great beyond we may know more about the mysteries of the great plans of the God whom we so willingly serve.

CORRESPONDENCE.

I was pleased to see in the last American Friend some notice taken of Aaron M. Bray's timely article of caution against following the ruts which had captured most of the Protestant churches. We have already followed them into many pretty deep ones, such as designating our meeting houses as churches, prefixing the title "Rev." to our ministers, giving to our pastors the job of marrying our young people instead of using the well recognized Friends' ceremony which legalizes the privilege of marrying themselves, of addressing each other in the plural, of taking off the hat to every lady we meet in the street, of following foolish fashions, in dress, and putting on mourning for the dead, even abandoning our own burying grounds for the public cemeteries, where we can display monuments to our glory.

Our founders were led out of most of these ruts in their day, even going to extremes in some things, for instance in this matter of grave stones. We have in Lynn on a main thoroughfare in the very heart of the city, a

beautiful tract of ground adjoining our meeting house, an ancient Friends' burying ground, buried full, they say, without a stone or any kind of an inscription to mark the spot or tell who lies there. Had this formality been observed this apparently incongruous field would now tell its own story, and vie with the one so conspicuous on Tremont Street in Boston, rivaling the Public Garden in interest, instead of arousing the cupidity of our business men as a choice site for a business block and making it safer for this generation of Friends to bury in the Pine Grove Cemetery.

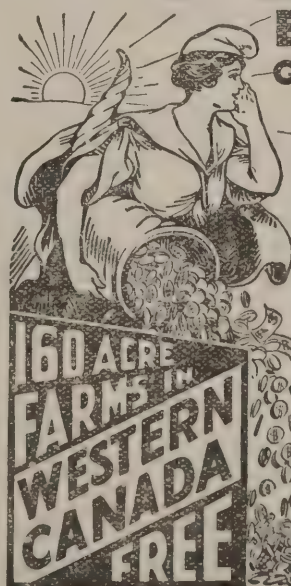
In conclusion, I would call our attention to the message communicated by John to the angel of the church of Ephesus, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent."

WILLIAM DAME.

East Lynn, Mass.

THE ALLEN JAY MEMORIAL.

Among a wide circle of Friends in this country, the fact is generally known that the West Richmond Friends Meeting at Richmond, Indiana, with a present membership of upwards of 260, is a monument in large degree to the far-seeing vision of Allen Jay. Seeing a rapidly growing section of the city with only a struggling church of another faith, he was quick to sense the great opportunity which a Friends meeting would have for purposes of community work and as an avenue for



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the church training of the students in Earlham College.

Six years ago last July West Richmond Monthly Meeting was organized, and for six years it found a home in Lindley Hall of Earlham College. For several years the members have contemplated a permanent and separate church home which, since the death of Allen Jay, was to be known as the Allen Jay memorial.

Various sites have been considered, with the result that last year the meeting purchased the home of Mrs. Allen Jay (the old Timothy Harrison home-stead) as the location of its future and permanent home. Since July 1, 1915, all services have been held in the commodious dwelling house on the premises.

Plans have now been completed, however, for the erection of an Allen Jay Memorial building on the north-west corner of the lot, facing Main Street, running back along West Seventh Street, one of the best locations in the city.

About \$14,000.00 has already been subscribed by the membership toward the plant which will cost approximately \$30,000.00. Building will be begun in the early spring and the committee is now soliciting subscriptions from interested friends both within and outside the city. Friends throughout the country will find this a worthy object of their interest and benevolence. A. L. Jenkins is chairman of the Building Committee.

Our business is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

MARRIED

Ball-Hadley—At the home of the bride's parents at Denair, California, December 24, 1915, Clifford Ball to Mamie Hadley, Zimri Stubbs officiating.

Pickin-Harlan—At the home of the bride's parents, New Burlington, Ohio, September 26, 1915, John Crosby Pickin of Dayton, Ohio, to Flora Elizabeth Harlan, Jesse Hawkins officiating.

BORN

Swan—At Westfield, N. J., November 16, 1915, to Frederick A. and Helen Wood Swan, a daughter, Mary Elizabeth.

DIED

Corsbie.—John M. Corsbie, son of Thomas and Margaret H. Corsbie, was born in Guilford county, North Carolina, February 12, 1822, and died at the home of his daughter at Salem, Iowa, November 20, 1915, in his 94th year. His youth was spent in Indiana where at the age of nineteen he was converted and joined Friends at Westfield. He married Ruth Reece in 1842 and two years after her death in 1845 he married Matilda Frazer. In 1857 he moved with his family to Henry County, Iowa, and was present at the setting up of Iowa Yearly Meeting in 1863. He was interested in the welfare of the negro and the cause of education. For many years he was a

member of the Board of Trustees of Whittier College at Salem. He held office almost continuously as overseer, elder or clerk. He is survived by the widow, two sons and three daughters. Funeral services were conducted by a former pastor, Bessie F. Collins.

Kennedy.—James G. Kennedy, son of John and Sallie Kennedy, was born near Raleigh, N. C., June 3, 1838, and died at the home of his daughter near Denair, California, December 21, 1915, aged 77 years, 6 months and 17 days. He was a birthright Friend and was converted in early childhood. He married Sarah Coat in 1862. Of eight children, four survive him, one being Alice Kennedy, a well known missionary in Jamaica. There are also seventeen grandchildren and seven great grandchildren. Funeral services were conducted by Zimri Stubbs, pastor at Denair.

WESTTOWN SCHOOL

is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about sixteen Yearly meetings. It has all the attributes of an efficient high school and successfully prepares for College some twenty pupils a year.

The school is unusually large this year, yet we have room for a few more. The Winter term opens First Month 4th. We shall be pleased to send our catalogue to any interested friends.

Thomas K. Brown, Principal.
Westtown, Pa.

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Around the World with Jack and Janet, Junior, 29 cents; Guide Book 5 cents; Round Trip Tickets, 2 cents each; Steamer Trunk (mite boxes) 20 cents per dozen; Jack and Janet Buttons 5 cents. Jack and Janet paper dolls with costumes for America, Egypt, India, Burma, China, Korea and Japan, 27 cents. Set of Postal Cards for Foreign and Junior Books (24) 25 cents; Missionary Helps for Junior Leaders and Primary Class Teachers, 25 cents; Talks on David Livingston, Girls and Boys of India, Africa, Chang-ing China, 25 cents each.

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The American Friend

Old Series
Vol. XXIII, No. 3.

FIRST MONTH 20, 1916

New Series
Vol. IV, No. 3.

On Life's Current.

By J. G. WHITTIER

Yet, on life's current, he who drifts
Is one with him who rows or sails;
And he who wanders widest lifts
No more of beauty's jealous veils
Than he who from his doorway sees
The miracle of flowers and trees;
Feels the warm Orient in the noon-day air,
And from cloud minarets hears the sunset call
to prayer.

Better to stem with heart and hand
The roaring tide of life than lie,
Unmindful of its flowery strand,
Of God's occasions drifting by!
Better with naked nerve to bear
The needles of this goading air,
Than, in the lap of sensual ease, forego
The god-like power to do, the god-like aim to
know.

I have not seen, I may not see,
My hopes for man take form in fact,
But God will give the victory
In due time; in that faith I act.
And he who sees the future sure,
The baffling present may endure,
And bless, meanwhile the unseen hand that
leads,
The heart's desires beyond the halting step of
deeds.

THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting.

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year.

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid. For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

Gethsemane

By N. B. RIPLEY

Somewhere it lies along the toilsome way,
Which surely my reluctant feet must press,
A dreary space, wind-swept and tenebrous,
Wherein my soul will wail out its distress.

And I shall sit me down amid the gloom,
The world without, for I shall be alone;
While to the somber void my stricken heart
Sends up the piercing accents of its groan.

It may chance that tomorrow I shall be
Shut within this enclosure, while I cry,
As oft my peers have, wrestling with their woe,
"O, that this bitter cup might pass me by!"

But whensoever I reach it, mighty One,
Chiefest of those whose footsteps there have trod
Give me the grace in all the whelming hour
To say, "Thy will, not mine, be done, O God!"—Ex.

A Larger Paper

As announced week before last, THE AMERICAN FRIEND will become a 20-page paper beginning with the first issue in February. Pastors and others interested should give liberal announcement of this fact as an inducement to increase our subscription list.

American Friend Day

According to custom, the first Sabbath in March will be AMERICAN FRIEND day again this year. The day should be one of unusual interest and importance, both on account of the enlargement of the paper to 20 pages on February 3, and because of the increasing interest in this periodical of the Church.

Write today to your Congressman and Senators against the preparedness program.

Committee For Rational Preparedness

A committee of Americans has been formed to protest against the attempt to stampede this nation into a dangerous program of military and naval expansion. The following statement has been issued as to the purpose of the Committee:

"We believe that no danger of invasion threatens this country, and that there is no excuse for hasty, ill-considered action. We protest against the diversion of the public mind from those preparations for World Peace based on International agreement which it may be America's privilege to initiate at the close of this war. And we protest no less against the effort being made to divert public funds into the manufacture of engines of death which are sorely needed in constructive programs for national health and well being.

"We are against the so-called 'preparedness' program, because it is unnecessary, because it endangers our most precious institutions, and because, in the last and true analysis, no one can measure its cost.

Congressional Program

1. Our immediate purpose is to prevent unusual expenditure for armament during the present session of Congress.

2. Before increased appropriations are made we demand public investigation of our present huge war budget so that every dollar now spent for army and navy may bring 100 per cent of efficiency.

3. We stand for a Congressional investigation of the sources of the demand for large increases in army and navy appropriations.

4. We stand for taking private profit out of armament manufacture.

5. We hold that the expense of armament should be met by income and inheritance taxes and not by taxes which place the burden on the poor.

6. We hold, with the President, that the time has come to develop the Monroe Doctrine into a real Pan-American union. Therefore, we urge that action should be taken by Congress during this session to bring about a conference of representatives from the nations of the Western Hemisphere to consider forming a federation of American Republics.

7. We hold that the questions at issue between America and the Orient are serious and complex, and we therefore favor as a rational approach to their solution the appointment of an expert commission, representing America, Japan and China, to study these questions and make recommendations to the various countries involved, after considering all interests concerned, local, national and international.

"Believing that this program represents the thoughtful conclusions of a large number of patriotic Americans, we urge them to join us."

We are trying to raise a budget to support this work. Our treasurer is L. Hollingsworth Wood, 43 Cedar Street, New York City.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 3.

FIRST MONTH 20, 1916.

New Series
Vol. IV. No. 3.

THE PREPAREDNESS PROGRAM

So far as the preparedness situation in Congress is concerned, there appears to be a slight rift in the clouds at the present time, sufficient to justify a small hope at least that after all the program of the militarists may possibly fail at this session. It is being argued by some Congressmen, including certain of the President's best friends that the United States should wait a year, or until the close of the present war, before determining what its policy shall be, that no one can tell just now what America should or should not do.

It is argued by those who advocate a waiting policy, that at the close of the war, the United States would occupy a far more advantageous position in trying to secure some mutual agreement with the other leading nations, looking to a permanent program of pacification, than if it should rush madly into an armament program of its own at the present time. The wisdom of this argument will hardly be questioned outside of the out-and-out militaristic party. Whether it succeeds or not will probably depend meanwhile upon the attitude of the people at large. If they have been sufficiently frightened by the appeals to fear on the part of the National Security League, the Army and Navy League and other like organizations, even the wise judgment of our national law-makers may not be able to stem the militaristic tide. If, on the other hand, Congress can be free to be governed by that sober second thought, which just now appears to be somewhat in the ascendancy, reason may yet take the place of frenzy, and we may be spared the burdens of an unnecessary continental army and an extravagant navy.

With this country increasing its armaments and thus expressing our suspicion of all the world, President Wilson would find small hope indeed at the close of the war, in any attempt to induce the nations to agree upon a program that would give promise of a decrease in military equipment and ultimate pacifism. By our own action we would have become part of the world system that relies upon armed force and our avowals of a desire for peace and a reduction of the burdens of armament would be discredited at the threshold of the argument.

On the other hand, if the United States will main-

tain the historic policies of friendship and good will which have made us neighbor to all the world, our President could enter upon conferences with the heads of all nations, seeking without handicap some basis of agreement and understanding that would insure a reduction of armaments, gradual or otherwise, and an ultimate practical brotherhood if not a federation of the whole civilized world. At any rate, even arguing from the standpoint of those who believe in the righteousness of wars for defense, and the necessity of preparation for it, the failure of such an effort under such favorable circumstances, would be time enough for this country to decide the wisdom or unwisdom of a preparedness program.

This whole argument for delay finds vast encouragement by reason of the wide diversity of opinion relating to a practical program of preparedness at the present time. Its advocates are hopelessly divided apparently upon the degree of preparedness needed, and any legislation is bound to be, not so much a compromise as a guess in the dark, a haphazard bit of law-making, that may or may not appeal to the judgment of the American people. Unless our alarmists can point speedily to some specific elements of danger that are positive and imminent, it is certainly time for conservatism to take the reins of government and preserve us as a nation from the rashness of ill-advised and inharmonious legislation.

In setting forth this argument for delay, which THE AMERICAN FRIEND adopts as its own plea, we do not abate one iota our belief that the whole preparedness program is uncalled for, and will do more to threaten the permanent peace of America than any other act we can perform as a nation, short of downright and persistent injustice toward some other people. For reasons already set forth in these columns from time to time, we believe that opposition to the preparedness program can be supported conclusively, separate and apart from the teachings of the Bible, but we also believe that the American nation must violate both the spirit and the letter of the Sermon on the Mount if it turns to armed force as the guarantee of its permanency and defence.

In this connection it may be said that one of the

most interesting developments of the movement for preparedness is the attempt of certain religious journals to harmonize their belief in the teachings of Jesus with a program of preparedness for war. There lies before us the editorial of one of the best edited religious papers in this country that is a medley of contradictions from one end to the other. The floundering of the editor is pathetic, almost grotesque, as must ever be true whenever there is an attempt to reconcile materialistic and un-Christian philosophy with divine teaching. We have before us the editorial of another religious paper, representative of a great denomination, in which the editor waves aside the whole movement of "The Fellowship of Reconciliation" as being only "just the old Quaker policy of non-resistance," thus condemning, apparently without any investigation, a movement

of extraordinary value to the church, in that it stresses the realistic exemplification of Christian teaching to all daily conduct.

While endorsing fully the plea for delay in the preparedness program, until the American people can have time to think over the question more thoroughly in the light of clearer judgment, and until the government can, without any handicaps of inconsistency, have an opportunity to sound the other nations upon a plan of disarmament and ultimate peace, we nevertheless contend that it is the province of the Christian Church, unitedly and without reservation, to advocate obedience to the teachings of the Sermon on the Mount, as being alike binding upon individuals and nations, and as constituting a practical and workable rule of conduct for all peoples.

The Church and the School.

By ROBERT LINCOLN KELLEY.
(From "Religious Education")

It is doubtful if there is a more complicated question now confronting the friends of the child, than the one raised by the title to this paper. There is involved not only the function of the Church, the function of the school, and the principle of the separation of Church and state, but the definition of education and the definition of religion as they are related to the nature of the child. These are among the theoretical considerations. Then there is that countless array of complications growing out of the divisions among the churches, the multiplication of educational aims, methods, agencies and institutions, the conflicting laws and judicial decisions, the apathy of the general public within the Church and without, and the conceits, prejudices, doubts and hopes of the few who are awake or are becoming awakened to the "American situation."

In the midst of all this diversity of operations one thing seems to be certain and that is that the American child is not being adequately instructed in religion. The Church leaders are wont to insist that the schools are not so instructing him, and the educational leaders are wont to reply with more or less politeness that the churches are doing little more. The serious fact is that both are telling the truth. The child is not coming into possession of his religious inheritance—in this field he is not getting his rights.

Furthermore it is becoming increasingly apparent that the Church is chiefly responsible for this lamentable situation. Primarily it is not chargeable to "organized infidelity or legislative prejudice." I speak as the representative of a church, and I am constrained to exhort my brethren first to pull out the beam from the eye of the Church and then they can see more clearly to pull out the mote from the eye of the school.

The Question of Responsibility

The Church is commissioned specifically to teach the living truth. If, for the purpose of emphasis, we may speak of religious education as a thing separate and apart from education, the ultimate responsibility for it rests on the Church. It is for this that the Church came into the world. This is not only the distinctive mission of the Church, but it is equally certain that it is not the distinctive mission of the state. Not until this fact is clearly perceived by the Church and it gets under the burden of the tremendous task of bringing religious instruction to all the children of every community, will the question of ultimate responsibility be fairly met. The religious forces of our country have not yet been inspired with the educational ideal. The protestant churches have been occupied with the stupendous task of evangelization. The supreme effort has been to bring men into the kingdom by the doorway of the definite experience of conversion. They have allowed sin to marshal vast armies and to build up by the power of habit all but invulnerable armaments. Against the elaborately constructed fortifications of the enemy they have centered their artillery. And they have battered down many a stronghold. They have been baptizing, confirming, reclaiming, sanctifying, saving; they have been snatching the firebrands from the burning, but they have not been educating. They have indeed done some catechizing but they have scarcely laid the foundations among the children for a broad and intelligent religious faith, much less established a process of purifying society at its fountain head. The church leaders have been evangelists, pastors, preachers—these have been most needed for the type of campaign the Church has been conducting—but they have not usually been teachers, certainly not

educators. The educational arm of the Church has not been developed. Rather shall we not say, that the educational arm of the church has become impotent from disuse, for it must not be forgotten that in America the Church was the pioneer in education and the state to a large extent learned the science and art of teaching from the Church.

To be sure, the Church has certain educational agencies. These have developed to meet peculiar needs and they have become quite numerous. Among them undoubtedly the leading one is the Sunday school and in recent years in certain quarters it has made marvelous educational advance. But speaking in general terms these agencies, although educational in form, have not been and are not, in marked degree, educational in spirit. They have lacked and still lack educational equipment, method, purpose, atmosphere. Most of all they still lack trained educational leaders. The Sunday school, the Junior League, the Young People's Society, does not yet have educational prestige. The Gary plan, to be specific, has come as "a challenge to an unprepared Church." That the Church is endowed, however, with the capacity, within a few years, to answer a challenge of this kind is evidenced by the fact, vouched for by a prominent religious leader of North Dakota, that the pupils of that state do not now see much difference between the day school and the Sunday school.

The Church must bear a considerable part of the responsibility for the present widespread tendency toward the complete secularization of the public schools. Its abandonment of the educational field was a tacit admission that religious education was considered of secondary importance. At the time when enormous pressure from the outside was placed on curriculum makers to admit many new subjects of study, the pressure for religious instruction was not felt, because not exerted by religious leaders. The dominant school problem today in many states is the problem of vocationalizing the curriculum. Tremendous pressure is being brought to bear to completely polarize public educational theory with the vocational ideal, to introduce vocational equipment and processes and products. Shall a few educational men with a vision of other and, may we not say, higher educational ideals, stand alone and ultimately be swept off their feet because of lack of support, in this vital conflict, from the forces of organized religion? Shall these men who stand for morality and religion in public education, as well as mental discipline and mechanical dexterity, be forced to yield to the momentary judgment of the crowd that man does live by bread alone? Not only from lack of aggressiveness, however, has the Church aided in this process of secularization: the Church, more than any other single agency, has actually interfered with religious instruction and neutralized religious influence. I say the Church; I should say the churches. Sectarianism has done much to drive religion from the schools. The details of practical school administra-

tion have been interfered with and their purpose thwarted by petty jealousies and bickerings and objections on the part of the narrow devotees of denominationalism. The Church has failed adequately to teach religion to the children: the churches have frequently prevented its teaching in the schools. This is not to join in the cry, popular in some quarters, that the public schools are godless. Many public schools are not godless. Not all the religion has been driven from the schools. When this is done the schools will become immoral and educationally unsound. But there has not been a lively sense of proprietorship in the schools, on the part of millions of church communicants. The influence of the Church on public education has frequently been nil.

This same sectarianism has been chiefly responsible for the partial elimination of the Bible from the public schools. Why should there be legislation against the writings of David and not of Tennyson? Why should the authorities rule out the teachings of Jesus and admit the teachings of Socrates? These laws have been passed and these decisions have been handed down because the interpreters of David and Jesus have made of the Bible a sectarian book, because the readers of the Bible have read it for sectarian purposes. The mythologies and religions of the Greeks and the Romans may be placed freely in the hands of our children in the schools but not the religion of the Hebrews and the Christians—not in eight of our commonwealths! Twenty-five years ago the Emperor declared that the purpose of the German schools was to make Germans, not Greeks or Romans. Shall we conclude that in eight of our states the purpose of the schools is to make Greeks and Romans or some other brand of pagans, but not to make twentieth century citizens of the world, not to admit the children to their undoubted heirship to the best the long centuries have prepared for them? And all this because the Bible is a sectarian book, not so made by its enemies, much less by its authors, but so made by its misguided friends.

The Church may well reflect also upon the aggressive manner in which educational leaders have been setting the ideals of religious education and promoting practical methods of procedure. The classic quotation in the mouths of all American advocates of religious training is the dictum of the President of Columbia University that the child is entitled to his religious inheritance. To this may be added the recent declaration of the United States Commissioner of Education that, "The day will come when the Bible will be read in the public schools just as any other book. There is no reason why the Bible should not have its rightful place in our school curriculum." It was the Dean of the State University that originated the North Dakota plan of Bible study. In Indiana, members of the State Board of Education and a group of superintendents and principals conducted the campaign for Bible study and the committee which now has the supervision of the work represents sections of the State Teachers Asso-

ciation and is headed by a teacher of English in one of the great high schools of the state. The National Education Association has awarded a prize for an essay (See Religious Education Vol. 10, No. 1, page 87) on "The Essential Place of Religion in Education, with an outline of a plan for introducing religious teaching into the public schools." It is unnecessary to multiply examples of the readiness, even of the anxiety of the schools, to promote religious education wherever and however practicable.

But the Church must assume its rightful place of leadership in this great work. It must become conversant with the facts. It must set the ideals. It must recognize the need. It must point the way out. It must furnish the motive power. The Church should realize that the Bible has been the textbook of American civilization and that our children are growing up in ignorance of it. They must feel profoundly that without the Bible there is no vision, and without a vision the people will perish. They must lay plans to prevent a moral sag in the civilization of the future. The Church must save the children.

The Methods of Co-operation

This the Church is beginning to do. There is nothing more hopeful in this situation than the manner in which, within the last few months, the Church is coming into its own. It will not be forgotten that it was the ministers of Greeley, under the leadership of one of their own number, that conceived and put into successful operation the Greeley Plan. The work of the Sunday School Association of North Dakota was invaluable in the development of the North Dakota Plan. The Presbyterian General Assembly recently declared that "the Church is responsible for promoting religious instruction in our public schools," and instructed its Board of Education "to take steps to promote that end." The Council of Church Boards of Education has declared for state laws to safeguard the reading of the Bible in the public schools. Less than a month ago a special conference at Chicago called by the Educational and Secondary Committees of the International Sunday School Association appointed a Committee of Nine with instructions that they "invite all general religious and educational organizations in North America to co-operate with the committee in the creation of a Commission for the purpose of suggesting standardized courses of Bible study and religious instruction for credit in schools of primary and secondary education," and "that the International Sunday School Association be requested to take such steps as may be needed to make the work of the committee effective." In this conference the fact was brought out that in not fewer than twenty-one states and provinces some headway has been made in the movement for public school credit for Bible study. To be sure, in some instances this progress consists only in the manufacture of public sentiment, but this of itself is a great gain. One can scarcely imagine what the next few years will bring

forth as the churches become aroused to the urgent need and the present opportunity. In magnificent manner the church armies are mobilizing in behalf of the child.

The cause would be greatly promoted by an earnest spirit of co-operation among the national and international agencies now existing for the promotion of religious education. Included under this head are the Religious Education Association, the Federation of Churches, the Council of Church Boards of Education, the International Sunday School Committee, the Y. M. C. A., the Y. W. C. A., the Church Workers in State Universities and the Association of American Colleges. Unfortunately there is no united effort among these organizations. Some are fostering specific plans and are more or less intolerant of other plans. The strength that comes from union is not yet theirs.

And this leads to the suggestion that no single plan will meet the needs of every community. The Church should support any and every practicable plan. Will the Church still hold on jealously to the traditional Sunday school as the one and only instrument of religious instruction when advised there are 10,000,000 children not in the Sunday school? The religious leaders of a given community should unite on the plan or plans best adapted to their own conditions. The field is an open one. There may be modifications of existing plans; there may be better plans devised than any now in operation. If need be the churches must abandon all their traditional methods, and consider the religious nurture of the children of greater moment than the promotion of a pet method of procedure.

It is certain, however, that the Church must set its own house in order. It must modernize its own educational agencies. The standard of educational efficiency of the Church must not be below that of the public school. If the Church does a fine quality of educational work in the Sunday school and elsewhere, the home and the school will be found co-operating. If the pastor is a real educational leader the fact will be recognized by the superintendent of schools and the school board. The Church must carefully look into its equipment, its methods, its use of time, the qualifications of its teachers, and it must subject the results accomplished to some approved form of measurement. Not only this but it must have a system of education. Much of the educational effort of the Church is unrelated. There is little or no co-ordination of agencies. There should be a consistent program that would include the work of the Sunday school, the Junior and Senior League, the junior and senior societies, the children's and young people's missionary societies, the Temperance Society, et cetera. The educational motto of the Church at present should be advancement and co-ordination.

All this calls for a good quality of educational statesmanship. This work will not direct itself: it must be directed. There are now in the United States and Canada 127 directors of religious edu-

cation at work in local churches. They are educational experts. They are salaried officers. They are going about their work with a definite and serious purpose. They are using all available educational agencies. They are solving the problems of architecture, of methods, of correlation, of time expenditure, of curriculum, of teacher selection and training and are not ignoring the problem of the parent. They are training the children in Christian worship, in religious truth, in Christian service. In some cases they have the children under their supervision for two and one half hours on Sunday. They are conducting schools of religion. They are doing a great piece of educational pioneering in the churches. All these means are inherently valuable for the purpose in hand and they are means of co-operation with the schools for they create an appetite and an atmosphere for religious life and instruction.

There is no reason why some modification of the Gary plan or the Wenner plan may not be adapted to many local communities. The churches should be careful about asking for more time from the public schools than they can use profitably. The need for the socialization of our schools is generally recognized by intelligent educators, and with all conditions favorable many schools will be willing to release the pupils with the consent of the parents for short periods of instruction under the auspices of the churches. There is no present prospect of this being made a nation-wide plan, but it is subject to local use at once.

It is certain also that there will be wide use of other well-known plans which provide for possible credit for work done outside the school by students of secondary grade. Every student of this subject should become familiar with the North Dakota plan, the Colorado plan and their modifications in other states.

At Oak Park, Illinois, there is a community Training School of Religious Education, the aim of which is "To open the way so that all parents and teachers can follow a common program of moral training and religious instruction, by bringing together for study and expressional activity parents, teachers in public schools and church schools, and especially chosen young people who will fit themselves to be proficient teachers in the home and in the schools of church and state." This embraces twenty churches in Oak Park, River Forest and vicinity. The school sessions are held one evening in each week and the enrollment for the last season was over 600. Three years' work are outlined and arrangements are made for credits and graduation.

There are many who think it impossible to put religion into the schools, but who see the need of more religion in the teachers. Here the Church can have a profound influence. The religious forces of a community should assist in every legitimate way in the selection of school boards, trustees, superintendents and teachers, who, being religious personalities themselves, will do all in their power to

create a religious atmosphere about and within the school. In many communities this is a function of the Church which appears to be completely atrophied.

The Church can and should do one other thing—perhaps in breadth of opportunity the most important thing to be named. It can lend its moral support to the promotion of the art of religion in the schools. To do this they must not overstep the constitutional guarantee of separation of Church and state. This fundamental law of the land must not be violated in letter or spirit. The ultimate function of the school, however, is the building of character, not the impartation of information. There is no constitutional or legal denial of "the need or value of religion as an element in character building." The science of religion is excluded from the schools on the ground that the state must assume an attitude of impartiality toward all forms of religion, but the art of religion, the fragrance of the devout teacher's life, is undoubtedly there. The state would not eliminate it if it could, and it could not if it would. It was said of President Harper that he taught Hebrew as a series of hair-breadth escapes. In the hands of thousands of our teachers arithmetic and grammar as well as history and literature are being taught as a religious exercise. May not the teacher approach and perform her daily task in a devotional, prayerful spirit? And will not the children in the presence of truth so presented become reverent and obedient? Can the teacher be prevented by law from developing ideals of truth, of righteousness and love? Does the constitution interdict ideals of gentleness, humility, justice, liberty, love and peace? And yet these things are what Jesus taught by precept and example, these things and others like them constitute dynamic religion. You may prevent the forms of religion from being taught in the schools; you can not devise a system of quarantine so effective that the essence of religion will not be caught in the schools.

Religion is an essential part of education. To separate religion from education is to strip education of its crown of glory. "Let the Church teach the state the value of this spiritual dynamic" that is the support of our life and civilization. Let the Church proceed to tear down the imaginary barriers between the so-called sacred and secular. The spirit of religion is not confined to the Church, much less to my church and cannot be confined there. The power of religion is in economics, and politics and society. Does the power of religion stop short before it gets to education? Are our public schools unique in this respect that they are religion-proof? Any one familiar with the spirit of education on this continent knows the answer to this question. Our highest racial aspiration is for the unity of truth. The school and the Church and the home must work together.

Earlham College, Ind.

"To obey is better than sacrifice."

A Call to Prayer

The Commission on Evangelism, appointed by the Federal Council of Churches, held three sessions on December 7 at Columbus, Ohio. The Commission emphasized the importance of evangelism as the paramount need of the church. It was thought that the way was clear for advanced steps to be taken, and that the time was ripe for a movement for a national campaign for evangelism and prayer for a world-wide revival. The Commission issued a call to prayer from which I take the following extracts:

"The Commission on Evangelism of the Federal Council of the Churches of Christ in America, acting for the Federal Council, issues a solemn call for the churches of Christ to unite in prayer for a world-wide revival of true religion. The primal consideration that has inspired this call is the fact that our Lord Jesus Christ always stands ready with all the forces of omnipotence to aid His people, pleading and striving in His name and for His sake, for the salvation of that world for which He died, and which He lives to redeem. We have also the incentive contained in the Savior's prayer the night before His atoning death, 'Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, that the world may believe that thou hast sent me.' Christian unity can find inspiring manifestation not only in the United States, but in all lands, in united prayer for the salvation of the world.

"Another incentive to prayer for world revival is found in the fact that the Christian Church began its career of spiritual advance with a revival of religion so great that the word Pentecost has been a marked note of encouragement to Christians through all the centuries. Pentecostal revivals have been God's gift to the United States repeatedly.

"Today our country needs more and greater revivals, revivals more thorough and far-reaching in their results in individual salvation than any of the past, and more complete and permanent, in the moral reformation both of individuals and the nation. The needs of the hour are definite; the church universal reawakened to duty; the Christian conscience rearoused, and a wide-spread revival of Christ's redemptive spirit in the hearts and lives of men. The great need is for a change of heart; for a return to the simple virtues of the pious life; for the honoring of God's Word because of its absolute truth and great spiritual power; for a return of the recognition of God at the table and fireside; for a renewal of the honoring of God by attending His house, and above all for prompt and constant obedience to the command implied in the words of Christ, 'I am come to seek and to save that which was lost.'

"This solemn call is also the recognition that the duty of regular daily prayer needs at times to be supplemented and intensified by extraordinary prayer. The need for concerted and extraordinary supplication was involved in the Savior's words to His disciples, 'Depart not from Jerusalem, but wait

for the promise of the Father.' And that prayerful waiting brought Pentecost. Every great revival of religion has been preceded by waiting upon God. We plead, therefore, not only for special individual prayer for revival, but we plead for the whole church in prayer; for this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come to the knowledge of the truth. Let Christians of every denomination and church unite in prayer for a world-wide Pentecost, in His name and for the extension of His kingdom, who died upon His cross, 'the propitiation for our sins, and not for ours only, but for the sins of the whole world.' Let us pray in the spirit and power of the world, 'For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' "

This call to prayer was issued some time ago, but the Commission took up the subject of a country-wide movement of evangelism, and considered it very earnestly. It was thought that the present year should be spent in preparation and planning, and that in two years the revival might be upon us. Other matters of importance were brought before the Commission through the reports of the Committees on Finance, on Literature, on Credentials and Standard of Principles, and on Field and Method. The atmosphere of the sessions was fine and the fellowship and spirit of unity and good will were excellent.

ESTHER COOK.

No Need For Being Too Hasty

There are many stories of the old-time negro parsons in the remote south. This was given currency by a speaker from Georgia:

The parson was denouncing theft to his congregation, when he said: "If there is any member of this congregation who is guilty of theft he had better repent at once and be saved."

On his way home he was stopped by old Rastus, who had listened to the sermon intently. Don' yo' think, pahson, that nex Sunday will do jes as well as tonight to repent?" asked Rastus.

"But, Rastus, why not repent tonight and be saved, man?"

"Well, pahson, it's dis way," explained Rastus. "I want jes one mo' chicken fo' tomorrow's dinner, an' I know wha I kin git dat chicken widout bein' caught tonight."

"Well," said the parson, hesitating, "I reckon I better take dinner with you tomorrow and we'll talk the matter over."—The Continent

The best work you do may owe something to your skill, but it owes more to your interest in the job.

If we knew our brother as God knows him, we should never dare to despise him any more.—G. H. Morrison.

Church Peace Union Against Preparedness

The Church Peace Union, through its twenty-nine trustees who are among the most representative men in the Protestant, Catholic and Jewish churches in this country, adopted the following resolutions at a meeting in New York City.

Whereas, the world is passing through an awful crisis, and men everywhere are sorely confused in their notions and bewildered in their judgments;

And Whereas, it is the duty of God-fearing men to increase in the world the stock of good will, and to devise means by which the recurrence of the present world tragedy may be rendered impossible;

And Whereas, the United States, because of its position and power and traditions, is under bonds to do what it can toward the reshaping of the opinion of nations, and the moulding of a new and nobler world policy;

Therefore, Be it Resolved, that we ask all the pastors and teachers and other religious leaders to bend their minds to the great task of creating and fostering a deeper spirit of racial sympathy and international good will, and of exalting in men's hearts the divine ideals of human brotherhood;

And Be it Resolved, that we appeal to the American people to withstand the present demand for increased armament for the United States. We are already spending each year the enormous sum of \$250,000,000 on the army and navy and if neither of these is now efficient we would ask that Congress discover how the money of the people may be more effectively expended.

Upon the hearts of the American people we would enroll the duty of national preparedness in mind and spirit, that we may worthily meet the crucial situation by which we are now confronted. Military preparedness having proved to be inadequate as a safeguard to the world's peace, we call upon men everywhere to renounce the policy of armed peace and to seek and follow a better way.

Notice

In the Los Angeles Times dated Eleventh Month, 20, 1915, Champ Clark, Speaker of the House of Representatives of the United States, is reported to have made the following declaration:

He favored putting into the trenches in Europe both the people who want to drag the United States into war, and those who would not fight for any reason.

A friend of mine informed me that he heard Champ Clark make a similar statement in a speech he recently delivered in San Jose, California.

Such language from such a source is calculated to promote a feeling in every community where it is uttered that becomes intolerant of religious and civil liberty. It indicates what may be expected before many years in this country as the military spirit gains advocacy or ascendancy.

Friends have often proven that they were willing to suffer or die for Christian principles. It is in no spirit of cowardice that they desire to protect

the religious privileges upon which our country was founded. We have need to now stand by our colors. I hope that all Friends will immediately write to President Wilson, asking if the above represents the attitude of the administration in connection with "preparedness." He will at least see that we are profoundly concerned with these questions.

WM. C. ALLEN.

His Heart Rejoicing Still

Said an aged pastor: At one time I had in my parish a very wealthy man, who was also a godly man, giving liberally of his abundance to every worthy cause to which his attention was called and rejoicing continually in the Lord's goodness.

Through no fault of his own, reverses came to him. He lost his property and after paying every obligation obtained employment as a bookkeeper in the large mercantile establishment of which he had been the head. Still, he was as regular as ever at church and at the prayer-meeting spoke just as cheerfully and hopefully, and, aside from the fact that he was not able to give as largely as heretofore, there was no change whatever to be noticed in him.

"How is it that you keep up so remarkably?" I said to him one day. "We all feared that you would be melancholy and despondent, but you are even more sunshiny and brighter in your demeanor than you were before your reverses."

"And why not?" he replied, cheerfully, "when I was rich and could have everything that heart could desire, that money could buy, I enjoyed the Lord in all things. Now that I have simply what I earn from day to day, I enjoy all things in the Lord. I have the conscious assurance that I have more reason than ever before to rejoice, for the Lord has kept me and has allowed His glorious love to pour into my soul in prosperity in such abundance that there has been no place for pride to lurk, and through the changes to which I have been subjected there has been no desire to hide or censure, and now the same Holy Spirit, the blessed Comforter, is still with me in adversity; so what have I to do but to praise and glorify His name from day to day?"—Annie A. Preston, in *Christian Intelligencer*.

Blameless, Not Faultless

Last year I received a letter from my wife in which there was another little letter written by the hand of my boy, then six years old. If I should show you that letter and ask, "Is that letter faultless?" you would answer, "Well, no." Is it blameless?" "Most assuredly. Love wrote it, love prompted it, love did the best thing possible, under the conditions of that time; but it is not faultless. By and by I may have a letter from that son, better written, better spelled, but none can ever be more blameless than the first letter that crossed the sea to me.

You can write a blameless epistle if you will, if not faultless; the epistle which love prompts, which love dictates. God help us to live blameless lives!

WITH THE CHILDREN

What Tommy Hears

Mischievous Tommy—
He hears every day,
A homily simple
Beginning this way:

"Now, Tommy, you must'nt,"
And, "Tommy, you must;"
And, "Tommy, stop running,
You'll kick up the dust,"
And, "Do not go swimming
Or you will get wet,"
And, "Do not go sailing
Or you will upset,"
And, "Do not be wrestling,
You'll fracture your bones,"
And, "Do not go climbing,
You'll fall on the stones,"
And, "Do not be whistling,
You're not a mere bird,"
And, "Good little children
Are seen and not heard."

Which Tommy, on hearing,
Exclaims, "Deary Me!
What can a boy do?
And where can a boy be?"
—Scrap Book.

Killing the Dragon

A little boy, four years old, was much impressed by the story of "St. George and the Dragon," which his mother had been reading to him and his sister, and the next day he said to his father:

"Father, I want to be a saint."

"Very well, John," said his father, "you may be a saint if you choose, but you will find it very hard work."

"I don't mind," replied John. "I want to be a saint and fight a dragon. I am sure I could kill one!"

"So you shall, my boy."

"When can I be one?" persisted the child.

"You can begin today," said the father. "Where is the dragon?"

"I will tell you when he comes out."

So the boy ran off to play contentedly with his sister.

In the course of the day some presents came for the two children. John's was a book and his sister Catherine's a beautiful doll. Now, John was too young to care for a book, but he dearly loved dolls, and when he found that his sister had what he considered a much better present than his own, he threw himself on the floor in a passion of tears.

His father, who happened to be there, said quietly, "Now, John, the dragon is out."—Exchange.

They Were Partners

A sturdy little figure it was, trudging bravely by with a pail of water. So many times it had passed our gate that morning that it curiously prompted us to further acquaintance.

"You are a busy little girl today?"

"Yes'm."

The round face under the broad hat was turned toward us. It was freckled, flush and perspiring, but cheery withal.

"Yes'm; it takes a heap of water to do a washing."

"And do you bring it all from the brook down there?"

"Oh, we have it in the cistern mostly; only its been such a dry time lately."

"And is there nobody else to carry the water?"

"Nobody but mother, an' she is washin'."

"Well, you are a good little girl to help her."

It was not a well-considered compliment, and the little water-carrier did not consider it one at all, for there was a look of surprise in her gray eyes, and an almost indignant tone in her voice as she answered: "Why, of course, I help her; I always help her all the time; she hasn't anybody else. Mother'n me's partners."

Little girl, are you and mother partners? Do you help her all you can?—Kind Words.

Little Boys and Little Sheep

Joe came home with his clothes, and even his curly hair, all wringing wet. "Just knew the ice wasn't strong enough," he grumbled.

"Then why did you slide?" asked auntie.

"'Cause all the other boys did," said Joe; "so I had to, or they'd laugh."

His aunt gave him dry clothes, set him down by the fire, and made him drink hot ginger tea. Then she told him a story.

"When I was a little girl, Joe, my father had a great flock of sheep. They were queer things; where one went, all the rest followed. One day the big ram found a gap in the fence, and he thought it would be fun to see what was in the other field. So in he jumped, without looking to see where he was going, and down he tumbled to the bottom of an old, dry well where father used to throw stones and rubbish. The next sheep never stopped to see what had become of him, but just jumped right after, and the next, and the next, although father tried to drive them back, and Watch, the sheep dog, barked his loudest. But they just kept on jumping till the well was full. Then father had to pull them out as best he could, and the sheep at the bottom of the well were almost smothered to death."

"My! what silly fellows!" exclaimed Joe. Then he looked up at his aunt, and laughed.—London Sunday School Times.

Oughts

Children ought to pray; they ought to act kindly; they ought to be courteous; they ought to obey their parents; they ought to love Jesus.

MISSIONARY DEPARTMENT

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QUARTERLY MEETING CONFERENCE.

The Wilmington Yearly Meeting Missionary Committee at its last meeting appointed a committee to assist the Missionary Superintendent of each Quarterly Meeting in arranging a Quarterly Meeting Missionary Conference.

The first of these conferences was held at Wilmington in Center Quarterly Meeting, December 8th, with a good attendance. There were sessions at 10:30 a. m. and at 1:00 p. m. Of the fifteen congregations in the Quarterly Meeting, eleven were represented on the program. Subjects discussed were as follows:

"The Fine Art of Giving."

"Can We Give More Money for Missions?"

"Good Points of the Every-member Canvass."

"The Best Way to Present the Subject of Missions to Our Sunday School Children."

"Latest Report from our Cuban Field."

"How Can Our Young People and Children Help in Creating Missionary Interest?"

"Can a Church be a Growing Church and Not be a Missionary Church?"

"Latest Report from our African Field."

"How May One Person Who is Interested in Missions Succeed in creating an Interest in Missions in the Meeting?"

"The Individual Responsibility of the Worker for Missions in a Small Meeting."

One Meeting furnished special music. and another Meeting gave a dialogue, which had been prepared for the occasion. Those attending the conference brought lunch and Wilmington ladies served hot coffee, baked beans and buttered buns to add to the dinner.

A YOUNG MAN OF HOLQUIN.

Four years ago, Armando was a round-faced, chunky lad of about twelve years. His father is a butcher and at that time had a little grocery store as well. Armando is the second son and the house is full of smaller children. The older boy was store-keeper and Armando was general helper in the store, the home and the

meat-market. He attended the Sunday School but was not very regular.

As time passed, the older brother became an active Christian and decided to fit himself for the ministry. The store was sold, the older brother went away to school and Armando entered the Mission School. He was bright and learned rapidly and in the meantime became a faithful member of the Sunday School and of the Christian Endeavor. At the same time, he found time to learn type-setting and he became a member of a boys' band that was organized in the town.

Last year, the city offered three scholarships in the Institute (a sort of High School) here. He and another boy of our school won two of them. This is his second year in that school and although the principal boasts that there is no religion taught in his school, these boys remain faithful to the church and have brought several of their schoolmates into the Sunday School and other services of the church. Armando, now a tall, manly fellow of sixteen, is secretary of the Sunday School and an active member of the Christian Endeavor.

Doubtless, the greatest factor in his conversion was the influence of his older brother whom he greatly admires, but the daily devotional exercises in the school had their influence, as well as the church services which he attended, until altogether the Gospel seed found a welcome spot in his heart where it was able to put forth the tender sprout of a Christian life.

CLARENCE G. McCLEAN.

CHILDREN FROM INDIA.

It was the 5th of August, 1914, that I landed in Jamaica ready to take up my appointed work as teacher of the Orange Hill East Indian School. The first month was spent in visiting the various mission homes, schools and services, when I gained a better knowledge of what "our mission" was really doing and some idea of the work of the schools and the government requirements for them.

On the last day of August, the school was given over into my care. It was indeed very different from the American schools with which I had been associated. Some very difficult problems were facing me but by the

help and guidance of God Almighty I was willing to undertake the work to which he had called me.

The school is held in the back part of the Orange Hill Chapel which is one large room. The children sit on long benches, six or eight feet in length. Two or three of these are provided with desks of the same length, which are in use by the older boys. With the exception of three or four creole children, my school is composed of East Indians, most of whom are boys. They are very bright, intelligent and active children. The Indians belong to the Caucasian race and are much like their fairer brothers and sisters in every way save their dark brown skin and black eyes. When education and Christianity reach them, they differ very little from our own people.

In January, Mr. Mercier, the Inspector of Schools, visited the school and left the following note in the Log Book: "While some scholars attend very regularly, others are quite irregular in their attendance. It is to be hoped that the irregular ones will soon follow the good example of the others. Already there is a noticeable improvement in discipline."

Many of the parents seem anxious that their boys should be educated and often much against the desire of the boy the parent comes dragging him into the room, saying, "Mamma must beat him and make him come good."

Perhaps you will notice I have said nothing about the girls in my school. Ah! that is the sore spot. That is the problem. That is where our prayers and your prayers are most needed—for the girls and women of our Indian people. In my school, I have only one little Indian girl who has attended with any regularity during the year, and this one I take with me from Miss Stanley's home. Over and over again, we have tried to get the little girls, who do nothing but run wild over the hills from morning till night, but like little wild birds flitting here and there they come in and are out again before we know it. Often we visit the homes and try to persuade the parents to send their girls, but the usual answer is: "The girls don't need to learn to read and write. Their work is to cook, wash pots and pans, and care for babies." So the girls are left to grow up in ignorance and heathenism.

Aside from our day school at Orange Hill, we have a night school which is held every Tuesday evening. In this school there is an enrollment of fifteen young men who are very

much interested in their work. Most of them have confessed Christ as their Savior and attend Sunday School and other services of the church. Here again we miss the girls and cannot help but feel concerned when we think of these boys marrying ignorant and heathen wives, who, instead of being a help to their husbands, will be a hindrance to their Christian lives if not the cause of a complete failure.

The Sunday School and Church services have increased in attendance during the year, yet we find but few girls and women who attend and still fewer who take an active part.

Although this is a dark picture to look back upon, yet we have seen glimpses of light ahead. For the past few weeks, three or four little girls have been coming to the day school more, regularly and showing more interest than at first, so we are hoping and praying they will continue and others will follow. God has been leading us and showing us many ways in which we can be helpful to the girls and it is our prayer and purpose to accomplish much along this line during the coming year.

JENNIE M. HOOVER.

THE IOWA PAGE

CORRESPONDENTS

Evangelistic, etc.—H. R. Keates, 1314 Lyon Street, Des Moines, Iowa.
Missionary—H. D. Lane, Oskaloosa, Iowa.
Educational—D. M. Edwards, Oskaloosa, Iowa.
Bible School—Golda R. Carroll, Beacon, Iowa.
Christian Endeavor—Cora M. Mattison, Oskaloosa, Iowa.
Peace—Alvin Hoskins, Richland, Iowa.
Temperance—Robert Lincoln, Grinnell, Iowa.
Items of information should be sent to the above promptly so that they may appear in the "Iowa page."

EVANGELISTIC DEPARTMENT.

Eli Reece of North Carolina Yearly Meeting has held special meetings at Linden and Earlham in Bear Creek Quarterly Meeting, from which good results are reported. He has now gone to Kansas Yearly Meeting for evangelistic work.

Isaac N. Rich of Marshalltown, has held a series of meetings at Bear Creek, from which accessions to membership are expected.

Elgie L. McCarger has closed a series of meetings at Camby with much blessing resulting.

Edwin Loft has been holding meetings at Hickory Grove. Reports have not yet been received. Weather conditions generally are seriously inter-

fering with attendance at meetings and there is much sickness over the state.

Edgar H. Stranahan of Oskaloosa, is holding a week's meetings at Des Moines. There was a good attendance at the opening sessions, Sunday, January 9, and it is hoped that much good will be done.

Elgie L. McCarger expects to begin a series of meetings at Motor next week. His wife has been very sick for some time past, but it is hoped that she will steadily improve now.

Honey Creek Quarterly Meeting was held at New Providence, Iowa, December 31 to January 2. Stormy weather prevented many from the outlying meetings from attending, but local Friends were well represented. The ministry devolved upon H. R. Keates, Anna Smith, Clinton Morris and the pastor, F. C. Lebert. The presence of the Lord was manifest in a very gracious manner throughout the sessions. Scranton Quarterly Meeting was held at Scranton January 7, 8 and 9. Conditions of roads and stormy weather reduced the attendance to a minimum. H. R. Keates spoke at the meeting for ministry and oversight. He also spoke on Saturday and Sunday mornings. Carrie A. Butler preached on Saturday evening and Allen Jay on Sunday evening. Franklin Meredith was not feeling well, being confined to the house part of the time.

CHRISTIAN ENDEAVOR DEPARTMENT.

Des Moines—The Christian Endeavor Meeting on December 26 was in charge of three young men of the Society. The quartet furnished special music.

Sunday afternoon, January 2, a group of Endeavorers held a meeting at "The Des Moines General Hospital." The president of the Society had charge and the speaker was O. F. Comfort. The quartet furnished the special music. They sang "The Church in the Wildwood" and "Just Outside the Door." Those that were present seemed to be helped and uplifted for the coming year.

At our first meeting of the new year we had the pleasure of having Cora Mattison of the Christian Endeavor Union of Iowa Yearly Meeting with us. She brought before us what are our duties as a Society for this year.

During the three Sunday afternoons of February and the first Sunday in March the city Endeavor Union of Des Moines is going to hold Expert Endeavor Classes in three districts of

Des Moines. The East Side District is to be held in the First Friends church and Walter Homan, a member of our Society, is to conduct the East Side Class.

The Endeavorers co-operated in the eight-day special meetings which commenced January 9. Edgar H. Stranahan, pastor of Oskaloosa meeting, had charge of these meetings.

Earlham—The Earlham C. E. Society has at present six "Expert Endeavorers" in its membership. The Look-out Committee was given from five to fifteen minutes of the prayer meeting hour in which to instruct the Society on "Expert Endeavor." The work proved very helpful to the membership. The new "Expert" chart is now being used. A business meeting and social is held on Monday evening once a month which adds much life to the Society.

Oskaloosa—Oskaloosa C. E. plans to begin the course on peace suggested by the Young People's Board. Prof. Clarence M. Case will conduct this class once a month at the time of the regular meeting.

FIELD NOTES.

New Providence, Ia.—Honey Creek Quarterly Meeting was held at New Providence, beginning with the meeting on ministry and oversight on December 31. Harry R. Keates was with us and gave a very searching message from the words found in Isa. 64:7. At the meeting for worship on Saturday Harry Keates also preached from Rom. 12:1. On Sunday morning Anna Smith and Clinton Morris had charge of the meeting. At all these gatherings the presence of the Lord was recognized and many hearts were blessed. On account of sickness and bad weather the attendance was not large. Our next Quarterly Meeting will be held at Hubbard in April.

LeGrande, Ia.—Le Grande Meeting is preparing and praying for a real revival, and has commenced holding cottage prayer meetings beside the regular mid-week meeting. Clarkson Hinshaw is expected to help our pastor in the work. Seven joined the church this week and our pastor is giving some stirring and spiritual sermons. Pray for us that the power of God will get hold of some of the older men in the town who are unsaved. Ora Carrel, our superintendent of Sabbath School, Endeavor and Mission work, met with us last week and gave some helpful advice.

YOUNG PEOPLES BOARD

CHRISTIAN ENDEAVOR.

January 30.

Topic—"The Consequences of War."
Lev. 19:18. Gal. 5:13-16.

The compiler of priestly laws in the Book of Leviticus places in the heart of his work a group of chapters which stand by themselves in spiritual insight and moral instruction.

These chapters, Lev. 17-26, have been named the Holiness Code, because of their contents. Holiness is a duty laid upon Israel by Jehovah. Dry ceremonial instructions which characterize much of the remainder of the Book are glorified by the moral and religious teaching of this code.

Perhaps the moral teaching reaches its highest point in the 19th chapter where the welfare of poor and dependents is advocated, and proper treatment of neighbors is enjoined. While wickedness shall be rebuked, no one shall become angry with his neighbor. The very exalted principle of loving one's neighbor as himself is commanded.

This 18th verse of the 19th chapter of Leviticus stands like a nugget of pure gold in the colorless grey rocks of Priestly ceremony. Although much abused through misinterpretation and disobedience, this principle remained in the minds of many Jews until Jesus made it second to the command of Love to God.

Again in Galatians 5:13-16, Paul makes this the very foundation principle of society. He says, "The whole law is fulfilled in this one word, thou shalt love thy neighbor as thyself."

It is impossible to count the cost of war in its entirety. For war not only destroys property, houses and industrial wealth, but life, homes and social wealth. War inflicts injury upon the soul as well as upon the body of a nation. It increases burdens, and decreases the power to carry them.

When the war is over, the losses will be heart losses. The nations will be impoverished to be sure, but the heart suffers most.

In modern warfare there has been an attempt to decrease the destruction of property. The unnecessary destruction of buildings is avoided in warfare that is carried on under the latest international agreements. This effort, however, only emphasizes the destructive character of war. "Forty thousand millions of dollars is about what the nations have paid in mutual injustices and slaughters."

Every great nation is coming to be more and more dependent upon the control or the neutrality of international trade routes. The ocean highways have become as important to the nation as the arteries are to the body. These important trade routes, over which come many of the necessities of a nation's life, are usually among the first to be injured by war.

When a nation is at war, it is the men who are physically perfect, and especially the young men who have not yet become fathers, whose lives

are exposed. The first to fall are the ones that the nation can least afford to lose.

The reproductive power of a nation is decreased numerically, devitalized physically, and degenerated morally by war.

It is well said that when God wants to make a man he begins with the great-grandparents. The economic losses resulting from war consist not only in wrecked buildings, business and commerce, but also in buildings not yet erected, commerce not yet developed, and the business not yet built up.

Paul judged things by their consequences. To conserve man's largest possibilities was the superb aim of all his toil. His direct attack upon sin was in the interest of a larger life. "Love restrains from war those who are free." If our lives are guided by the Spirit, then we will certainly not indulge the cravings of our lower natures. For the cravings of the Spirit and the cravings of the lower nature are antagonistic to each other, so that we cannot do everything to which we are inclined. Paul goes on to point out plainly what is the outcome of man's sinful nature. Gal. 5:13-26.

When soldiers enlist, they set aside months or even years of their lives to follow up the systematized work of destruction. Hence they are called upon to live for months in a low moral atmosphere with deception, trickery and brutality on every hand. Naturally the camp and navy yard become places of vice. Recovery from such spiritual debasement is most difficult.

If one man kills another, society demands a thorough investigation to ascertain the facts. When ten men kill a hundred, or when a thousand men kill three thousand, is it not murder still—only more of it? Does it originate in the lower or in the higher nature of men?

"If we live by the Spirit, by the Spirit let us also walk."

NOTICES.

February 13th is Young Friends Day. Plan for three special services on that day. This is at the close of Young Friends Week. Many societies are already planning to make this day a special Peace Day; especially is this true of those societies who are not following the Peace Topics.

Watch these columns for a special program for this Day.

We are glad to hear that the CONFERENCE NEWS is being appreciated. It will from this on contain several pages given over entirely to work which the Young Friends Board is pushing.

Send for sample copies, and the price of subscription, which is 25 cents, to the Editor, Dunreith, Ind.

The General Summer Conference will be greatly enlarged and improved. There are some new features planned

for the daily program, and very soon we will announce some splendid surprises. Watch for them.

Send to the Office of the Young Friends Board for any Christian Endeavor Literature and supplies. Don't try to see what you can do without, but make out a list of the things you need and would like to have. We will be glad to help you with the list.

Following is a list of societies taking up the peace Study as outlined. If there are others not named here, please report to us:

Brooklyn, New York.
Dayton, Ohio.
Georgetown, Illinois.
Greensboro, Indiana.
Highland, Ohio.
Indianapolis, Indiana.
Newberg, Oregon.
Oskaloosa, Iowa.
Portland, Maine.
Sabina, Ohio.
Vassalboro, Maine.
Wilmington, Ohio.

CHURCH AT WORK

Whittier, California—To provide a church building adequate to the needs of the growing congregation of the Friends of this place has been a matter of serious concern to Whittier Monthly Meeting for two years past, and more especially as the Yearly Meeting, which holds its sessions here needs larger accommodations. The present auditorium, with a seating capacity of about 700, has long been crowded at the Sabbath services, and many who are inclined to attend have been kept away on account of the limited room. A committee of the monthly meeting, including M. S. Kepple, Dr. W. V. Coffin, D. H. White, C. W. Redman and Geo. Stubbs, recently matured a plan for a new and up-to-date church building, with a seating capacity of 1500, and have secured subscriptions in the form of interest-bearing notes amounting to thirty thousand dollars.

Fifty thousand dollars is the estimated cost of the building, and a further canvas will be made. The large subscription already secured in reliable form assures the success of the undertaking, but the speed with which it will be carried forward depends on the facility with which the remaining funds are secured. It is believed, however, that the building may be completed within the present year. The plan includes the removal of the present building to the rear of the grounds, and the remodeling of it to accommodate the various departments of the bible school, which maintains an

attendance of nearly 600, and which feels a pressing and increasing need for larger quarters.

Arba, Indiana—A gospel team of four young men from Earlham College came here during the holidays, and held an eight days' meeting. The team was led by Elgar Pennington, assisted by Walter Wildman, Homer Bundy and Carroll Edwards. Much stress was put on character building and Christian citizenship. The meetings were an inspiration to our young people and the church was much strengthened. The Word was preached with power. These young men gave up their vacation for the Lord's work. The meetings have been continued, led by our young pastor, Percy Thomas, and other workers.

Traverse City, Mich.—For some months our church has been undergoing an almost complete remodeling. The work is now nearly completed and we feel that we are starting the church work for the new year better equipped to do service for the Master. Especially will the Sunday school be much benefited by the added room and conveniences. A number of memberships have been added to the church roll during the past two or three months and still others have expressed themselves as thinking seriously of making their church home with us.

Our Christian Endeavorers are still proving their efficiency. On Dec. 17-18 they entertained the District C. E. Rally, all sessions being held at the Friends church. A. Lavern Spafford, state field worker for Michigan, who conducted the rally, is a very enthusiastic Christian worker and an interesting speaker. He was ably assisted by Clarence Hamilton, state field worker for Ohio, and our pastor, Brother Folger.

We are now looking forward to a dedication service which is being arranged for, also to a series of revival meetings to be conducted by Nettie Springer of Indianapolis, Indiana, beginning near the first of February.

What we wish for ourselves we wish for all readers of the American Friend that the year 1916 may bring to all both spiritual and temporal blessings and prosperity.

Buffalo, Kansas—The Methodists are erecting a new church building here, so for two months they have held their services in the Friends church, satisfactory arrangements having been made as to division of time. Our resident minister, Sadie L. Nichols, after a rest of several months, made necessary by a physical break-

down, has again taken up such church work as her duties in caring for an invalid father will permit. This meeting has sustained a great loss in the death of our faithful brother, James F. Glardon. For some years there have been members of the meeting moving to Western states, until but few are left. We would gladly welcome any who desire homes in a thriving little town in the natural gas belt.

Emporia, Kansas—Cottonwood Quarterly Meeting was held at Emporia, Kansas, December 17-19. The weather and roads were fine for the time of year and the attendance was good. The meeting on ministry and oversight was held at two o'clock on Friday afternoon. Friday evening was devoted to peace. James A. Staple, of Topeka, a minister in this Quarterly Meeting, gave the address of the evening. He spoke earnestly of the evils of war in any case.

Mead A. Kelsey, of Richmond, Indiana, brought a heart-searching message to us on Saturday morning. We felt that the Master had led him to us at this time. After a lunch at the close of the morning session the business meeting convened at 1:30 p. m. There was more business than usual for the December meeting and the session was long, but it was transacted on the lines of unity.

M. F. Swafford, Yearly Meeting Superintendent, presented the need of more funds for evangelistic and church extension work. The meeting responded liberally, \$83.53 being raised in a very short time, though we have a small Quarterly Meeting. On Saturday evening a foreign missionary meeting was held and Mabel Chandler Harris gave a stirring message. Sunday morning M. F. Swafford gave the message and it came fresh from the Lord to the hearts of the listeners and we trust found lodgment where it will strengthen for time and eternity.

The closing session Sunday evening was another grand meeting. The Quarterly Meeting was inspiring and the good done, time and eternity alone can tell. J. F. Swafford and wife were with us during the entire meeting and their presence and labors were a blessing to us. Mead A. Kelsey was with us Saturday both morning and afternoon.

Poplar Ridge, N. Y.—A very profitable peace meeting was conducted at Poplar Ridge on Sunday morning, December 19. Emily Howland gave the address. She is now eighty-seven

years old, but her mind is active and alert and she maintains her interest in all the modern movements. An unusually large audience listened carefully to all she had to say. Emily Howland is greatly interested in temperance, woman's suffrage and education. The regard of the community for her is indicated by the large number who came to hear.

Elizabeth L. Hazard, of Union Springs, talked at the Friends church at Poplar Ridge on January 2. Mrs. Hazard has been recently recorded a minister. For six months she has been holding a Bible class and a church service about three miles out from Union Springs. The meetings have been very much valued by the people in the community. There have been some definite decisions for the Christian life. The meetings will not be continued through the cold weather.

On the night of January 2, Willard Otis, a freshman in the Agricultural School of Cornell University, and a member of Conservative Friends, talked to the young people about activities of young Friends. He told of his trip through Iowa and California and of their intense interest in Christian work. He also told about a Friends' meeting being held in Cornell University on Sunday evening. The attendance varies between fifteen and twenty-five. Professor Comfort of the French Department of the University is a regular attendee and a very great help to the meeting.

The Christian Endeavor has decided to substitute a course of teacher training for the regular C. E. topics. The course was begun last year, but owing to the rush of spring work was not completed.

Poughkeepsie, N. Y.—The Poughkeepsie Friends Brotherhood, a new organization among the men of Poughkeepsie Meeting, attended the evening service on January 2. The pastor, D. H. Lewis, preached upon Jesus as a strong masculine character, not an effeminate personality. This new organization numbers about forty men, who meet once a month in a friendly social gathering. They plan to be a factor in the active life of the meeting. A Bible class drawing its membership from the Brotherhood has been organized. The annual Bible School Christmas entertainment was given the Wednesday evening before Christmas. The plan of "White Gifts for the King" was partly incorporated into the program and the contributions

given to the Salvation Army for distribution.

Chester and Dover, Ohio—Two progressive Bible Schools, Chester and Dover, have entered into an attendance contest. Both Schools are Friends, and are located in adjoining communities. For the past year, ending June 30, 1915, the former had an average attendance of seventy-eight to her opponent's seventy-four. Chester meeting has a membership of two hundred and seventy-two while Dover has but one hundred and ninety. Knowing these facts, the joint committee selected by both Schools decided that a handicap of fifteen should be imposed upon Chester. The contest began October 1, and is to run eight months. At present Chester is five ahead with an average attendance of 114.3, but Dover appears to be gaining on her. The contest seems to add to the friendly spirit which already existed between the Schools. Being in rural communities most of the people of the Bible School remain for meeting immediately afterward, which has increased the attendance at that service quite a bit. Ida Allen, formerly of Urbana, Ohio, Monthly Meeting, is serving Dover as pastor this year. Chester has two resident ministers, Jane M. Carey and John Hawkins. With the increased attendance the teachers and officers feel an added responsibility in bringing the new ones into a personal relationship with the Great Teacher, and as far as possible to have them identify themselves with the church.

NEWS NOTES.

Henry J. Cadbury, of Earlham College, attended West Richmond meeting last Sabbath and was the principal speaker at the morning service.

Ross A. Hadley, James Wood, Charlotte E. Vickers, William C. Taber and S. E. Nicholson attended the Foreign Missions Conference of North America at Garden City, Long Island, last week.

James Wood spoke on the American Bible Society at the Foreign Missions Conference of North America last week, and also made a report as chairman of a sub-committee on the question of incorporating the Conference.

The daily papers report that a peace meeting at a Friends meeting house in London was taken possession of on January 9 by the supporters of war, the meeting closing in confusion with the singing of national airs and shouts for conscription.

BALTIMORE QUARTER.

Baltimore Quarterly Meeting was held at Washington, D. C., on the 8th and 9th instant with a fair representative attendance. An interesting discussion was had in the meeting on Ministry and Oversight, by John C. Thomas, of Baltimore, the subject being public testimony as an aid to Christian growth and as a mode of service.

Elbert Russell, whose membership has recently been transferred to Baltimore, spoke at the Quarterly Meeting Saturday afternoon, on the spirit of true brotherhood, using the Good Samaritan as the type set forth by Christ.

An interesting conference on lines of social service was addressed by John R. Cary of Baltimore, and Sara H. Hoge of Lincoln, Va.

The messages on First morning were by Margaret T. Carey and L. Oscar Moon of Baltimore, and in the evening by Howard M. Hoge of Lincoln, Va. All were with freshness and power and at the business session a minute for service was granted for R. Ella Levering, a minister, for service in the state of Washington, where she is spending the winter, and on her return journey.

WASHINGTON NEWS NOTES.

At its meeting in First month, Washington Monthly meeting granted certificates transferring to West Richmond Monthly Meeting (Indiana) the memberships of S. Edgar Nicholson and family.

Prof. David Dennis of Earlham College, was acceptably present at Washington meeting on the 26th ultimo and gave an illustrated lecture in the church on the evening of the 29th.

On Peace Sunday the Washington Monthly Meeting's Peace Committee secured an address by Elbert Russell on "Instead of War." The meeting was held under the auspices of the Local Peace Society in one of the principal churches of the city, Representative Slayden of Texas presiding. There was a good attendance and the address was well received.

Washington Monthly Meeting recently memorialized President Wilson in regard to his appointment of members of the Excise Board of the District of Columbia. The administration of the law by the present Board has seemed to many to be so favorable to the saloons as to discredit the law under which it acts, and to indicate the greater need for a prohibitory law for the District, for which a determined effort is being planned.

Boosters for the Bible School

SUPPLY OUTFITS FOR FRIENDS CHURCHES AND SCHOOLS

The Bible School Board of the Five Years Meeting is organized to study and meet the needs of Friends Bible School work. Therefore we have a full line of exceptionally good school supplies. Tell us what you want for your school and we will promptly get it to you.

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Address all orders to FRIENDS BIBLE SCHOOL BOARD, Fairmount, Ind.

BIBLE SCHOOL LESSON.

January 30.

Subject—The Lame Man Leaping.
Lesson—Acts 3.

Golden Text—Acts 3:6. Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth walk.

This entire chapter has its inspiration in the story of the healing of the man at the temple gate. There are not many stories of healing attributed to the disciples by authors of New Testament books, but there are scores of them in other literature. Nor are these "signs" limited to the twelve. For several centuries there were men to whom similar powers are attributed, if we are to accept the Christian literature of those periods. In fact when we come back to the New Testament after reading the stories about them and the church fathers in other documents we are struck with the lack of such incidents in the accepted accounts.

The Apostles did not have money to give to the unfortunate man, but to their credit they gave him something of far greater value—the ability to earn his own living. Viewing the incident from the standpoint of charity we have here a splendid illustration of the value of physical restoration over the giving of material things. It isn't that people are so much in need of gifts. What they need is the chance to do for themselves and the privilege of receiving that which is by right theirs. To this end modern reform is working. Good housing, honest wages, sanitary conditions, educational uplift and the score of chances that inspire an honest man with the feeling that he can take up his task with the assurance that he will get honest treatment and a fair return for his effort. Out-right giving there must be, but it is a means to an end only.

But that is not the whole story. The man certainly received a new spiritual vision. It is not sufficient for us to make a man's environment helpful. He must receive within that new life which Jesus Christ came to give. Until a man is reborn there is little hope for him. The downward pull must be countered by a superior upward pull and that is only to be found in the Christ.

Fully half the chapter is used to report Peter's sermon. In it he credits Jesus, whom they had crucified through their rulers, with the miracle of the day. He takes advantage of the opportunity to declare him to the Jews as the one of whom the prophets foretold. A careful study of these early messages will show that for the most part they undertook to show by Old Testament passages that Jesus was the Christ. Wonder working was not sufficient for others claimed such powers.

Repent therefore, that your sins may be blotted out. These messages are direct calls to the people to change their ideas about Christ and change their ways of living. This was a gospel of salvation for the people and the disciples were earnest in their delivery of the message. That was the purpose of the church and so ought it be today.

It is no small thing to be delivered from false views of death. God gives his children one perfect, all-comprehending gift—life. Jesus said: "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live."—Theodore T. Munger.

The American Friend, Richmond, Ind.

A weekly religious journal, published by Friends Publication Board, under the direction of the Five Years Meeting of Friends. Price \$1.50 per year. Should be in every Friends' family in America.

WESTTOWN SCHOOL

is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about sixteen Yearly meetings. It has all the attributes of an efficient high school and successfully prepares for College some twenty pupils a year.

The school is unusually large this year, yet we have room for a few more. The Winter term opens First Month 4th. We shall be pleased to send our catalogue to any interested friends.

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The American Friend

Old Series
Vol. XXIII. No. 4.

FIRST MONTH 27, 1916

New Series
Vol. IV. No. 4.

Sunshine Farther On

The mountain's base is wrapped in gray,
And chill and cheerless is the way
As slow I tread the shadowed trail
That stretches upward still and pale.
But as I rise I see it glow
With what seemed mist and cloud below,
And soon I stand amid the dawn
Of warmth and sunshine—farther on.
O soul that beats the shadowed air
Above the base of summits fair,
Be brave and patient. Mists obscure
The lower way, but hold secure
The higher path. For thou must rise
On toiling wings to clearer skies;
And though the way seems dull and gray,
It lightens toward the summit day.
Thou too shalt stand amid the dawn
That flowers in sunshine—farther on.

—British Weekly.

THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting.

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year.

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.
For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

The Burden Bearer

By ELLA JANE JAY

I know the Lord will lead me on,
However dark or rough the way;
His Word my lamp, His love has shown
He will not suffer me to stray.

When weak and weary, worn and sad,
Life's burdens seem too great for me,
There come the words, low-voiced, but glad,
Spoke by the Man of Galilee:

"Give me thy burdens, all their parts,
Then, keeping step, we'll onward go,
Learn thou of me, help troubled hearts
And rest and peace thy soul shall know."

I hear the call; by love made bold,
I gave myself into His care,
His strength increases mine tenfold,
My soul has found a comrade rare.
Grover Hill, Ohio.

American Friend Day

According to the usual custom March 5 will be AMERICAN FRIEND Day. During the month of February a special offer will be made, available for use on that day, which we trust will be of interest to hundreds of persons who are not now subscribers to THE AMERICAN FRIEND. We sincerely trust that all our meetings will plan to observe this day appropriately, preferably at the morning service. It will be a good time to speak of the literature of the church, and press especially the claims of the denominational periodical, remembering that henceforth THE AMERICAN FRIEND is to be a twenty page paper.

Protect the Quaker Name

From this time on efforts will be made to press vigorously for favorable consideration of the bills pending in Congress designed to protect the Quaker

name from commercial use. We ask all interested Friends to write their Congressman and U. S. Senators at once, urging favorable consideration. Now that Quaker Whisky, Quaker Beer and Quaker everything else almost are being manufactured and thrown upon the market, it is certainly time for the Society of Friends to speak out unitedly in favor of this proposed legislation. The bills are as follows: S. 666, S. 667, H.R. 380 and H. R. 435.

Men's Conference Proceedings

The books containing the addresses at the Men's Conference at Richmond, Indiana, in October have now been sent out to the subscribers. Remittance should be made to S. E. Nicholson, Richmond, Indiana, according to the following prices: Paper cover 75 cents; cloth \$1.00 (to registered delegates 25 cents less.) We have several additional copies on hands and will be glad to receive orders for same. These addresses ought to have general circulation throughout the church.

Please Remember

Our readers should remember that with the next issue THE AMERICAN FRIEND will be enlarged to a twenty page paper. There will be larger opportunities to print the news of the church. We ask that really important matters be written up for the "Church At Work" columns. Mere routine matters will be unacceptable, but anything of importance that is out of the ordinary or that will be an inspiration to other meetings will be in order.

What Every Girl Can Do

Fifteen things which every girl can learn before she is fifteen are suggested by the "Girl's World." Not everyone can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within every girl's reach:

Never fuss or fret or fidget.
Never keep anybody waiting.
Shut the door, and shut it softly.
Have an hour for rising and rise.
Always know where your things are.
Learn to make bread, as well as cake.
Keep your own room in tasteful order.
Never come to breakfast without a collar.
Never go about with your shoes unbuttoned.
Never let a button stay off twenty-four hours.
Speak clearly enough for everybody to understand.
Be patient with the little ones, as you wish your mother to be with you.
Never let the day pass without doing something to make somebody comfortable.
The girl who has thoroughly learned all this might be called a "mistress of arts."—Selected.

Your possessions pass and are forgotten. Your deeds outlive your creeds. What you are, and what you help others to be, abides in the eternity of God.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 4.

FIRST MONTH 27, 1916.

New Series
Vol. IV. No. 4.

The Measure of Christian Obligation

"I owe to every man, everywhere, everything that Jesus is to me" is the recent utterance of a bishop of one of our largest denominations. It is a statement of what Christianity is in essence. It is all inclusive of both personal and social religion. It magnifies the mission of discipleship, and makes every follower of Jesus debtor to all the world. Herein is set forth the fundamental authority for missions both at home and abroad, harmonizing with the command of our Lord to go into all the earth and preach the gospel to all men.

The measure of our obligation to men is the measure of our comprehension of what Jesus is to us. Christian service finds its tap root in Christian experience. The consciousness of an indwelling Christ is the incentive for that loving ministry which has characterized sainthood in all the ages; it is the source of that yearning solicitude which leads men to sacrifice the comforts of life and even life itself for the well-being of others. Christianity is irreconcilable with the cloister and the hermitage, except as places of prayerful meditation and preparation for that world cosmopolitanism that makes it the religion for all men.

It is an easy thing to speak of Christ in general terms as Savior or Redeemer, as the Forgiver of sins, as the Mediator, and the One who has made propitiation for our transgressions. It is less easy to define with accuracy and comprehension the full meaning of that pervasive, divine influence, bringing uplift and development and a larger outlook upon life as a whole, which Jesus is bringing to the consciousness of his faithful disciples. It is a fair criticism upon the church that all too many of its communicants regard their religious obligations lightly, content with the customary formulas of testimony and service and oblivious to the wealth of meaning there is for the whole of human life in the relationship of the living Jesus to his people. By virtue of the easy going attitude of multitudes of professing Christians toward the more fundamental things of Christ's spiritual kingdom, and by reason of the tendency to accept the un-Christian philosophies of the world in preference to the teachings of Jesus as the rules of conduct in daily life, the church has been all but forced to declare a moratorium upon its legitimate business of saving souls and transforming human life.

We must remember that the measure of what Jesus is to us is the measure of what we are to be to the world, and the church must be able to do something more than sing psalms and take religion in capsules, must have a deeper insight into the meaning of the life and mission of Jesus than the formal words of a written creed, if it is able to meet with effectiveness the crisis that is upon the world today. The apostasy for which the church will have to answer is not half so much its apostasy of creeds, as the apostasy of failing to meet its obligations to humanity, and for which it must give answer both at the bar of the world and at the bar of God.

At a time like this the church should be the torch of civilization, leading the nations away from paganism and the practices of the jungle into the practical experience of good-will and human brotherhood; it should be able as the greatest moral agency in the world to speak with commanding authority against the vices of the social, commercial and industrial order, bidding them depart in the name of righteousness and justice; it is obligated to offer to a suffering world the very best which Jesus has for the amelioration of the race. The church can never fulfill its mission, can never pay the debt imposed upon it by the great commission of our Lord, by becoming engulfed with the things of the world, by repudiating any part of the Sermon on the Mount on the grounds of impracticability or sentimentality, by failing to take the program of Jesus seriously. Jesus must be something of superior excellence to the church and its communicants,—He must be all that the depths of human suffering demand and all that the yearning after the noblest and the best and the most satisfying requires—before the church can begin to satisfy its obligations to those who need its light and its help.

The church must have in its ranks as the ruling elements of its life holy men and women—not simply those who believe in holiness, but those who practise it. It is not sufficient that the church believe in the divinity of our Lord; that divinity must be stamped indelibly upon the lives of the membership as the token both of their allegiance to God and their acquaintanceship with Him. Probably the church needs less theology and more practical, workable, satisfying religion. In some of the

countries that are at war, certain denominations are keeping an accurate poll of their adherents who are at the front; it is vastly more important, both for the church and for the nation, that they know how many are living consistently the religion they profess, in order that these, by virtue of their deeper experiences can satisfy their obligations in terms of loving ministry for the help of others.

Upon the day of Pentecost, Jesus had a deeper and more satisfying meaning to Peter than ever before, an experience that immediately found expression in a service and ministry of surpassing power. When to George Fox there came the revelation of the redeeming power of Jesus Christ, life had a new meaning for him and upon both sides of the Atlantic men and women in multitudes found salvation, because he was able to transmit to them something of what Jesus had become to him. The church must have a message of real deliverance, based upon experimental knowledge, before it can lead others to the place of transforming power; it must acknowledge loyally and without reserve the dominion of Jesus Christ and the binding obligation of His precepts, before it can teach the nations to acknowledge the sovereignty of Jehovah; it must have the consciousness of the supreme value of Jesus to it and its members before it can convey to others the knowledge of what Jesus can be to them.

President Wilson's Tour

President Wilson is to tour the country in behalf of his preparedness program. This will be a disappointment to thousands of his friends and admirers. If he cannot convince Congress, is it not evidence that after all the administration program may be wrong? By appealing to the country upon the stump, the conviction is bound to grow that the whole preparedness question is more political than otherwise.

The American Friend

What is THE AMERICAN FRIEND? This question would puzzle not a few. "A patriotic journal," would be the guess of some. The better informed know that it is a paper published in the interest of the Friends, or Quakers. The loyal, interested Friend says "It is our paper," but what does that mean? What does THE AMERICAN FRIEND stand for? What is its purpose?

These seem like common-place questions enough, but it will be good for us to meditate upon them.

THE AMERICAN FRIEND is a means for the meeting and the going forth in expression of the Friends of America, "a means of grace" to use an old-fashioned term. Just as in the early days of Quakerism the preachers used to meet on First Day morning, and then go out, each to his appointed place,

to bear their common message, so we meet once a week in THE AMERICAN FRIEND, and once a week go forth with our plea—only we travel ten thousand times as far, and that without danger or great exertion, and certainly without their measure of sacrifice and devotion.

Nothing can take its place. In no other way do so many Friends assemble. In no other way do they get their united message to so large an audience.

If we fully appreciated this fact, THE AMERICAN FRIEND would come to have a new meaning to us. It would remove it in our minds from the list of periodicals we might think of, and give to it an altogether unique place. It is our one great instrument for securing a united people. We have our Five Years Meeting, but THE AMERICAN FRIEND works at the job right along, days, nights and Sundays. We have had our Men's Conference, and are having our men's conferences, but THE AMERICAN FRIEND is the father and grandfather of these. They have excelled in this, that they have caused us to recognize more clearly that we are one people with one message. THE AMERICAN FRIEND presses that point every week in the year.

If we concede this claim, even in a limited measure, it follows that we ought enthusiastically to advance its interests. We ought to pray fervently for its effectiveness, talk much about it, frequently call attention to its work in our church bulletins or local church publications, quote from it in social groups and perhaps sometimes in our meetings for worship. Its mission ought to be on the hearts of those who can write, inspiring faithfulness. Perhaps these have not felt the burden as they should.

Its mission ought to attend those who do write, not to give undue restraint or timidity, but bring out the things that edify, and blue pencil that which will only disturb.

Its mission ought constantly to be upon the hearts of those who read, causing them to be slow to seize upon the fancied flaws, and to have a healthful fear of repression. If we succeed in discouraging all expression not just in accord with our own sentiments, we will spread an undue restraint and fearfulness and shut off the very contributions we need most, just as our fearfulness has sometimes produced a censorship in our meetings which has quenched the life. If we reach a place where hearers and readers have no need to sift, we will produce nothing worth sifting.

If we meet in THE AMERICAN FRIEND, if we go forth by means of it, then we ought in every way possible to give it the best chance to live, and work, and grow.

ELLISON R. PURDY.

Looking Unto Jesus

By ALLEN C. THOMAS.

The Epistles of the New Testament are full of exhortations to follow Christ, to be like Him, to look unto Jesus, to be changed into the same image, and others of like import. The question naturally arises, How is this to be done? In order to follow another as an example it is needful to know something about the one who has been taken as an example. So in the case of Jesus Christ there must be characteristics or deeds which we should at least strive to make our own. But on the very threshold we may feel that as Christ was more than human we can hardly hope to follow, even afar off. Is it not frequently the case that such a feeling does influence us, and usually towards discouragement? Does it not often happen that the would-be "imitator" of Christ ends by striving "to do the best he can" rather than to be a close follower of Him?

It may be that we look too exclusively at the divine side of Jesus Christ, and too little at the human side. It is not likely that man in this world can ever clearly understand the mystery of the combination of the human and Divine in our Lord. It is impossible for us, with our present knowledge, to draw the line between them, but we can say of Him that these characteristics are human, and those are Divine. It is with the former that we have to do at present.

If Christ were all Divine He could not be a perfect Saviour. He could not have been tempted in all points like as we are; and it is because "that He Himself hath suffered being tempted, that He is able to succor them that are tempted." So we have not only the right, but we are bound to see where He is like us, in order that we may grow to be like Him.

A recent writer has pointed out four elements or characteristics of Jesus Christ which belong to His humanity, and which we can, in some measure, make our own, and so grow to be like Him.

First, His Power of self-control, or His control over His body or human nature.

Second. His control over circumstances.

Third. His insight and sympathy.

Fourth. His perfect sense of sonship.

(1) In this examination miracles must be dismissed. In the life of Christ as recorded in the Gospels, it is evident that at no time did He use miraculous powers to control His human instincts or passions. He did not command stones to be made bread though He was famished with hunger; He might have called twelve legions of angels, but did not. More than this, He did nothing from presumption, nor did He ask His body to perform functions for which it was not fitted. Under all circumstances His body was the ready servant of His will. Paul said, "I keep my body under." So it can be done. Are we following Christ and Paul?

(2) Christ's control of circumstances. Here

again, aside from the miraculous, we find Christ always superior to difficulties, to discouragements, to opposition. A noisy crowd did not keep Him from aiding the blind man, nor from noticing Zacchaeus in the tree. On the other hand, instances abound in the Gospels where He took advantage of circumstances and used them to help, or to teach, or to illustrate a lesson. Are we doing the same?

(3) Of the insight and sympathy of Christ we find many examples in no way necessarily connected with Divine power. Insight and sympathy cannot be separated, for the truest sympathy comes from insight. Jesus saw the inward sorrow or pain, and, seeing it, was moved with compassion. It is insight and sympathy that beget fellowship, and fellowship begets clearer insight and deeper sympathy.

(4) His perfect sense of sonship. "I and my Father are One," He said; "My Father worketh hitherto, and I work." This sense of sonship enters into all the other characteristics, glorifies them, and raises them to the highest power. Unless we also have this sense of sonship, and realize in some degree that we are heirs of God and joint-heirs of Christ it will be impossible for us to gain even a foothold of the table-land of Christ.

How are these characteristics—this control of self, control of circumstances, insight and sympathy, and sense of sonship—to be gained? First, there must be some faith that it is possible. Second, we must use those powers which we have, even if they seem insignificant, in order that they may grow. We should control our body in those things which we can control, and we should daily strive to extend, little by little it may be, that control until our body becomes "the ready and obedient servant of the will." If this be done continually, it will become the habit of our lives.

So also as we steadily and consciously control circumstances, or refuse to be controlled by them, we shall, to an astonishing degree, grow to be able, if not to control circumstances and conditions, to rise above them and make them stepping stones to victory.

By never crushing our rising sympathies, and by cultivating our powers of insight, they too will grow and develop from very small proportions into a strong and active element in our lives.

Above all, let the light of the love of God illuminate our whole being; let us see Him in the face of Jesus Christ, and recognize God as our Father, take the position of sons in a father's house, conscious that the resources of a Father may be ours as with Faith in His love and power we are able and willing to avail ourselves of them. In this way we all may "attain unto the knowledge of the Son of God; unto a fullgrown man, unto the measure of the stature of the fullness of Christ."

Haverford, Pa.

The Association to Abolish War

By WILBUR K. THOMAS.

Because of the great plea for preparedness, the fact that there is no existing Peace Society where people of every description can unite on the basis that all war is wrong, and the great need for the pacifist to set forth the way by which peace can be maintained at home and established among nations, a group of people in Boston, Mass., organized the Association for the Abolition of War. In forming the Association, an effort was made to bring together only those who already recognized that all war is wrong. This was done because the object of the Association is not to build up a great organization but to set forth the true way of Peace. It was felt that much time would be lost and little accomplished if the first endeavor was to get a group together and then try to find a common viewpoint on the question of Peace. Those who believed that all war is wrong and who were "ready to accept the personal and national risks involved in the effort to achieve peace" were invited to unite in the organization. A group of people, now numbering almost one hundred, many of them prominent in the business and social-service life of the city, have already responded to the invitation.

The object of the Association is certainly implied in the statement of principles, as set forth at the end of this article. Anyone who thus looks upon war must of necessity oppose it under any and all circumstances. There is no compromise. Differences between nations must be settled some other way because war is "a relic of barbarism, and as odious and intolerable as pestilence and murder."

The work of the Association may be summarized by the statements on page four of the leaflets:

HOW OUR WORK MAY BE FURTHERED.

1. By getting together a group of people who believe in the principles herein stated.
2. By appointment of one or more committees such as Executive, Extension and Correspondence, Publication and Publicity, Membership, and Finance.
3. By the collection and use of such moneys as may be required to carry on the work of each association.
4. By letters and articles to the newspapers, magazines, congressmen, and public men.
5. By holding public meetings wherever and whenever way may open.
6. By suggesting a list of available speakers.
7. By corresponding and speaking with friends and acquaintances on the subject.

Another point to note in connection with the work of the Association is that there are no dues for membership. The work is supported by voluntary contributions. About \$140 has already been contributed. If people are really in earnest in this matter the work will be supported. All contributions of money are thankfully received, whether small or large.

It is not meant that this Association should appear in opposition to any other Peace Society. There is no place for trouble among Peace workers. If others cannot go as far as the members of this Association, they still can do some work for peace.

All who work for peace are having a great influence at the present time.

Already a branch Association has been formed in New York and in Chicago. Others are in the process of formation. Requests for literature and suggestions for forming groups have been received from New York, New Jersey, Alabama, Illinois and Nebraska.

The Association desires to get in touch with those who agree that all war is wrong. The militarists are making great efforts to increase our army and navy. If they succeed, it means the entering wedge of a military power which will eventually destroy the nation. The people who believe in peace must be heard. The pacifist must show that he is as patriotic as his military brother; that true greatness whether for the individual or the nation lies not in physical strength or the development of a military system, but in doing good; that he is willing to lay down his life for his country; that only righteousness and goodwill make for a lasting peace.

If you desire more information in regard to this Association write to Wilbur K. Thomas, Secretary, 12 Hazelwood St., Roxbury, Boston, Mass.

The statement of principles is as follows:

THE ASSOCIATION TO ABOLISH WAR.

Believing that war to-day is wholly wrong, a relic of barbarism, and as odious and intolerable as pestilence and murder, we whose names are here enrolled unite in an organization to be known as

The Association to Abolish War.

We believe that war arises from fear, mistrust, race-hatred, commercial rivalry, covetousness and the desire to exploit weaker peoples. It provokes every kind of crime. It is the most cruel foe of women and children. It always uses the poor as its tools. It takes advantage of men's chivalry to destroy them. It wastes the means of human welfare and sets back all progress.

We believe that our nation has no good reason for making preparations to fight and kill; that some nation must some time have enough moral courage to lead the movement for the abolition of war; that this is the time and ours is the nation; that national defense consists not in machinery to kill but in patient friendly behavior toward other nations, in honorably keeping our treaties, in refraining from interference with the affairs of weaker neighbors for the sake of business interests, and in overcoming mistrust by a sane humanity; that there is no place in the civilized world for armies intended to destroy other armies; and that money spent by us in rehabilitating the suffering peoples of Europe would be a mightier defense than dreadnaughts and bayonets.

We believe in the necessity of a campaign of education to correct the current arguments in favor of war and preparedness which are in some measure misleading peaceful people.

We believe that the virtues of self-discipline, heroism, and self-sacrifice which accompany war would also be an integral part of a true peace founded upon national service and international co-operation. We stand ready to accept the personal and national risks involved in the effort to achieve such a peace.

We therefore oppose all efforts to increase the army and navy of this country.

We ask the co-operation of all who dare to hold this faith and who are ready to accept its implications.

IS THE STRANGER WELCOMED IN YOUR CHURCH?

By JENNIE CAMPBELL DOUGLASS.

A person born and reared in one church has no idea of the hardships of the timid or retiring individual who wanders into a strange place of worship in an unfamiliar city. The sophisticated woman, fashionably gowned, and almost unconsciously aware that she presents quite as promising an appearance as anyone in the audience, having no reason for self-consciousness, accepts the slightest opportunity offered by agreeable looking people near her of becoming acquainted. The missionary society and the ladies' aid, always in need of funds, meet and cultivate her. She is soon a contributing member, and very sure of a welcome from the officers whenever she attends the meetings.

But the Woman Whose Gloves Are Worn—

But how does it fare with the shrinking, poorly dressed woman? Is there in your church a well organized committee of keen-eyed, warm-hearted, democratic women, who know the members of the church well enough to spot a stranger? That little woman whose gloves are gray with age, and who will slip out of church unnoticed unless you catch her quickly, does not hasten because she wishes to stand aloof. She is lonely and appreciates beyond expression a warm hand grasp. Her heart palpitates with pleasure if a church member calls upon her. Her haste is due to sensitiveness. Knowing that she has no money, no prestige to bring, she feels she is not wanted—and perhaps she is right. Oh, the pity of it! Perchance that very woman has more influence with the Lord than the woman towards whom a dozen people are hastening—Mrs. Judge So-and-So, whose husband has recently won that remarkable case with its astounding fee.

Here is an incident from real life. Mary W. came to the city direct from her country home. She was not needed there—life was narrow and Mary wished to try her wings. "Go to church every Sunday, Mary, my child," were the patient mother's parting words, and Mary promised. The first Sunday she slipped into the church nearest her boarding house, and at noon she could not eat for the homesick lump in her throat. How different it was from the village church where every one knew her! No one had noticed her, though she had looked all about her, hoping for a friendly glance. She asked some girls in the department store in which she worked where they attended church, but they laughingly shrugged their shoulders, saying, "No church for me, thank you; Sunday's my day for a good time."

Because she had promised mother, she tried another church and then another, but the fourth Sunday she accepted an invitation to have a "good time" with the others, and no house of worship saw Mary again. In less than a year little Mary, once so pure and unsuspecting, sobbed her heart out to the understanding matron in the Crittenton Home. If the young people's society in one of those three

churches had only had a stranger's committee to recognize in the girl a little sister ready to work with them, how different would have been her whole life!

The church is no place for exclusive cliques. Its Founder was also the Founder of democracy. He, reading the hearts of men and women, had more followers—of his own selection, too—among poor than among rich. Yet, when the hearts of those endowed with this world's goods were pure, he loved them. There was no preference for either rich or poor because of wealth or poverty. The worth of the individual decided his standing in the opinion of the Founder of the church. When his followers raise a social or money standard in an organization supposed to be patterned after his, they utterly fail of his ideal. Spiritual depression results, no matter what the outward appearance of the congregation.

There are churches that furnish striking examples of the Christly spirit, and the methods of one such may provide suggestions to others. Before the pulpit of a city church was ranged a line of men and women to be received into full membership. Some one remarked to a friend, "Right by Judge H.'s side stands a Chinese laundryman. I hope the judge will not feel himself slighted, for Dr. G.'s reception of the Chinaman may be a little the warmer." It was not. Both welcomes were as warm as possible—the greeting of one Christian man to another, with an appropriate message to each. Then to the congregation came the words, "And now, my people, I have given this welcome for you, but I trust you will lose no time in extending your own. On the calendar for the day you will find the names and addresses of all new members. Seek them out and take them to your hearts."

Was this the end? Not at all. There followed consultations between the church officers and the chairmen of stranger's committees of the various church organizations. If there were any of the new members who were not already connected with the Sunday school, its stranger's committee visited them. All eligible to the brotherhood were looked after by its committee. In the same way the woman's missionary society, the Farther Lights, the Christian Endeavor society, sought those suitable to its organization, without discrimination other than age and sex. When the newcomer attended Sunday school and was placed in a class, its committee called, for the classes, too, are organized. The committee of the missionary society, having visited each woman, knew her when, by appointment, she attended their meeting, and accompanied her to the luncheon served afterwards, so that she might escape that desperately lonely feeling which permeates one feasting uninitiated in the midst of sociability.

And what of those who have not united with the church, who simply wander in? That church has scores of such, for its hospitality is proverbial. These same stranger's committees of the various

organizations are on the alert for such people. That is why there are over 1,000 members in the adult department of the Sunday school. The school is the greatest recruiting station of the church which numbers about 2,000 members. Yet that church began its work with a handful of people. Its spirit of heavenly democracy has led to its growth, for its name means spirituality, hospitality, love, to hosts of persons who have become identified with it for only a short time, but who have carried its record of achievements to other places.

Church Arranged for Greatest Helpfulness

Think what its Bible class of over 350 men, most of them young, means to the strange young man entering the city. There are many classes where Mary might have blossomed had she been guided hither. What must it mean to the home-tied mother to be able to take her children to a woman's meeting, partly religious, partly social, wholly friendly, knowing that they will be amused in another room by those who love and understand children, while she is perfectly free to enjoy the address on missions, and the later luncheon?

What has been done in this church may be accomplished wherever there are men and women who in their church life are actuated by the spirit of Christ. Such a church is full of humble folk, whose life it is. Yet there are people of wealth and position who find peace in its ministries, and seek the rest of soul which is breathed in its spiritual atmosphere. Every church, to achieve Christ's ideal for it, should have stranger's committees, made up of men and women who appreciate that it is attitude of mind, not style of clothes, plumpness of pocketbook, or social prestige that determines the value of the individual to the church.—The Continent.

How Shall We Lead the Children?

By WM. C. ALLEN.

The writer reads in the morning newspaper that Ernest Thompson Seton has resigned his position as Chief Scout, in America, claiming that the boys are being diverted from the original objects of the Boys' Scout organization toward militarism. Some of us who have long followed this matter can readily understand that conditions may be as he represents them, independently of any other consideration associated with his leaving the organization.

This incident recalls some recent experiences in connection with the attitude of children toward militarism, or talk of war.

A Christian friend of mine, in California, has a son who has lately entered high school, and who has been very anxious to join the cadet corps connected therewith. Every effort was made by the faculty to promote enlistment in the corps. When remonstrating with his son, at the dinner table, my friend said, "You would not want to learn how to kill anybody, would you?" The boy replied, "Yes, of course I would. I would like to kill a man. I would like to shoot him." His youthful enthusiasm

in this direction had been pretty well wrought up to the sincere grief of his father.

A little girl known to the writer recently went onto one of the warships lying in the harbor of San Francisco, in connection with the Exposition, and to which invitations have freely been extended. As soon as she boarded the steel monster she spied a young midshipman and straightway marched up to him and said, "How many men did you kill?" The officer was quite abashed, and remarked that he did not know that he had killed anybody, whereupon she quickly responded, "It is your business to kill men, is it not?" This so disconcerted him that he could hardly reply.

Another friend, a Methodist minister, is the proud father of a remarkably lovable and capable boy. About two years ago this lad, then nearly 14 years of age, became very much interested in the international peace and war question through hearing an address by me. He called on me several times and, as he was soon expecting to graduate from the grammar school into the high school of the city in which he lived, and was valedictorian of his class, he decided to make war, and denunciation thereof, the subject of his address.

About two months after entering high school in the course of conversation I asked how the cadet corps connected with it was progressing. He said, "Pretty well. I have joined it." I expressed astonishment that such an ardent young peace advocate could have changed his opinions so suddenly. His reply was, "I think just as much as ever that war is a very bad thing, and I am opposed to it just as much as ever, but I want to go through the state university, and I get credits for the military drill, and without those credits there is danger of my not being able to secure all the advantages in connection with entering the university." In other words, his conscience had been quenched by the influences which were being impressed upon him in his high school.

I know some of the officers of the said institution, and not one of them would be prepared to believe that their young people were being subtly directed toward militarism.

A friend of mine in Australia, Dr. Strong, tells in his valuable magazine, *The Commonwealth*, about a child who was asked: "Did you enjoy yourself at the party?" "Oh, yes, I paid a penny and had a kick at the Kaiser," was the reply. Dr. Strong adds, "There is plenty of rancor and bitterness in the world without encouraging children to kick the Kaiser or anybody else. Now is the time to teach children the wickedness and madness of the passions that lead to war, and to instill into them a true spirit of international good-will so that coming generations may be spared the awful experiences of today."

Is it not true that there is a terrible danger of the Christian being lost in the patriot? How shall we lead our children?

San Jose, Calif.

THE IOWA PAGE

CORRESPONDENTS

Evangelistic, etc.—H. R. Keates, 1314 Lyon Street, Des Moines, Iowa.

Missionary—H. D. Lane, Oskaloosa, Iowa.

Educational—D. M. Edwards, Oskaloosa, Iowa.

Bible School—Golda R. Carroll, Beacon, Iowa.

Christian Endeavor—Cora M. Mattison, Oskaloosa, Iowa.

Peace—Alvin Hoskins, Richland, Iowa.

Temperance—Robert Lincoln, Grinnell, Iowa.

Items of information should be sent to the above promptly so that they may appear in the "Iowa page."

EVANGELISTIC COMMITTEE PROGRAM.

The Evangelistic Committee of Iowa Yearly Meeting has sent out to the different meetings a somewhat comprehensive program for the spiritual help and uplift of the meetings. It is desired that at least two weeks in January shall be devoted to a simultaneous campaign for the deepening of spiritual life.

A prayer circle or personal workers' league is advised for every congregation. Attendance upon the prayer meeting as the "power house" of the church is urged as a matter of sacred duty and also of blessed privilege. A determined effort is to be made to make the Sabbath evening service evangelistic.

Pastors, officers and teachers are requested to make prayerful effort to secure an acceptance of Christ by every member of the Sabbath School. There shall be a neighborhood survey by every congregation at least once a year, "so as to learn the religious conditions prevailing, and seek to lead the unsaved to attend church with a view to winning them to Christ." Finally the slogan is raised of "A family altar in every home where scripture reading and prayer shall be observed daily."

"We recommend a vigorous campaign of aggressive spiritual activity by all of our membership throughout the year." The objective of the program is defined to be "the development of every meeting into an evangelistic and social force in its community, and a resultant mighty impact of our denominational life upon the people around us."

Other Objectives.

A thousand new members won to Christ and the church this year.

A larger force of workers to enter the fields now white unto the harvest.

An annual income of not less than five thousand dollars with which to

push the work vigorously, and open new meetings.

Persistent personal evangelism backed up by private and public prayer.

C. E. DEPARTMENT.

An interesting letter from Indianola will be gladly read by all:

Perhaps the most important thing we have done this year was to organize a Junior C. E. One Sunday last June we held our first meeting and thirteen children signed the pledge cards. We now have a fine earnest Junior with about forty members. Perhaps others would like to know our junior song. Our pastor's wife arranged the words to the tune of "Since Jesus Came Into My Heart."

We often use Juniors in our Senior meetings. They sing for us, repeat the names of the books of the Bible, and not long ago we had a contest at one of the evening meetings. References were given out and both Seniors and Juniors looked for them. The Juniors were easily victors.

Sometimes we have a leaderless meeting, with the order of the service written on the blackboard. Sometimes we have general discussions in which all take part. We try to have special music nearly every time.

We have just ended a membership and attendance contest which resulted in the addition of several new members, and also in arousing much interest and enthusiasm. We went on a trip to Jerusalem. One side went in an aeroplane and the other in a Ford. When we were fairly started, a great deal of rivalry was displayed. The losers entertained the winners. The banquet was held in the Endeavor room of the church. The seats were removed and small round tables were used. After a program of stunts and music, the banquet was served and interesting toasts followed. Then we all joined hands around the room and closed with prayer for our C. E. during the coming year.

We have no regular gospel team, but there are about fifteen who are ready to go at any time.

As a whole our society is in better condition than it has been for some time.

JUNIOR C. E. SONG.

What a wonderful change in my life has been wrought,

Since I joined the Junior C. E.

I have love for my Bible which nothing else brought,

Since I joined the Junior C. E.

CHORUS.

Since I joined the Junior C. E.

Since I joined the Junior C. E.
There's a work I can do,
There's a work for you, too,
Come with me and join our C. E.

I want others to know more of God
and His love,

Since I joined the Junior C. E.

For many there are, who of Him have
not heard,

Come with me and join our C. E.

Haven't you enjoyed that letter?
We should like to have other societies
write and tell us what you are doing.

BIBLE SCHOOL DEPARTMENT.

BANGOR BIBLE SCHOOL.

The Sunday School here reorganized the first of the year. Walter P. Whinery is now Superintendent. There are three classes partly organized, also three classes of beginners and primaries being taught the graded lessons. Little's Cross and Crown System has been used in the School the past year with gratifying results. There were twenty-one who did not miss a Sunday unless kept at home by sickness. The average attendance for the past year was ninety. Ora W. Carrell was with us on January 14 and held a most helpful conference with our Sunday School workers.

ARNOLD'S PARK BIBLE SCHOOL.

The Sunday School here is a fully graded School, comprising eight classes and all but the two adult classes using the graded lessons. One adult class is organized and registered, two teen age classes are organized and registered and two other classes are organized. Monthly Sunday School Conferences are held which act as a stimulus and incentive to more efficient work, and a register board of attendance and offerings helps to create interest in the condition and life of the School.

The greater need of the School is for better equipment. Lack of room in the church building makes it necessary for the young people's "Baraca Philathea" class to meet in a near by hall. This is a large and enthusiastic class. The Arnold's Park School reports that they now lack only three points of being a Standard School and that they are planning and expecting to reach these three points before Yearly Meeting of this year.

EARLHAM BIBLE SCHOOL.

The Earlham Friends Bible School reports reorganization with a full list of teachers and officers for the coming year, including Superintendent of Home Department, Cradle Roll, Missions and Temperance. The School

observes missionary lessons the first Sunday in each month and a temperance lesson every three months. The Sunday School committee plans to make the School efficient and up to date in every possible way.

AT GRINNELL.

At Grinnell a teacher's training class of eleven members has been organized under the leadership of their pastor, Joseph Sopher. The class will meet on Monday evenings and the first half hour will be given to the study of next Sunday's lesson, while three-quarters of an hour will be given to the study of "Preparation for Teaching" by Oliver.

NEW SHARON.

A teacher's training class has been organized by the New Sharon Bible School workers. The class begins work with eight or nine members and will meet on Sabbath at 6:30 p. m. The school here reports that they are planning greater things for this year than ever before.

FIELD NOTES.

Arnold's Park—Charles T. Moore, pastor of the meeting at Indianola, began a series of meetings at this place on Sunday evening, January 16. As a fit preparation the meeting had secured signatures to pledges promising to make the effort to win one person to Jesus Christ before Easter 1916, and promising also to give at least two hours each month until Easter exclusively for this purpose. Prayer meetings were held in the community preparatory to the revival service. E. L. Gregory is the pastor.

Indianola—J. Arthur Wollam, pastor at Wichita, Kansas, closed a meeting of two and a half week's duration at Indianola recently. There were some conversions. The preaching was deep, earnest and heart searching, as well as sound and profitable to all.

A Christmas program was given by the Bible School of the North H street Mission of Oskaloosa on Friday evening, December 24.

The Bible School at Greenville has ordered graded supplies for their four grades. They have organized one class and may possibly organize three other classes. They have just remodeled their church building with special attention to the needs of the Sunday School.

A very representative number of the officers and teachers of the Centre Friends Bible School met for a conference on Saturday evening, December 18, at the very hospitable home of

Irving Wilson. They expect to organize a cradle roll and teacher training class soon.

The Stanford Friends Bible School has recently closed a contest which proved a great stimulous to the attendance and punctuality. The young people's organized class did some splendid work in painting and refinishing the inside woodwork and walls of the Stanford meeting house.

On Friday evening, December 17, a very representative number of the teachers and officers of the Grinnell Friends Bible School met at the church for a conference with the Field Secretary. The matter of teacher training was especially discussed and nine books were ordered for the formation of a teachers' training class.

On Sabbath evening, December 26, the Oskaloosa Friends Bible School gave the Christmas program, "White Gifts for the King." For several years the Bible School has had a "Giving Christmas" and the plan has proved to be a real blessing to everyone. This year a Christmas contribution was to be sent to our work in Jamaica.

BIBLE SCHOOL

FEBRUARY 6.

Subject—The Boldness of Peter and John.

Lesson—Acts 4:1—31.

Golden Text—Watch ye, stand fast in the faith, quit ye like men, be strong. I Corinthians 16:13.

The incident of this lesson is the sequel of the one for a week ago. Peter had not completed his sermon to the gathered multitudes before the officers came upon them and placed John and him under arrest. We view these incidents so wholly from the Christian standpoint that it is hard for us to do justice to the Jewish officials. They occupied a very difficult position. The Romans always kept a strong force of soldiery within the temple precincts ready to crush any disturbance. The Jews during this half century had been very troublesome and the demand upon the Jewish officers was that they keep the peace or take the consequences, so that between the mob and the Romans they found their task a delicate one.

Here was an unusual gathering and their officers were quick to ascertain the facts. They must be careful lest they rouse the people and then the Romans. They also had to guard against the possibility of the Christians exciting the fanatical elements which would also bring the Romans. Hence their caution, and to us very often inconsistent action. Of course the judgment of history is against the officials in their attitude towards Jesus but again we must remember that he was not the only one who, about that time, had proclaimed himself the

Jewish Messiah. They were wrong but Christians have been entirely too harsh with the Jews in these matters. We have forgotten the prayer from the cross, "Father, forgive them for they know not what they do."

The success attending the first Christian preaching was undoubtedly large. They had a message for the people. The requirements of the teachers of the period emphasizing ceremonial purity made salvation to the laboring man impossible. Here was a teaching and an experience that gave relief, hope and consolation and the common people heard it gladly. The ground had been prepared and the seed sown by Jesus and the disciples were reaping the harvest. They were also reaping the opposition which a new religion usually experiences when it meets one well established.

The phrase "in the name of Jesus" has often puzzled those who have paused to think about its use. The magic of the period made great use of the "name" of an individual. A magician if he possessed the true name of an individual was thought to have sufficient power over him to do him harm. Hence people often had two names, the fatal one being kept a secret. A tradition in the early church says that Judas obtained power over Jesus by crawling under a part of the temple and thus up to where his name was hidden and having thus stolen the fatal name was able to betray him. Another use was to exercise an individual or demon in the name of ——— (different names being used). This came to mean "in the power of" and so in Christian usage was softened down to this meaning. In later ages, however, it again became entangled in the magic sense and many are the stories reporting wonderful happenings resulting from simply pronouncing the name Jesus.

The faithfulness of the disciples during this early period ought to inspire Christians today to fulfill their commission. We may admire the sacrificing labor of past generations and while doing so, let present opportunities go by forever.

VITAL STATISTICS CONCERNING EARLHAM COLLEGE.

Founded in 1847; number of students 400; alumni 1205; living alumni 1104; members of faculty 33; students per faculty member 12 plus; doctors' degrees among faculty 11; number of buildings 8; acres of college grounds 120; productive endowment \$550,000.00; charges for student per year \$270.00; available library volumes 65,000; undergraduate organizations 17; periodicals published 2; athletic fields 3, for hockey, tennis, football, baseball, field sports; laboratories 8, health department with modern equipment including two hospitals, college physician, college nurses and required medical examinations; oldest living graduate Dr. Erastus Test, Purdue University.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HIATT, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

WITH THE GENERAL SECRETARY IN THE WEST INDIES.

Charles E. Tebbetts and family landed at Santiago, Cuba, on January 4th. After visiting each of our mission stations in Oriente Province, they left Cuba on the 18th and were to have reached Port Antonio the following day. They have planned to spend the time until January 31st, visiting our missions in Jamaica and to sail from Kingston in time to reach Panama early in February. The following letter was written especially for this page by Edith M. Tebbetts and shows something of the experiences which their party has been having.

IN CUBA.

This is a land of fascinating interest. It is hard to realize that two weeks ago we should have suffered with cold in New York and now find a land of summer.

After one day spent in a hot, disagreeable port town, we took a train ride for a couple of hours to visit an excellent Baptist mission college at El Cristo. At this station, many men and boys were carrying strings of fruit to tempt travelers. How would you like a string laced through a dozen oranges or tangerines for ten cents or a bunch of two dozen bananas for the same sum? It is the proper thing to carry some strings of fruit for quenching thirst or for a light lunch while traveling.

The atmosphere here in the evening has the refreshing quality of our northern spring evenings. It is fragrant with new life. We were most hospitably entertained in the homes of the Baptist missionaries. We have four of our Quaker mission boys studying at El Cristo because we have no college sufficiently advanced for them. They will probably all become ministers; two already have charges.

Cuban scenery is not beautiful, but it is picturesque. The few hills are steep enough to turn somersaults. Royal palms grow everywhere. They look beautiful with their smooth white trunks reaching high into the sky and their tops of feathery green. Their fruit is a sort of nut that is splendid for fattening hogs. This fruit grows in clusters about the size of a big bunch of bananas, and ripens all through the year. A field of royal

palms makes a good pasture. Cuban grass is not very good feed. The fences around these pastures are made of a sort of growing cactus plant which is overgrown with weeds and poisonous vines. An animal would have a painful passage through this hedge.

As we crossed Cuba, we saw several fields of sugar cane and others of bananas. Other fields are being plowed by oxen for the spring crops. New potatoes are just being dug. The missionaries have treated us to all sorts of strange fruits and vegetables. And I will have to confess we are not game for all of them, though some are delicious.

—EDITH M. TEBBETTS.

FRIENDS' AFRICA INDUSTRIAL MISSION.

Reports from our workers in Africa have been very few during the past few months. We suspect that some of the Africa mails have gone astray. The following paragraph is taken from the last quarterly report received from Emory J. Rees who is in charge of the evangelistic and educational work at the Maragoli Station, as well as being engaged in the work of translation and supervising the mission press:

In most ways the work at Maragoli has gone satisfactorily. The Christian young people have been earnest in bearing the message to others. The way is open in Maragoli for work of evangelistic character beyond our facilities. We are thankful for the abundant opportunities. We have continued all services at the station and interest is good. The early morning Sabbath meeting is still one for prayer and for instruction preparatory to the day's work—especially for the outpreaching. The entire district is well covered with outpreaching places by the young people. Twenty to twenty-five miles by bicycle and four to six services make the usual day of rest rather strenuous, so that it becomes needful to take a day of rest during the week in the interest of health. Notwithstanding some difficulties, the school work is going on well.

A MISSIONARY SURGEON.

Rather more than the usual number of minor cases of disease have been treated lately. Malaria and pneumo-

nia have been quite prevalent and a few deaths have resulted from the latter disease. Besides the usual number of minor operations, one of unusual interest was performed—the removal of an iron arrow-head from the posterior region of the thigh. This had been imbedded in the victim some twenty years ago during a tribal fight. The patient is progressing very well.

—E. BLACKBURN,

Kaimosi, British East Africa.

EDGAR T. HOLE AND FAMILY RE- TURN FROM MISSION FIELD.

On December 27th, Edgar T. and Adelaide W. Hole with their two children, Leona and Morlan, arrived in San Francisco aboard the S. S. Tenyo Maru from Shanghai via Kobe and Yokohama, Japan. The Holes are returning from their second period of service in Africa. It has not yet been definitely decided as to how their furlough period shall be spent. After remaining for a few days with Edgar Hole's brother in Pasadena, they visited another brother, Harry R. Hole, who is pastor of the Friends' meeting at Carthage, Indiana. After a brief stay with a third brother in Cleveland, Ohio, they will proceed to New York to spend some time with Mrs. Hole's mother. On their return journey from Africa, the Holes' traveled more than half way around the world. Leaving their station, Lirhandu, in British East Africa, in August, they sailed from Mombasa to Bombay and spent some time visiting Friends' and other missions in India. Sailing from Calcutta, they came down around the Malay Peninsula and stopped for a time in China, visiting a number of mission stations. We are hoping in the near future to have articles for this page from both Edgar and Adelaide Hole.

SOME SUGGESTIONS FOR THE MISSIONARY MEETING.

I knew one auxiliary which held a regular meeting at the time and place of the Sabbath evening service. A notice of the meeting, also the program, was given in the church announcements, and everyone was urged to attend; many personal invitations were also given. As a result, they had a good audience. The members responded at roll call with an interesting missionary item. The lesson on Home Missions was given by men and women not members of the auxiliary in brief papers and speeches. An interesting reading, 'How the Old Church Came to Its Own,' was given by a young lady. Missionary songs

were well rendered by a quartet of young people. Good interest was manifested by the good attention of the audience.

Another society held a regular meeting as a mid-winter picnic. It was held in a suitable home centrally located. The ladies' husbands and families were special guests. They brought baskets of lunch and had supper together, and thus had a very pleasant picnic in the midst of winter snow and ice. For the program, both Home and Foreign lessons were given in brief; a short address was given by a returned missionary; excellent music was rendered by the children. The program closed at nine o'clock. New members were obtained during the social hour.

JANE D. H. MOORE.

CHURCH AT WORK

Amboy, Indiana—Wabash Quarterly Meeting was held at Amboy December 3-5. Charles E. Hiatt of Marion, was present and brought a very helpful message on Saturday morning. William C. Kinsey of Chicago, was present during all the sessions and conducted the song services. On Sunday evening he gave a stereopticon address on the work of the Chicago Boys' Club, of which he is secretary. The address was very interesting and instructive. At the close an offering was taken for the work in which he is engaged, amounting to \$22.50. Near Christmas the women of the church made and sent a hundred and forty-six garments to the Club.

Our Christmas program this year was different from any we have had before. It was a time of giving rather than of receiving and was a splendid success. Again several dollars were given to the Boys' Club of Chicago besides the apples which were sent. In addition to helping several worthy poor families in our town, \$52.00 in cash was given to the Home Mission Committee for use as emergencies arise.

Ellettsport, Indiana—The Friends church has lately been remodeled by the addition of a basement for Sunday school use, together with a heating plant, the entire cost amounting to near \$1500.00. The building was re-dedicated on January 16. Truman C. Kenworthy was present and preached an able sermon, his theme being the Setting Up of the Kingdom of God. Ira C. Johnson offered the dedi-

catory prayer. Master Ellsworth Robinson, the boy singer of Unionport, Indiana, was present and sang two beautiful solos. We were also favored with the services of the male quartet of the Friends church at Lynn. George Addington, Quarterly Meeting Superintendent, was present and made the closing prayer. A deficiency of \$375.00 was all subscribed on the day of dedication. The Lord has been greatly blessing us the past two years. Both the Sabbath School and meeting have been increasing in interest and numbers, the Bible School averaging nearly a hundred for the past year.

Muncie, Indiana—The C. E. Society of the Friends Memorial Church has been doing practical work, going out to the jail and county infirmary and carrying the good news to the inmates by their prayers and singing. By their calls they have also cheered the sick and shut-ins. They have given \$14.57 for home missions and have also given help to two families.

Pleasant View, Indiana—A series of revival meetings was held at Pleasant View Friends Church near Bluffton from January 1 to 16, by Mildred B. Allen of Centerville, assisted by the pastor, M. Marie Cassell. Thirty persons professed conversion and the meeting received such an awakening as it has not had for years. The church is greatly revived and a number of converts will join Friends. Peter Frantz, an aged Friend, who has been an active member of this meeting for many years, is in very poor health.

Ramona, Oklahoma—Emma Garretson, of Denair, California, came to us in December and held a two weeks' meeting, which resulted in several conversions. We feel that her presence was a spiritual uplift to the church and to all who came in contact with her. The church here is doing well. The Bible School has an enrollment of two hundred and nine and the smallest average attendance any quarter last year was a hundred and eight.

Indianapolis, Indiana—A series of cottage prayer meetings was held here in connection with the work of the First Friends Church, January 10-14, according to the program outlined by the pastor, W. O. Trueblood, previous to his recent severe illness. The congregation was divided into nine sections, and in each section five prayer meetings were held in as many different homes. The general themes were as follows: "That our spiritual life may be deepened"; "That a new loyal-

ty for the church may seize us"; "For our children and young people"; "For the officers, teachers and students of our schools and colleges"; "For the community at large that we may be used to extend God's Kingdom." These gatherings were themselves of great spiritual blessings, when a few were gathered together in His name. Hearts were searched and vows were renewed.

Evangelistic services were conducted last week at the church. On Monday evening E. C. Renn, pastor of the First Lutheran church in Indianapolis, brought the message. On Tuesday evening A. B. Storms, formerly pastor of Central Avenue M. E. church, was the speaker, while on Wednesday, Thursday and Friday evenings Enos Harvey, Superintendent of Western Yearly Meeting, was present. Morton C. Pearson filled the pulpit on January 9 and 16.

New Martinsburg, Ohio—Ida M. Allen assisted by Lucy A. Compton, has just closed a series of revival meetings at the Friends church here. A number of persons received definite blessing and the church was greatly revived and strengthened. We believe that good seed has been sown which will yield abundant harvest. Ida M. Allen presented the gospel in a very attractive manner and her messages were filled with the power of the Holy Ghost.

FRIENDSVILLE ACADEMY.

Friendsville Academy opened its new term January 3, with an increased enrollment of twenty new students, making a total enrollment for the year of one hundred and fifty. This is larger than it has been for some time. The public school of Friendsville has been connected with the Academy this year and under the supervision of the Principal of the Academy.

The new Farnum Hall which replaced the one destroyed by fire in November 1913, has been a great satisfaction to both community and students. With gifts from friends and with money given by the state for that purpose, one hundred and twenty-five new books have just been purchased for the library. The William Forster Home for Girls now has fourteen girls living in it. It is under the care of Miss Bertha Smith. Wilmington Yearly Meeting has stood loyally by the school and the Tennessee Friends are enthusiastic and appreciative over their school. Miss Mabel Beck is Principal and Herman G. Tener, Academy Assistant.

PEACE ASSOCIATION OF FRIENDS IN AMERICA

NOTE—It is hoped that this page may present in brief form a record of activities typical of the work Friends are doing for peace. News items, short, pointed arguments, suggested plans, all will be welcome, and will be used subject to the limitations of space and the proper distribution and arrangement of the matter received. All communications intended for this page should be addressed to **Allen D. Hole, President,** 615 National Road, West, **Richmond, Indiana.**

A LEAGUE TO ENFORCE PEACE.

Because this subject contains the word "force" is no reason for suspecting either the purpose or the soundness of the argument put forth to establish the contention of the founders of what has come to be known as a League of Nations to Enforce International Peace. If there is any place for force anywhere in the government of human affairs, we should rather rejoice than complain, if any of our fellow citizens can bring forth a scheme that will by force materially lessen the occurrence of wars. By the adoption of a scheme of force, if it will work, we secure an element of certainty which will in itself tend to quiet passion and to substitute deliberation in place of headlong and brainless precipitation. Force in the sense used in the platform and rules laid down by the convention which met in Independence Hall in Philadelphia last June is no more out of place than the same is out of place in the well known and familiar expression police force.

In our subject it is applied in a much wider and more important department of control of human passion and the consequent lessening of human suffering; and for this reason its use should not deter us from considering the merits of the scheme with all the intellectual penetration we may possess, but rather be a spur to give the matter our most careful thought and study. There is no place here for taking snap judgment nor for concluding that we already know all that other people know and considerable besides. If police force is necessary to keep the peace of a city, you cannot on any ground of logic show that force may not be useful and necessary to maintain the peace of the world.

The establishment and maintenance of peace among nations is a task of such transcendent importance and desirability, that we are not disposed to wonder why the best minds and the purest and most Godly men and wo-

men of the world have given their time and thought to the conditions brought upon mankind by the horrible practice of war.

We no longer need to stir up sentiment against war. We all, without exception, hate war. We hate it so much that we should like to drive it out of the world by force if this could be done. The time has come for putting our sentiments into organization in the way of rules of dealing with questions that arise which lead to war, rules that are simple and are believed to be effective on the ground of delaying the rushing into war while passion is at white heat, taking time for consideration and consultation and counting the cost.

Those who cry, "Peace! Peace!" and think it may then be looked for, do not comprehend the situation, nor understand the conditions existing in the world, nor the greed of men, nor the tyranny of kings and emperors and rulers, nor the insolence and inveterate oppression of men whose sole ambition is money and power.

The American Branch of The League to Enforce Peace was organized in Independence Hall in Philadelphia on the 17th of last June. Ex-President William Howard Taft was elected president; and the chairman of the Committee on Resolutions was President A. Lawrence Lowell of Harvard University.

At the public banquet held on the evening of the 16th in the Bellevue-Stratford Hotel, Mayor Blankenburg presided and the speakers were Judge Gray, Hon. Oscar S. Straus, Hamilton Holt, President Lowell, and William Howard Taft. The National Provisional Committee was composed of one hundred and twenty distinguished men representing all parts of the United States.

At the meeting in Independence Hall the following platform was adopted:

"First: All justiciable questions arising between the signatory powers, not settled by negotiation, shall, subject to the limitations of treaties, be submitted to a judicial tribunal for hearing and judgment, both upon the merits and upon any issue as to its jurisdiction of the question.

"Second: All other questions arising between the signatories and not settled by negotiation, shall be sub-

mitted to a Council of Conciliation for hearing, consideration and recommendation.

"Third: The signatory powers shall jointly use forthwith both their economic and military forces against any one of their number that goes to war, or commits acts of hostility, against another of the signatories before any question arising shall be submitted as provided in the foregoing.

"Fourth: Conferences between the signatory powers shall be held from time to time to formulate and codify rules of international law, which, unless some signatory shall signify its dissent within a stated period, shall thereafter govern in the decisions of the Judicial Tribunal mentioned in Article One."

The platform is worthy of the careful consideration of our people in every part of our country, and it should not be cast aside as military in its nature and therefore contrary to the spirit of the gospel as laid down in the New Testament; for it is neither. If there are people who disbelieve in the association of multitudes of people into governments known as nations, such people may have no interest in this platform made by men who are patriotic, intelligent, and who in their sympathies take in the whole world.

But such people as see nothing but war in this movement are simply mistaken and are not to be trusted in a matter of such wide reaching application and of such momentous significance as lie at the root of all human government. We are to consider also the unequal conceptions of human brotherhood and therefore of human obligations, existing in the different nations of the earth. For this reason also we are bound to adapt our methods to existing conditions, and to exhibit patience as well as a wise diplomacy, and make our advance toward the peace of the world as rapid as possible to be sure; but make it on the basis of present world conditions and not on the basis of conditions that are desired.

In this platform four salient points are presented:

1. Questions between nations that are justiciable.
2. Questions between nations that are not justiciable.
3. Duties imposed upon the signatory powers.
4. Conferences of the signatory powers.

Justiciable questions are those that can be settled on the basis of international law and equity as now existing:

and these questions, any one can see, should be settled by negotiation if possible, if not possible then they should be referred to an international arbitral court of justice. As examples of justiciable questions the following may be mentioned: The Alabama Claims, the Bering Sea Seal Fisheries, and the Alaska Boundary.

The second kind of difficulties, those not justiciable, as for example the foreign immigration question, if not adjusted by negotiation, shall be referred to a Council of Conciliation for hearing, consideration and recommendation. Such reference, anyone will see, will assure considerable time before determination—a year or more; and will therefore prevent a conflict in very many cases.

The third resolution will meet with disfavor at first thought; but if carefully thought through, it will appear necessary to render the scheme effective and of certain benefit. The meaning is simply this: If one of the signatory powers should go to war with another without complying with the rules as laid down, then in that case the other members of the League of nations will combine against the one offending signatory power by any and every means to prevent the offending power from further warfare. Some may say here is a possible ground for a great war, if a very powerful nation should be the offender; for this powerful nation would be engaged against all the other signatory powers. Such might be so; but is not likely to occur for obvious reasons.

The fourth resolution opens up the way for international conferences, the making and codifying of international law—in a word for a perpetuation of The Hague Conferences.

—L. L. HOBBS.

YOUNG FRIENDS BOARD

"YOUNG FRIENDS' DAY."

As announced some time ago we hope February 13, will be observed as Young Friends' Day. This is to be done in connection with the Decision Day of Christian Endeavor Week.

At this time Endeavorers should have charge of the music of the evening service and help in seating people or welcoming them at the door.

Before the meeting, let the Prayer Meeting Committee, together with the President of the Society and other officers of the meeting, hold a special prayer service for the evening

meeting. This need not last over ten minutes. The regular C. E. meeting may be dismissed a little early for this meeting. If possible have the pastor meet with you. At any rate let him know that you are especially remembering the service that evening. The pastor should make an especial effort on this evening to bring people to a definite decision for Christ. Look-out committee members and other personal workers should be ready to speak to anyone who needs a word of explanation or encouragement to take this stand.

We call this Young Friends' Day because at this time an especial challenge is made to all Young People of a community by the Young Friends of that community to take upon themselves the responsibility and joy of living a Christian Life.

Later in the year a Young Friends' Enrollment Campaign will be launched during which time a Young Friends' Day will be observed.

YOUNG FRIENDS' WEEK.

The following is copied from the last issue of the Winona Conference News. We seriously hope that many Endeavor Societies will observe this week:

"Many young people's organizations have been greatly benefited by making a special campaign in their department during one week in the year. Oftentimes pastors or leaders of Meeting like to emphasize one department of the church work at a time. This is made possible by such a movement as Christian Endeavor Week.

"Because we think Friends Christian Endeavor Societies can advance their organizations more effectively by approaching their work from a friendly standpoint, we ask that Christian Endeavor Week be observed in such way as the following:

"First Day: Christian Endeavor and Young Friends' Day. The week should be opened by celebrating the anniversary of Christian Endeavor. Every young friend should be informed on the origin and work of so important a young people's movement. A review of Christian Endeavor may be supplemented by a history of the Movement among Friends. Pamphlets on a Friends Christian Endeavor can be had by writing to the Young Friends' office.

"A morning sermon on Christian Endeavor and the Young Friends Movement with a union service in the evening should launch the idea of the week and awaken a spirit of enthusi-

asm for the succeeding meetings.

"Second Day: Enlistment Day. This meeting should bring a closer spirit of fellowship among the members and introduce new members to the social life of the Society. It is an evening of recreation and hearty enjoyment. The Young Friends Board has on sale a book which is filled with games for occasions of this kind. It is Christian F. Reiser's "Social Plans for Young People," price, seventy-five cents.

"Third Day: Local Union Day. This is Peace Union Day.

"Christian Endeavor Peace Union cards can be procured for this day. A special peace meeting could be held on this evening. A debate, public program or an address could be given. The question is alive enough to claim wide attention.

"Fourth Day: Church Day. Especial efforts should be made to persuade all Young Friends to attend Fourth Day Meeting. In case it is held on Fifth Day the program can be shifted accordingly. If Monthly Meeting is being held, papers on Friends history and ideals could be read after the business meeting.

"Fifth Day: Entertainment Day. An attractive entertainment on Missions can be given on this day. Many missionary sermons can be preached by a well rendered program. These programs can be procured at the Young Friends Office or from Ross Hadley, Richmond, Ind.

"Sixth Day: Extension Day. At this time a special canvass for new members and new societies should be made. A pilgrimage to some nearby weak meeting could be made to good advantage. Try especially to start a study group in peace, using the Messenger of Peace Pamphlet as suggested by the Young Friends Board.

"Seventh Day: Junior and Intermediate Day. At this time special attention should be given to the children and early adolescents. Attractive programs should be previously arranged, practiced and rendered by the children on the afternoon or evening of this day.

"First Day: Decision Day. This is possibly the most important day of all. A special sermon on the Challenge of the Christian Life, an address on the call of the Word, or the supreme need of additional "Servants for the King" could be given. A purpose meeting in the evening, when everyone will more definitely consecrate his life to Christ, should be the supreme meeting of the week.

RETURNING TO JAPAN.

We have the following note from Joseph Cosand under date of January 3, 1916, written from Pasadena, California: "After a furlough of a few months in the United States, most of which time has been spent in Pasadena, my aunt, Miss Ellen Moore, and I are now returning to Japan for another term of service under the United Brethren Foreign Mission Board. We shall always be interested in the success of The American Friend."

A SUGGESTION.

A suggestion has come to the office of The American Friend that within the next thirty days the theme of preparedness be taken as the subject of a sermon to be preached in every Friends' meeting in America, showing what it means to the American people in all its phases, to be followed by a suggestion that the members of the congregation write their Congressman and Senators protesting against the preparedness program.

CANADIAN FRIENDS CONFERENCE

A Conference for men and women of Canada Yearly Meeting was held at Friends' meeting house in Toronto, Canada, last Saturday and Sunday, January 22, 23. A comprehensive program had been arranged as follows:

"The Place of the Country Church in the Community" by S. Groh, President United Farmers of Ontario; "A Country Meeting at Work" by W. Carlton Wood; "God, the Dynamic of Service" Charles M. Woodman of Portland, Maine.

"Report of Men's Conference at Richmond" by Wilbert Cody, Joseph P. Rogers and William Harris; "The Every Member Canvass" by Herbert K. Caskey, Secretary Laymen's Missionary Movement; "Service, the Pathway to God" by Charles M. Woodman; "The Message of Quakerism" by Charles M. Woodman.

In addition, a special meeting for women was held on Saturday evening and at the same hour a special meeting for men addressed by G. A. Warburton on "Temperance." On Sabbath, a conference for young Friends was held at 3:30, led by Charles M. Woodman with Lulu Cleland presiding. It was expected also that Charles M. Woodman would attend the Sabbath morning meeting for worship. Ample opportunity was given for general discussion of the various topics.

What we do today is more important than what we intend to do tomorrow.

NEWS NOTES.

Richard Newby, pastor at Des Moines, began a series of meetings at Oskaloosa on January 9.

Alfred C. Moon, son of Parker Moon, is superintendent of the public school at Maysville, Mo.

Fannie Elliott, pastor at Rockford, Ohio, has been housed up with a case of grippe for the past two weeks, but is recovering.

Thomas E. Jones, Secretary of the Young Friends Board, gave several addresses last week at various places in and about Philadelphia.

Milo S. Hinckle, pastor of the East Main Street meeting, Richmond, Indiana, has had a recent serious attack of grippe, but is now much better.

William J. Sayers, pastor of the meeting at Muncie, Indiana, is holding revival services at East Main Street meeting, Richmond, Indiana.

Willard O. Trueblood, pastor of the meeting at Indianapolis, Indiana, has been quite ill with an attack of pneumonia, but is now reported convalescing.

The American Friend acknowledges with appreciation holiday greetings with quotations from Whittier and St. Paul, sent by Harry R. Keates of Des Moines, Ia.

D. W. Lawrence presented the subject of Peace at the meeting at League City, Texas, on the evening of January 9. The audience listened very attentively.

Professor Harlow Lindley of Earlham College, has given a series of three addresses on the last three Sabbath evenings at the West Richmond

meeting, Indiana, on the history of the Society of Friends.

On February 8, 1916, Anson and Melissa Cox of Greenleaf, Idaho, will celebrate their fiftieth wedding anniversary. Their many friends and relatives are asked to send remembrances, at least a postcard, on that date.

The Board of Education of the Five Years' meeting met in Chicago last week in connection with the annual meeting of the Association of American Colleges, of which President R. L. Kelly of Earlham College is Chairman.

The American Friend acknowledges with appreciation holiday greetings from Edwin McGrew, pastor at Whittier, California, which are in the form of an original poem which was addressed to the congregation at Whittier and others.

The American Friend extends warmest congratulations to the editor and management of "The Congregationalist and Christian World," of Boston, which with its first edition of the year celebrated its one hundredth anniversary. It is one of the best religious journals which comes to this office and its anniversary edition was a model issue.

The National Institute of Social Science has just issued a bulletin of two hundred and fifty pages, containing among other things a somewhat extended account of the activities of President R. L. Kelly of Earlham College in connection with the Association of American Colleges, the Council of Church Boards of Education, the Indiana Bible Study Plan and the Religious Education Association.

The Wheat Yield Tells the Story
of Western Canada's Rapid Progress

The heavy crops in Western Canada have caused new records to be made in the handling of grains by railroads. For while the movement of these heavy shipments has been wonderfully rapid, the resources of the different roads, despite enlarged equipments and increased facilities, have been strained as never before, and previous records have thus been broken in all directions. The largest Canadian wheat shipments through New York ever known are reported for the period up to October 15th, upwards of four and a quarter million bushels being exported in less than six weeks, and this was but the overflow of shipments to Montreal, through which point shipments were much larger than to New York.

Yields as high as 60 bushels of wheat per acre are reported from all parts of the country; while yields of 45 bushels per acre are common.

Thousands of American farmers have taken part in this wonderful production. Land prices are still low and free homestead lands are easily secured in good localities, convenient to churches, schools, markets, railways, etc.

There is no war tax on land and no conscription.

Write for illustrated pamphlet, reduced railroad rates and other information to
G. W. Aird, 512 Traction Terminal Bldg., Indianapolis, Ind.
Canadian Government Agent.

160 ACRE FARMS IN WESTERN CANADA FREE

CHRISTIAN ENDEAVOR

FEBRUARY 6.

Topic—"Fidelity and Force," Matt. 25; 31-46. (Consecration meeting).

In this chapter the evangelist gives a series of parables on the general subject of judgment. Being a Jew who was writing to the Jews, he chose illustrations most familiar to them.

In the first he teaches the lesson of preparedness and punctuality by the story of the ten virgins; in the second, he urges the necessity of religious industry, by the story of the talents; and in the third, he shows most vividly that conduct and not profession, is the true basis for Christ's approval, by the great Judgment.

It is not making a loud profession in meeting that counts, but a deep sincere living. There are some people who are at their best when before the public. There are others who can make the best showing in the quiet common places of life. The first group always runs the risk of being called insincere and selfish while the latter may be pitied because they are so little appreciated.

True character is built by giving attention to many phases of life. The primal postulate for character building is a willing subjection of one's whole personality to Jesus Christ. Jesus claims for himself not only authority to lay down rules of conduct, but to judge the motive back of deeds. Little more than good habits will be formed by daily setting before oneself a certain number of good tasks. One may become a Pythagorean in self examination. With stoical attitude he may bravely endure temptation, or he may perform certain commendable feats for a reward and still not attain unto the prize of the high calling of God in Christ Jesus.

The joy that usually comes from the consciousness of having done a piece of work well is multiplied greatly when one knows that such work is worth while. Can anything be more desirable than following the Son of Man? What joy comes from working with Him to give food to the hungry, to bring health to the sick, to clean up unhygienic homes, to teach boys and girls to play, to feed ones mind on the best literature, to touch men's souls with the invincible power of love.

Jesus reveals to the world a social service, glorified by a passionate love. One serves Jesus Christ not because it is a nice thing to do, but because He calls one, and his call is a challenge to manhood and womanhood.

Jesus Christ is waiting to be reincarnated in the lives of professing Christians. Let our prayer be: "Oh Lord, may we reveal thee and thee alone."

The man that has begun to live more seriously within, begins to live more simply without.—Phillips Brooks.

DIED

Jenkins—Frances C. Jenkins, daughter of Luke and Rhoda Wilds, was born at New Castle, Indiana, April 13,

1826, and died at the home of her daughter, Stella F. Jenkins, Kansas City, Mo., December 14, 1915. She was recorded a minister in the Friends church by Wabash Monthly Meeting, Indiana, April 10, 1855. Funeral services were held in Friends meeting house at Kansas City conducted by the pastor, Arthur Jones, and on December 17 at Wabash, Indiana, conducted by the pastor, A. J. Furstenberger. She was laid to rest in Friends cemetery at Wabash beside her husband, Benjamin F. Jenkins, who died twenty-six years ago. An appreciation of her life will appear later in The American Friend, written by her daughter, Stella F. Jenkins. (Note—This notice would have appeared earlier, but a similar one was apparently lost between the editorial office and the office of the printer at Urbana, Ohio.)

WESTTOWN SCHOOL

is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about sixteen Yearly Meetings. It has all the attributes of an efficient high school and successfully prepares for College some twenty pupils a year.

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Around the World with Jack and Janet, Junior, 29 cents; Guide Book 5 cents; Round Trip Tickets, 2 cents each; Steamer Trunk (mite boxes) 20 cents per dozen; Jack and Janet Buttons 5 cents. Jack and Janet paper dolls with costumes for America, Egypt, India, Burma, China, Korea and Japan, 27 cents. Set of Postal Cards for Foreign and Junior Books (24) 25 cents; Missionary Helps for Junior Leaders and Primary Class Teachers, 25 cents; Talks on David Livingston, Girls and Boys of India, Africa, Chang-ching China, 25 cents each.

Home Mission Study Books.
 Home Missions in Action, cloth 58 cents; paper 36 cents. Teacher's Supplements, 5 cents.

Leaflet Helps, America's Melting Pot, What One Mission Worker Learned, Story of a Virginia School, 2 cents each. Don Felipe Gloria, 3 cents.

All Along the Trail, Junior, 29 cents; Teacher's Manual, 10 cents.

Federation Bulletin, issued quarterly, 25 cents a year. Everyland, issued monthly, \$1.00 a year. Rising Churches in Non-Christian Lands, paper 40 cents; The Churches at Work, paper 40 cents; Comrades in Service, cloth 60 cents; Thy Kingdom Come, 25 cents; Missionary Hymnal, 10 cents; Five Missionary Minutes in the Sunday School, 50 cents.

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The American Friend

Old Series
Vol. XXIII, No. 5.

SECOND MONTH 3, 1916.

New Series
Vol. IV, No. 5.

"Blind Leaders"

FROM "THE VENTURER," JANUARY, 1916.

It was said of the saints that they should judge the world. But the tables have been turned, and to-day, the saints are in the dock and the world sits in judgment. The verdict is not in doubt. The saints have been weighed in the balance and found wanting. Even the most passionate supporter of the European War says bluntly that it happened because of the failure of the Church to get its business done in the world. From this judgment there is no appeal or ground of appeal. No doubt there are extenuating circumstances which might fairly be pleaded, but they are not sufficient to procure an acquittal. They may induce a measure of lenity in some of the judges; but they cannot alter the substance of the verdict. By this time of day the Church should have made war unthinkable. There are some of the judges whose verdict may be written off right away as impertinent and vicious. They are people who are glad to have any kind of stick to beat the Church with; any old cudgel will do, be it stout enough. With them we need not concern ourselves. They are always with us. But the Christian Church will do itself an unspeakable hurt if it fail to face frankly and honestly the judgment of sober and balanced minds at the present time. Instinctively and surely the conviction has established itself in a multitude of minds that the Church has not tilled its field as it should have done, else the world had not been engulfed in this terrible and irreparable catastrophe. * * * The way of the world is judgment and retribution; the way of God is judgment and mercy, and this is the way which the Church is in the world to proclaim and to translate into living actuality. It is the way revealed once for all in the Cross. To endorse the way of war is to go back upon the way of Calvary. The two methods are mutually exclusive.



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting.

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year.

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

A FEW "DO NOTS."

Do not send news matter or contributed articles to the office at Urbana, Ohio. The editorial office is at Richmond, Indiana.

Do not send money for the printed proceedings of the Men's Conference or for Charles M. Woodman's book to the Urbana office. Send all such moneys to the office at Richmond, Indiana.

Do not forget to send the exact name of the person receiving the paper, when money is sent on subscription, to the office at Urbana, Ohio.

Do not forget to send the name of the old postoffice as well as the name of the new one, to the office at Urbana, Ohio, when asking for a change of address.

Do not send copy for advertisements to the office at Urbana. The office at Richmond, Indiana, is the advertising office.

Only correspondence about subscriptions should be sent to the Urbana office. All other correspondence should be sent to the office at Richmond, Indiana.

How blessed it is to be old!

And to sit near the sunset gate

Ready to enter the portals,

But willing with patience to wait;

Knowing that safely garnered

Are all the sheaves of the years,

That ahead are the glad reunions

And behind, all the struggles and tears.

—Anna W. Allen.

A Bit of Shop Talk

The manager wants a few words with the readers of THE AMERICAN FRIEND, especially pastors and all others who are charged with the responsibility of caring for local meetings of Friends.

The first Sabbath in March has been set aside for past three years as "American Friend Day." This day falls on March 5 this year. Probably there are some Friends who do not see the importance of setting aside a particular day for the consideration of this periodical of the church.

Few Friends question the propriety of having a special day for Foreign Missions, or Church Extension, or for the Young People, or for Education, or for Bible Schools, etc. Probably no other department of the church, however, has so much to do with the shaping of denominational plans and policies

as the publication department, and no other agency is in position to do so much toward arousing the interest of the membership at large in all the work of the church as is THE AMERICAN FRIEND.

The literature of the church, and especially its publications, have to do directly with the building up of the Kingdom of God, and from our standpoint there should be no hesitancy in making this the special object of consideration and prayer at a Sabbath morning meeting for worship.

Since the first of January just three letters have been received at THE AMERICAN FRIEND office, calling in question the policy of THE AMERICAN FRIEND, and these have come from opposite extremes of theology. Within that period probably not fewer than a hundred letters have been received, expressing appreciation of THE AMERICAN FRIEND, many of them appearing almost extravagant in their statements.

Because of a lack of patronage, however, THE AMERICAN FRIEND has not been able to do for the church all that it might reasonably be expected to do. Now that henceforth we are to have twenty pages each week, the editorial management will naturally have larger opportunity to minister more directly to all the varied interests of the church. This fact will only serve to emphasize the responsibility upon all Friends' families to patronize this paper, for, to the extent that THE AMERICAN FRIEND is able to minister to the needs of the church will every family be losing out, where the weekly messages of the paper are not received and read.

A Special Offer

In connection with the observance of "American Friend Day" on March 5, announcement should be made that all new subscribers can receive the paper for the balance of the year for \$1.00 as a trial subscription. Upon every new subscription taken at this price we will allow a commission of fifteen cents to persons who will canvass the community and secure these subscriptions. This canvass should follow immediately "American Friend Day." As a result of this activity we have set a goal to be reached by the addition of a sufficient number of subscriptions to put our mailing list at the 7,000 mark. This is the time of all times for a concerted effort to be made in every Friends' meeting in America to reach this goal. With twenty pages of reading matter being sent out each week, there is a basis of a successful appeal for subscriptions which has not existed before.

THE MANAGER.

Gifts of the Heart

Gifts from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of hope, causes one to carry with him blessings of which he is himself as unconscious as a lamp is in its own shining. Such a one moves on human life as stars move on dark seas to bewildered mariners; as the sun wheels, bringing all the seasons with him from the south.—Beecher.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII, No. 5.

SECOND MONTH 3, 1916.

New Series
Vol. IV, No. 5.

Meeting the World Crisis

Thoughtful men and women everywhere are agreed that the world is in a crisis of vastly more than ordinary significance. Not alone because of the great war, which in its consequences will touch every continent and practically every people, but by virtue of the transformations going on in the hitherto heathen world through the leadership of missions and of commerce, mankind as a whole is being brought face to face with new and changing conditions and is experiencing the vitalizing influence of a new spirit in world relationships and diplomacy.

The close interdependence of the nations is emphasizing as nothing has done before the far reaching character of the irrepressible conflict that is being waged within the human family. The inevitable struggle between good and evil, between flesh and spirit, that since the days of creation has characterized individual personality and which has found exemplification in both neighborhood and national life, is now suddenly revealed as a universal conflict of the race. The philosophy of Bernhardt that "war is godlike," the appeal to violence which racial ambition and national aggrandizement are making in almost every land, the claims of materialism as a standard of measurement for all humanitarian problems, are all a challenge to the best in Christianity as embodied in the teachings of its Founder.

Henceforth the religion of Jesus is guaranteed the whole world as the field of its operations. In the broad arena of international relationships the Christian faith is to be tested. Not only must it meet the challenge of the war spirit, but through the spirit of love, typified by the enduring sacrifices of the missionaries of the Cross, it must answer the deepest questionings of the human heart and win the nations to a practical acceptance of the doctrine of human brotherhood. Henceforth Christianity must be regarded as a world power; it must speak a universal language; it must advocate the impelling claims of humanity everywhere against every spirit of wickedness and oppression that threatens the advancement of our common civilization.

In the face of such conditions the church can no longer afford to be provincial, nor must it dare to be self-centered or heedless of the world's great need. It must have an answer to the questions

that will be on the lips of the men as they return from the trenches, just as it must answer the pleadings of those who are reaching out imploring hands from the darkness of paganism, groping for leadership into the light. No less must it prove to be potential as a constructive force when civilization begins again to rebuild from the ashes of the great conflagration. The blind have been indeed leading the blind in the affairs of the world, but it is now the province of the Christian church to rescue them from the ditch into which they have all fallen. The world cannot be reconstructed except according to the principles of righteousness. The moral law based upon the teachings enunciated by Jesus must become the controlling spirit of international law.

For what end was Jesus crucified? Was it that a chance individual now and then might find plentiful redemption, and shall the church be satisfied with such a fruition resulting from the tragedy on Calvary? Did Jesus die upon the cross that nationalism might thrive as the acme of man's loyalty and his deepest interest? In no other light does the Cross have its fullest significance except that its sacrifice was all inclusive for the redemption of the whole world from the taint of sin and from its proneness to live according to the flesh.

The crisis that is upon the world is the direct consequence of sin, of unrighteousness, of being debtor to the flesh, and it is because the world is full of such consequences, that Jesus came. His coming was just as potential for the distractions of this twentieth century as it was for the bondage of that first century. The world-wide conflict that is on between truth and error, between righteousness and unrighteousness, between un-Christian philosophies and the teachings of the Sermon on the Mount will find its completion in the revelation of Jesus Christ as the Savior, not alone of individuals and of nations, but of the world. Obliterate the stories of Bethlehem and Calvary and Olivet from the world and the Bernhardis will become its dictators.

Let the church open wide its tabernacles for revivalistic endeavor, and let it keep its altars bright for the pledging of sinners to sainthood, but let it be striking no less for purer politics, better government, cleaner life, purer society, more honest business, juster industry, more neighborly living, more

brotherly dealings and for a more righteous internationalism. As President Wilson recently said, "The church must bring men to God—must lead in the task of building God's kingdom in the earth."

The world's crisis is the church's opportunity; and no less is it the church's obligation. For unless Christianity can rescue and deliver humanity in a crisis like this, it is a crisis without hope.

Conference in Faith and Order

By JAMES WOOD.

In the year 1910 a proposition was made at the General Convention of the Protestant Episcopal Church of the United States to ascertain what steps, if any, could be taken to bring about a closer union among the various denominations of Christians throughout the world, and a commission was appointed to promote the desired object. That commission has prosecuted its work with great earnestness so that an interest was awakened in many of the denominations to endeavor to ascertain what may be possible in the broadest view of the whole situation.

The Commission of the Episcopal Church sent an invitation to all the Protestant denominations in the United States and Canada to send delegates to a conference to be held at Garden City, near New York, on January 4, 5, 6 and 7, to consider how a world conference on Faith and Order may be convened and how its work may be undertaken. This conference was duly held, with representatives of thirty-eight denominations in attendance. The Executive Committee of the Five Years Meeting appointed five delegates to represent the Society of Friends, and of these Rufus M. Jones, David M. Edwards and James Wood attended. The conference was unique in its purpose and remarkable in its spirit. The keynote of the gathering was "One is your Master, even Christ, and all ye are brethren."

It must be admitted that during the five years this movement has been in the hands of the Episcopal Church there has been a feeling, sometimes quite freely expressed, that church union would be easily accomplished in the view of the Episcopalians, if all would come into the "Historic Church" and forsake the differences that for two or more centuries have divided them.

If any delegates brought any such suspicion to the conference it soon left their minds, for the conviction was established that the Episcopal Church is absolutely sincere in its proposals. The spokesman for that denomination was Bishop Boyd Vincent, of Cincinnati, who stated, with convincing earnestness, "this movement is undertaken under the leadership of the Divine Spirit and the Episcopal Church will follow that leadership wherever it may go and to whatever consequences may ensue."

The practical conclusions of the conference were the following:—

The delegates of each denomination shall appoint a member of a council, with the larger denominations appointing one additional member for each half-million membership. The delegation in the

council of each denomination shall prepare a statement of the articles of faith which it holds in common with the rest of Christendom and also a statement of what it holds to be its special trust and the ground upon which it stands apart from other denominations.

The council shall then appoint a Board of Advisers to examine all these statements, with a view of formulating a statement upon which all agree and also a statement of their differences. Investigation shall then be made to ascertain how far these differences may be harmonized.

When all this work is done the council is authorized to call a world conference to take such action as then may be found to be practicable.

Friends are well aware that there are greater difficulties in the way of our denomination finally joining in the proposed union than exist with any other branch of the church. Practically all others practice the so-called ordinances of water baptism and the outward communion and nearly all have some form of ordination of its clergy. The question of "orders" will be found one of the most difficult to adjust between all these. So important is the outward communion considered by them that they all speak of their denomination as their "communion."

If Friends proceed further in this movement it will be incumbent upon us to state with the utmost clearness that we lay especial emphasis upon baptism; that there is "One Lord, one Faith, one Baptism" and that without this baptism there cannot be spiritual life and union with God; that we lay great stress upon communion as the means of growth in grace and that it is a spiritual partaking of Jesus Christ by faith; that we believe that our Lord established no outward ordinances to be observed in His church and that He abolished the dispensation of ordinances, nailing them forever to His cross. We must state with equal clearness that the head of the church chooses and qualifies whom He will to be His ministers and that His commission and qualification constitute the only effective ordination. It remains to be seen what place can be found for Friends in the proposed union. Friends will perform a great service if they can obtain a platform broad enough to include them without any compromise of our special principles.

There are some considerations that make it especially easy for Friends to proceed in this matter. We have always believed in the unity of true believers, that there is but one church and that is the

church universal, that no branch of this church has a right to claim the name of the whole and, therefore, we have called ourselves a Society in this universal church.

As regards baptism and the supper, others may dispute as to how and by whom they may be administered, while we say to them we believe in baptism and the supper and we leave their administration to the Lord Jesus Christ Himself.

The movement will furnish a most interesting and important study in church organization for the coming years.

Mt. Kisco, N. Y.

All

By W. IRVING KELSEY.

They tell us that in some of the European universities all the students have entered the service of the colors, in others, three-fourths, in others, the majority. Factories have been closed for a lack of operatives. Mothers have surrendered their sons; wives their husbands, and sweethearts their lovers. The nations have poured out their treasure like water and still there is no slackening in the expenditure of incomprehensible sums. A magnificent example of consecration of life and money from the patriot's standpoint!

Two thousand years ago the prophet of the wilderness cried: "The kingdom of heaven is at hand." Then the King came and the kingdom was inaugurated with a few followers. He taught these men to pray "thy kingdom come," and sent them out to invite men to enter the kingdom, to live as sons of the Heavenly Father and as brothers to each other. The history of the movement has been a checkered one, but just when it seemed that the time was ripe for an unprecedented forward movement this great war broke out among Christian nations, and seems to have dealt a staggering blow to any such project.

But should not this whole-hearted consecration of the young men of the warring nations be a challenge to the youth of our land to a like consecration to the King of Kings? Is not this lavish expenditure of wealth what he expects for the advancement of His Kingdom? Is there not a suggestion that this is just what He expects in the parables of the treasure hid in a field and of the pearl of great price? These men, Jesus said, sold all they had in order to get the field or the pearl. Is it possible that we, His followers, do not even yet fully appreciate the value of the kingdom of heaven? To the men of His day the Master was uncompromising in His demands. To the rich young ruler He said: "Go sell all that thou hast." "Except a man hate father and mother, yea, and his own life also, he cannot be my disciple." To the would-be follower who asked permission to go first and bury his father, the reply of the Master seems almost harsh, but he insisted throughout that the interests of the Kingdom must have first place in a man's life.

These teachings have frequently been used in

urging men to accept Christ as their personal Savior, but do they not have a broader application? It was to those who were already His disciples that Jesus said: "Seek first the kingdom of heaven." This was to be the great enterprise of His followers. Too often in despair at the scanty results have they slackened their efforts and turned their thoughts in longing towards a great cataclysmic return of the Master with the feeling that this was the only hope of a lost world. Others are beginning to feel that the bringing into the kingdom of God of the whole world is a task which he actually expects His church to accomplish, and that the work must be done in the same way that He began it two thousand years ago by really living the life of Sonship to God and brotherhood to man, and that in order to do this one must be ready, if needs be, to sacrifice property and even life itself.

In this gospel of the kingdom the world's social, political, economic and religious problems find their solution. As slavery has already been banished from the civilized world, so war, and intemperance, and lust, and economic strife are also to go. Is not this program for the church the biggest and most worth while thing in all the world? It is in the face of this stupendous undertaking; it is with the example of the magnificent consecration of men and money in the old world that the challenge comes to His followers of this generation to give life and wealth and all for the bringing in of His kingdom in the world.

Oskaloosa, Ia.

Laymen's Missionary Secretary

Fred B. Fisher, who accepted the call to become Associate General Secretary of the Interdenominational Laymen's Missionary Movement, assumed his duties on January 1st. For the past three years Mr. Fisher has been the General Secretary of the Methodist Laymen's Missionary Movement, and it was his enthusiastic leadership which brought to pass the national conventions of Methodist men in Indianapolis, Boston and Columbus. A large number of smaller conventions and institutes have been organized and conducted by him. In his new field Mr. Fisher will give special attention to the conference and convention phase of the work. Mr. Fisher has a strong, virile personality, with a burning missionary passion and his messages appeal to the big, earnest type of laymen.

"He loved you and me personally. He died for you and me personally. If there were but one sinner in all the world, and I were that sinner, still Jesus Christ would have loved me and died for me."—Henry Van Dyke.

We would willingly have others perfect, and yet we amend not our own faults.—T. A. Kempis.

Hast thou a friend, visit him often, for thorns and brushwood obstruct the road which no one treads.

Foreign Missions Conference at Garden City

By ROSS A. HADLEY.

The town of Garden City on Long Island lies about twenty-five miles from New York. The trains on the Long Island railway are operated by electricity and a very comfortable ride of forty-five minutes serves to convey one from the great Pennsylvania station in New York to the suburban station at Garden City. In the room at the east end of the ground floor of the Garden City Hotel, nearly two hundred representatives of the foreign missionary boards and societies in the United States and Canada met on the afternoon of January 11th for the opening session of the "Foreign Missions Conference." All of the delegates and visitors to the conference were quartered in the hotel. Sessions continued through morning, afternoon and evening for three full days with a total attendance of 233, of whom 122 were regular delegates and the remainder corresponding members and visitors.

One has best to remember that the mission boards of North America received last year from churches and individuals at home \$18,793,990.98, in addition to \$4,541,982.36 from native contributions, or a total of \$23,335,973.34, and that these organizations are supporting no less than 10,497 foreign missionaries beside more than four times this number of native workers and that they are operating 300 mission hospitals, 600 colleges and training schools, and 23,000 Sunday Schools, to realize what great resources for the advancement of the Kingdom of God were represented in this small conference at Garden City, and to appreciate something of its importance. Some of the sessions were so very interesting that I want to tell you briefly about them. But first, let me add a few more words about the Conference in general.

The recent session was the twenty-third—the first occurred in 1893. In the words of the constitution of the Foreign Missions Conference, the object of the Conference is "the consideration of questions relating to the administration of Foreign Missions" and "the investigation and consideration of matters of practical interest to the participating Boards and Societies." "It is the agent of all the Societies, individually and collectively, for securing information and for promoting the measures that shall conserve the best interests of all." Or, in other words, "the object of the Conference is to foster and promote a true science of missions." The General Secretary of the American Friends Board of Foreign Missions has attended the Conference for a number of years and taken an active part in its deliberations. He was unable, however, to be present this year. The Board was represented by the Assistant Secretary and by S. Edgar Nicholson, the editor of *THE AMERICAN FRIEND*. William C. Taber, of Brooklyn, the chairman of the Africa Field Committee of the Board, was to have attend-

ed as a regular delegate, but on account of illness was unable. Charlotte E. Vickers, the president of the Women's Foreign Missionary Union of Friends in America, was in attendance as were also representatives of the Foreign Missionary Association of Friends of Philadelphia.

The topic for Thursday morning was the "Claims of the Unoccupied Areas" of the non-Christian world. A large outline map of the world was hanging over the platform. The speaker, Dr. Charles E. Watson, the Secretary of the Board of Foreign Missions of the United Presbyterian Church, explained that the parts of the map colored red indicated unoccupied fields. In these sections, Christ is not known and no missionaries or other Christians are there to make Him known. We saw huge red areas over Central and Western China, as well as Siam, and tracts of Russian territory in Asia; over large parts of Persia and Arabia; across most of North Africa and parts of Central and South Africa. Even parts of Japan were red and red was the prevailing color of most of the vast island world of the Pacific. We learned, regarding our own hemisphere, that there is no missionary in the northern half of Peru and only 8 ordained missionaries in all of Peru. In Panama there is only one evangelistic missionary speaking Spanish and no Christian worker at all among the millions of Indians in Bolivia. No mission board has any work in Ecuador. In Mexico, there are 3,000,000 unevangelized Indians. In a stirring address, Dr. J. Campbell White declared that upon the Christians of North America rests the responsibility of undertaking at once to send enough missionaries to preach the Gospel to these millions who are at present entirely unreached. He was followed by Dr. Robert E. Speer and Dr. John R. Mott and others. Every delegate, I am sure, felt the force of the appeal for new and greater achievements in the name of Christ, and that, in the words of Dr. Mott, "we say too much in our Board meetings about what we have done and not enough about what we have not done."

Much of the time of the Conference this year was occupied with committee reports. Among the most interesting was the report of the standing committee on the Religious Needs of Anglo-American Communities Abroad. In each of five cities—three in the far East and two in Latin America—where there are good sized communities of English-speaking foreign residents, this committee has made possible the existence of a strong Union Church with an able pastor. Funds for this very important work have been raised partly in this country. Friends traveling abroad have not infrequently attended services in one of these Union Churches in Peking, Kobe, or Yokohama, or in Rio de Janeiro

or Mexico City, and have seen the tremendous need among the foreign residents in these cities and the good work being done among them, which is made possible by this committee with Dr. Robert E. Speer as its chairman.

Five years ago, the Foreign Missions Conference organized the "Board of Missionary Preparation." Members of the Board are appointed by the Conference and the Board is responsible to the Conference and reports annually to it. The object of this Board is to find out what preparation is most needed to fit candidates for effective service as foreign missionaries and to encourage the provision for such preparation. During the past year, the Board of Missionary Preparation has enlisted some of the ablest missionary authorities in the United States and Canada in a study of the kind of preparation needed by those who expect to work among followers of any one of five of the great non-Christian religions. For instance, one strong committee is studying the question as to what preparation is needed to enable a missionary to present the Gospel most effectively to Confucianists. Other committees are making similar studies with reference to Buddhists, to Mohammedans, to Hindus, and to Animists. In the course of the report of the Board of Missionary Preparation at Garden City, a brief statement was made by the chairman of each of these sub-committees and some results of their study were given. A full report will be published a few months later. As a result of this work, it will hereafter be possible for missionaries, both before and after going to the field, to secure such a knowledge of the religion prevailing in the country to which they are going and such skill in presenting the Gospel to followers of this religion as will make their work far more effective.

Perhaps the most interesting session of the entire Conference at Garden City was the one when the subject "Missions and the War" was under discussion. Missionaries from the countries now at war have in many cases been obliged to abandon their work, especially in Africa and India. Mission work within the Turkish Empire has had to be largely suspended and most of the missionaries have been occupied chiefly with the relief of the terrible suffering which they are forced to witness all around them. Various speakers cited instances showing the effect of the war upon mission work and showing how missionaries of different societies and nationalities have helped one another and have worked together during these trying times. Dr. John R. Mott told of the extensive work which the Young Men's Christian Association is doing in the military prison camps of the various belligerent countries of Europe where Christian workers are having abundant opportunities for direct evangelistic work and for manifesting the Christian spirit of brotherly service—which is itself one of the most effective ways of preaching Christ to men in deepest need.

At one of the evening sessions, Dr. Wallace But-

trick, director of the China Medical Board of the Rockefeller Foundation, spoke of the investigation which his Board has recently made of the medical needs of China. He gave assurance that the China Medical Board is prepared to co-operate heartily with medical missions in China and spoke of the plan which the Board has for establishing at least two first class medical colleges in China for training of Chinese physicians. Every missionary Board, indeed every Christian, must rejoice to know that such great resources are to be thus intelligently used for meeting China's physical needs in the spirit and in the name of Christ.

One session of the Conference was occupied with a review of the plans for the great Congress on Christian Work in Latin America to be held in Panama from the 10th to 20th of February. For over a year, eight strong commissions have been studying eight important phases of the problems confronting the forces of the church of Jesus Christ among the Spanish-speaking peoples of this hemisphere. The reports of these commissions are now completed and in print. Copies are being sent to each delegate to the Conference. In this way, the discussion of the reports during the sessions of the Congress will be more thorough and of far greater value than if the reports were only given verbally or were available for the first time on the floor of the Congress. Sober students of church history and of missions are declaring that this gathering at Panama will have the greatest significance for the future development of Christianity over all the countries of Latin America. We as Friends have cause for deep gratitude over the fact that the problems of the countries where so much of our work lies are now receiving the united study of the greatest Christian statesmen of the present generation.

We left Garden City with greater courage and larger faith, because of the evidence which this Conference gave of the fact that the forces of all Christian churches are working together, on the foreign field and at home, with so great a degree of understanding and active co-operation and that, at a time when the clash of arms is heard the world around, there are so many ties of brotherhood still unbroken, even between members of the warring nations, while the influences which work for peace and good-will are, at least in many lands, more numerous, more active and more powerful than ever.

National Missionary Campaign

A total of 34,325 delegates has been enrolled in twenty-two conventions of the National Missionary Campaign of the Laymen's Missionary Movement between October 12 and December 12. This is approximately 9,000 more registrations than were enrolled in the same cities in a similar campaign six years ago.

Be such a man, live such a life, that if all lives were like yours earth would be a paradise.

The Heritage of Friends

(Extracts from a series of addresses given by William J. Sayers, at Muncie Monthly Meeting, Muncie, Indiana.)

When George Fox came on the scene of action there had been a long period of barrenness. Just now there was a period of religious ferment. Many were seeking truth, some few were finding. Fox sought and found, after having some amusing and serious experiences with religious teachers of the day, whose religion was a closed tradition which had the authority of a creed. They did not deem it even necessary to prove that creed. One was to just swallow it, hook, bait and sinker. All who did not accept this creed were unchurched. Unfortunately there are some few who still feel this way; but their tribe is rapidly decreasing.

Fox showed his courage by going contrary to the customs and he dared to think for himself. It was considered unorthodox to think for yourself in those days of priest-craft. So Fox blazed a path that millions have trod and millions more will follow.

This going against all traditions naturally brought on persecutions. These in turn seemed to bring a great increase to the people called Truth Seekers. Most of these persecutions were undeserved and unusually severe. In fairness to the opposition, we are compelled to say, history being our authority, that some of them were deserved, where persecutions were courted. But I speak of the faithful and true who were cast into prison, not for what they had done, but just for the reason "that they were Quakers." If they could not get any other reason, they would ask a Quaker to take the oath. Of course he wouldn't, therefore, he was sent to prison, and to describe a prison of those days is to beggar any language or description of insanitation.

Quakers won many friends because they were fighting the greatest of all fights, soul and religious liberty, first in England and then in this country. A Friend would never leave a jail by compromising his convictions. However, Friends gained rapidly under hardships and waned under the soft time, demonstrating that power is usually purchased at the cost of sacrifice.

Of course, our manner of worship was not understood by many then, and I fear is misunderstood by many today. They could not understand the WHY of silence, nor why we had no clergy as a class. It was foreign to their thought and teaching, what we meant by the royal priesthood of believers. Spirit baptism and the close communion that we believed in was grossly misunderstood. They did not seem to see that we were trying to make a distinction between Churchanity and Christianity. Then, too, our attitude toward war brought consternation to those who advocated it. Sounds rather modern, too, doesn't it? Then, too, there was our testimony against using the body as a display of excessively fine raiment and costly jewels. Our use of the plain language brought ridicule and abuse.

Enough of this phase, else I will be misunderstood, for I desire to devote my time more fully to

the fight for soul and religious liberty, especially in this country. The Pilgrims and Puritans came to this continent for religious liberty. But one of the first laws made in Massachusetts was that no man could vote unless he belonged to a particular church. In Connecticut, if a man sheltered a Quaker over night he was fined five pounds, a lot of money then. And if he saw a Quaker roaming at large anywhere and did not go at once six miles, if need be, to notify the magistrate, he was put to death.

Hither came Protestants, persecuted by Mary; Catholics persecuted by Elizabeth; Presbyterians by Charles; Episcopalians by Parliament, and the Quakers persecuted by them all. Allies in one thing at least. Yet, when the Friends had a chance to turn the tables on these in Pennsylvania and New Jersey they gave all full religious liberty.

Our fathers were put in the stocks in public places, publicly whipped, branded on the cheeks, tongues bored with hot irons, and then, if they still had the brazen assurance, after these gentle and humane measures of reform (prompted by the Prince of Peace?) to remain stubborn and still insisted on preaching that God is love, they were cast into prison, there to remain at the pleasure of the court or to be cruelly put to death.

Quaker women (always proverbial for their modesty) were searched for witch marks, as the court called them, and if these were found (what they were none knoweth to this day) these women were put to death. Quaker children were torn from the arms of their frantic parents and sold as slaves to the Spanish planters in the Barbadoes.

Archbishop Hughes and then afterwards Cardinal Gibbons said that "Roman Catholicism stood for religious liberty first in this country." The truth would have been stated better if it had been said that she stood for a sort of "religious toleration" in Maryland, which is a decidedly different thing from religious liberty. No Puritan or son of a Puritan, either in the flesh or theology, has any right to say one word against the church of Rome because she persecuted for religion. He who throws stones at her must at least have clean hands. John Robinson defended religious persecution, saying that it was the magistrates' duty to punish heretics.

Again, the Friends were the first to put away from themselves human slavery. Thus they freed themselves. Then, with a voice that could not be stifled, they advocated absolute religious liberty.

Who, more than the Friends, could advocate absolute religious liberty? Had they not been imprisoned, beaten, hanged for it? Soul liberty was their slogan. Before this you read of "liberties," "chartered rights" and "toleration," which is baneful, or, at least, a bad compromise; but never before of "soul liberty;" this to come, not as a concession, but as a right belonging to every man. These early Friends could say by experience that religion was an affair of the heart between a man's soul and God.

"It came slowly and in fervent birth-pains but yet it came,
Not as we hoped, but what are we?
Above our broken dreams and plans
God lays with wiser hand than man's
The corner stone of Liberty."—Whittier.

Cornwallis and Cornplanter were gone, but the hierarchy and the Presbytery remained, and so we still had among us the skilled hands and willing hearts necessary for the most horrible form of tyranny (I mean religious tyranny).

Other forms of tyranny arouse patriotism and we destroy them or they destroy themselves, but religious tyranny destroys the nature of the soul itself, makes it a false and lying soul; in fact, kills it, and though killing it, unhappily leaves it still a soul. Other tyrannies say "thou shalt not speak," or "thou shalt not act," but religious tyranny draws its cold, selfish fingers across the brow and says, "thou shalt not THINK." When a man does not think religiously, he is dead.

We now have our "Bill of Rights." The first amendment to the constitution was, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press." There it was at last—I have often hoped that some of the quiet heroes and heroines knew when religious liberty became the supreme law of the land. This is the thing that makes us "the land of the free and the home of the brave." Religious liberty will produce political liberty. Those who believe that all men are equal before one another will soon believe they are before God. Or reverse it and it holds true, for this rule works both ways, we think.

Human soul liberty! How grandly it moves onward! They fought and suffered for this! They won it for us. At a great cost they left us a goodly and Godly heritage. Are we, or are we not, going to honor the faith of our fathers? Can we afford to go back just now when the eyes of the world are focussed upon us, wondering what we are going to do concerning our peace principles? Never did we have such an opportunity to advance religious liberty and the cause of the Prince of Peace.

Must those who are coming to us to be fed with the sincere things of the kingdom be satisfied with the dead, dry ashes of formalism? Pray unto the Father, in the name of His Son Jesus, that we may have the inward light that will cause us to be right within, so that we will act right without.

If we are faithless (and may God forbid), some future Childe Harold, with high genius, will trace the cause and progress of our everlasting overthrow. Then how low will the mighty have fallen! Hence let our constant fervent prayer be:—

"Spirit of freedom on,
Oh, pause not in thy flight
Till every clime is won;
To worship in thy light,
Still onward be thy cry
Thy banner on the blast

And as thou rusheth by
Evil shall shrink aghast.
On! till thy name is known
Throughout the people's earth.
On! till thou reignest alone
Man's heritage by birth.
On! till every vale,
And where the mountains rise,
The inner light of liberty
Shall kindle every skies."

Great cost it was to our parents. Did they die in vain? Suffer in vain? We are their heirs. We are trustees of the days to come. They have given us all this. What will we do with it? Will we add thereto? What will we give in return?

LETTER FROM GUATEMALA

About five years ago the missionary said to herself, as a man staggered into her presence through the broad door of the mission, "It is useless to talk to that man about the Gospel." He sat down, and in the afternoon and evening the Gospel's light streamed in in sufficient measure to rescue the poor penitent from satan's dominion. In six weeks he returned with this testimony: "No soy como era" (I am not as I was). Upon this testimony and the work of the new soul winner has grown our splendid work among the Indians in this section. Upon this foundation was the work laid and many Indians, both men and women, now say, in tribute to the power of the Gospel, "We are not as we were."

In their palm leaf tabernacle we have now held our third annual meeting. The chosen site is a most picturesque one, in a rolling pasture among the hills near the springs that there abound. Here the assembly room is ample, with its backless benches and simple pulpit, the dirt floor covered with pine needles, which make a most wholesome carpet. Here are buildings (?) made of palm and fodder, which serve for dining hall and kitchen and cottages for the visitors and missionaries. At night the tabernacle is gracefully hung with hammocks and here the sound of song and guitar is heard till a late hour. The meals are simple—one dish of soup, with some meat or vegetable within, and corn cakes; coffee or water are served also. We understood one of the Indians in large part would donate a calf for the occasion, but we feel the maternal ancestor of the coveted calf had been led to the slaughter instead. We were sorry to find both meat and vegetables undercooked, but to all there was a Central American savor that is found in no other land.

A sight not to be forgotten was the long row of Indian women, in their two-piece costume, bending over their stone mills, grinding out corn for bread—like the wash of the beach, back and forth, in regular motion. We shall consider it one of life's sweet privileges to have met the Indian women, with their soft voices and gentle ways—to have noticed their silent service and simple surrender to the law of

the Gospel. God bless them all! The two chiefs of this occasion were Estaben and Fernando. They provided, took general control, ate at the last table with their wives, went with the younger braves for wood, which they brought on their backs, manifesting splendid generalship from the first gracious welcome to the last grateful goodbye. In the midst of one of these busiest days we saw these two men, chairmen of the business committee, on their faces in a palm cottage in earnest petition as intercessors, asking God for certain things that yet they desired. May their tribe increase!

An early morning prayer meeting was well attended. The preaching, morning, afternoon and night, was in the power of the Spirit. Meetings often closed with all in prayer, praying aloud, with no thought of confusion. God was greatly honored therein. Twenty-four sought Jesus. Sweetest victory prevailed and the power of the Most High filled the place. The backslider came home with rejoicing and the marvelous and unexpected conversions were the joy of angels as well as men. The common verdict was "answered prayer."

Some Facts About the Guatemalan Indian

Sixty per cent of the population of the republic is Indian. These are divided into nineteen tribes, with various dialects to a tribe. They have no written language and the large majority of them do not understand Spanish. They are a peaceful, honest, docile and a cleanly people, not warlike, but agricultural, not nomadic, but semi-civilized. They are of brown color, black hair and eyes, low foreheads, without prominent cheek bones. They have kind, pleasant and often handsome faces. They are below medium height, squarely built, small hands and feet. They are a social race, traveling in companies, fond of laughing and talking among themselves, but silent and stolid in the presence of a white man. They successfully guard themselves against surprise, admiration or wonder. Both men and women are burden bearing. Some men carry two hundred pounds. Everything is carried on the backs of this oppressed people, the maximum price being thirty cents a day.

Many children are born to them, but die. They are a race of small families.

The Indian is dying of drink. For liquor they give potatoes and corn to the Ladinos or the Spanish-speaking population. Apart from the Ladinos they are found at their best. They are a chaste people, with few vices. Very, very few can read Spanish. They are easy prey to the covetous priest, who says, take the Ladinos but give me the Indian. The costume of the women is gay. She wears about six yards of coarse cotton cloth for her skirt, wrapped around her. Her white waist has a large, bright, embroidered collar and her chain of coins and beads is heavy around her neck. Her bonnet and shawl are the same wide, coarse piece of gingham (?) and she is well dressed, without pin or button about her. I may correct myself, however, here and say that sometimes her bonnet exceeds in

size and profusion the rarest dream of any fashion devotee in the homeland. The frame work of her bonnet is a basket and this is covered, not with dead birds, nor half birds, nor wings, nor tail feathers, but the real thing, alive, with no imitation. The elite milliner in Paris could not arrange the bill of the pigeon to rest on the rim of the hat (?) as this woman of the wilds has done, nor tie the feet of a turkey together to form so graceful a drape on the opposite side.

Among these primitive people each town has its own industry. This one makes woolen goods, blankets and such, that town weaves cotton goods. The men of another town are the cargo carriers; here they work at pottery, there they burn charcoal. In the remaining towns they hew out lumber or garden or raise wheat. Religiously they are lost tribes, a sad commentary of burning shame upon an ecclesiastical hierarchy that for centuries has purposely kept them in ignorance of rightful inheritance, fleecing them in body, soul and spirit.

One of their customs is to kiss the hand of their supposed superiors, and the writer, though having her hand kissed a number of times, never became accustomed to it. She looks upon them in their long train of wretchedness and sin and blackness of darkness with a feeling of uncontrollable pity and compassion, knowing that somewhere is a people more fortunate, enlightened, blessed, happy, civilized, who are these poor creatures' debtors.

"True freedom is to share
All the chains our brothers wear,
And with heart and hand to be
Earnest to make others free."

R. ESTIER SMITH.

Chiquimula, Guatemala.

Safeguarding the Indian

It is quite evident that government officials charged with the care of the Indians have a proper appreciation of the sacred duty which has devolved upon them. The following statement is taken from an address by Cato Sells, Commissioner on Indian Affairs, and the subject matter has been covered in an address to superintendents and other employees of the United States Indian service. He says:

"It is our chief duty to protect the Indian's health and to save him from premature death. Before we educate him, before we conserve his property, we should save his life. If he is to be perpetuated we must care for the children. We must stop the tendency of the Indian to diminish in number and restore a condition that will insure his increase. Every Indian hospital bed, not necessarily occupied by those suffering from disease or injury should be available for the mother in childbirth. It is of importance that we begin by re-establishing the health and constitution of Indian children. Education and protection of property are highly important, but everything is secondary to the basic condition which makes for the perpetuation of the race."

THE HIGHER LIFE

A Prayer

By LEVI GREGORY.

Lord, To know Thy will I'm asking,
In my self I'm not complete,
So before Thee now I'm bowing,
Humbly at Thy blessed feet.

Give me, Lord, a brighter vision
Of Thy sweet and lovely face,
That I may with more precision,
Occupy and fill my place.

Help me, Master, in my serving,
Both to know and do Thy will,
Till I hear Thy sweet voice whisper,
" 'Tis enough, child, Peace, Be still."

Oakland, Calif.

Pray More

The great lack of our life is that we do not pray more. And there is no failure so disastrous or criminal as this. It is very difficult to account for it. If, in all times of discouragement and vicissitudes we could have access to one of the wisest and noblest of our fellow creatures, or to some venerated departed saint, or to the guardian angel deputed to attend our steps, how strong and brave we should become! Whatever our needs, we would at once seek His august presence and obtain His counsel and assistance.

How extraordinary is our behavior, then, with respect to prayer, and that we make so little of our opportunities of access into the presence of our Father, in whom wisdom, power and love blend perfectly, and who is always willing to hear us—nay, is perpetually urging us to come. "This is the confidence that we have in Him, that, if we ask according to His will, He heareth us, whatsoever we ask, we know that we have the petitions that we desire of Him."—Vanguard.

Holiness

"Be ye holy, for I am holy, saith tthe Lord." If we have Christ in us, we have holiness, for he is holy. To be holy is to be clean. "The blood of Jesus Christ cleanseth us from all sin," and makes us holy. And why should it be an incredible thing to abide in him, or to be holy and remain holy?

The great mystery is that it is His holiness that makes us holy, and not our own. "Why look ye so earnestly on us," says Peter, "as though by our own power and holiness we had made this man to walk." He chastens us that we might be "partakers of His holiness." O ye saints of His, give thanks at the remembrance of His holiness. "Wherefore holy brethren, partakers of the heavenly calling." "Lift up holy hands without wrath or doubting." "Be ye holy in all manner of conversation." "And he that is holy, let him be holy still."—Ex.

THE FAMILY CIRCLE

There's Another Side

"There's another side," said the minister's wife, softly.

"How do you know?" asked the visitor who had told the discreditable little tale, strictly in confidence, as she had herself learned it in the bosom of the Wednesday afternoon sewing circle. The minister's wife had not been present, and it was only fair that she should be put right about this family of newcomers in the parish. Some things had come to the ears of the sewing circle that were not—well—not exactly right.

"There's another side," repeated the minister's wife, not so softly this time. In fact, there was a noticeable little ring of indignation in her tone, which died out in a sort of wondering pity as she noticed the challenging look of her caller. "You're glad there is another side, aren't you? Why, of course you are! And, you see, I know all about it!"

"You weren't at the meeting!" said the other, stiffly. "If you had been, you—"

"No, I was there—at the house! And I saw—I saw—Oh, Mrs. Babbitt! If you could have seen what I saw!"

"I saw, too—with my own eyes! That daughter of theirs in an opium—"

"She isn't their daughter—not any relation; not even a friend or a friend's daughter; just a poor girl who had been sick so long and so terribly that the doctors themselves had made her a victim of the opium habit. And they have given up their home—their very lives—to it. They don't say a word about it. I just found it out—with the help of the doctor."

The visitor rose suddenly—almost unceremoniously. For a moment the hostess looked troubled and aghast. Had she spoken too sharply, discourteously, even? Her mind fled back over the interview as she faltered:

"You are not going yet. You—Oh, you aren't offended at anything I've said?"

"Yes, I'm going. Offended—I? I'm going round to see all our ladies, every single one of them!"

"And tell them—"

The minister's wife held her breath for the answer. One may be very bold, but it sometimes means a great deal to offend "the ladies."

"And tell them," said the caller, gathering her wraps about her, "that beautiful 'other side'!"

"Oh!" breathed the minister's wife, gratefully, "And tell them, won't you, that there always is another side—always—always! And it is our Christian business to try and find it."—Zion's Herald.

"Trouble"

"Now, Johnny," said the teacher, "if you had six pennies and Charlie had four, and you took his and put them to yours, what would that make?"

"Trouble."—London Evening Standard.

WITH THE CHILDREN.

The Magic Word

CHARLES IRVIN JUNKIN.

There's the dearest little fairy
That comes to visit me,
Although she's rather taller
Than a fairy ought to be.

Besides, she's really chubby,
And she has no "fairy feet,"
And I never saw her flying,
Though she's mighty nice and sweet.

But I'm sure she is a fairy,
And not a humming-bird,
Because it's only fairies
That have the Magic Word!

And she can do such wonders,
Although she has no wings,
She simply has to say IT,
And get a lot of things!

Ice-cream sometimes, and candy,
A ride around the town.
A brand-new Sunday bonnet,
Or a very dainty gown.

The sweetest kiss from Mother.
And her Daddy's tightest squeeze—
I tell you it's like fairies
When Betty whispers "Please!"
—Little Folks Monthly.

Keeps For the Children.

These "keep" texts are all in the Bible. Find them and learn them, and so make them yours.

"Keep thy heart with all diligence; for out of it are the issues of life."

"Keep thy tongue from evil, and thy lips from speaking guile."

"Keep thee far from a false matter."

"He that keepeth his mouth, keepeth his life."

"Take heed to thyself, and keep thy soul diligently."

"Little children, keep yourselves from idols."

"My son, keep thy father's commandments."

"My son, * * * keep sound wisdom and discretion."—Epworth Herald.

Cancel the Unkind Words

Some of the older boys and girls have doubtless studied cancellation in school. But there is another kind of cancellation that can be used by boys and girls of all ages. For example, two boys were speaking of another boy:

"He is so slow in games," said one.

"Yes," replied the other, "but he always plays fair."

"He is so stupid in school," said the first boy.

"But he always studied hard," answered the second.

Thus, you see, every unkind word spoken by the first boy was canceled by a kind word from the second. Suppose that the next time we hear an unkind word we try to cancel it by putting a kind one in its place.—Apples of Gold.

Whose Dog Was It?

A man was once treating a dog very cruelly. Mr. Robert Louis Stevenson, who has become famous as a great writer, interfered and rebuked the man for his cruelty.

"You have no right to interfere," said the man angrily, "it is not your dog."

"No," answered Mr. Stevenson. "But it is God's dog, and I am here to protect it."

Let us all remember that every living creature belongs to our heavenly Father, and let us be careful never to abuse cats or dogs or birds or any other of His creatures."—Exchange.

How a Boy Won

One of the most noted men in this country is Charles M. Schwab, president of the Bethlehem Steel Company, and the story of his rise to fame and fortune will interest every boy.

This story is told by an engineer for whom Mr. Schwab, as a boy, carried the chain. Everybody knows how Mr. Schwab began life as a grocer's clerk at Braddock. Next he carried a chain at Homestead, and later was a draughtsman in the Carnegie works. While holding that place young Schwab came under the notice of Captain William R. Jones, who was general manager of the Carnegie plant, and whose name was synonymous with everything good and manly. Captain Jones was killed at Homestead by accident some twenty years ago.

The story is that Captain Jones at that time needed the services of an expert draughtsman. He applied to the head of the draughting department for a man, asking for the best man in the place.

"I have no best man," said the chief, "they are all good."

Captain Jones went away. The next day an order was issued that to complete a certain piece of work, all of the draughtsmen should work two hours overtime each day for several weeks without pay. All the draughtsmen grumbled except one man. Captain Jones came along the next day and said to the chief of the draughting department: "How do the men like that order?"

"They don't like it, and all are grumbling except one man," was the reply.

"Who is that man?" asked Captain Jones.

"Schwab."

"Give me Schwab," said Captain Jones. From that day the young draughtsman's success began.—Michigan Christian Advocate.

A Small Boy's Problem.

I wonder how I'd like it,

And I wonder who I'd be,

Supposing I was somebody else

And somebody else was me!

I wonder, I just wonder,

What boy I'd like to be—

Supposing I didn't like him

When I found that he was me!

—St. Nicholas.

JUNIOR CHRISTIAN ENDEAVOR.

By LILLIAN E. HAYES.

The training of the boys and girls along lines of Christian teaching has always been a matter of concern to the church. Jewish children were educated in the church. Josephus says. "If you ask a Jew, concerning any matter concerning the law he can more easily explain it than tell his own name; since we learn it from the first beginning of intelligence, it is, as it were, graven on our souls."

Child life in the Bible represents a constant growth. "Samuel grew and the Lord was with him." Of John the baptist, we read—"He grew and waxed strong in spirit." The same was said of the Lord Jesus.

The training of boys and girls should be in Christian homes. But only about one-fourth of homes are Christian. What is being done for the other three-fourths? They must be trained for Christ elsewhere, if they are trained at all. The Sunday School naturally presents itself as one of the chief and most important modern methods of Christian training.

The incalculable value of the Sunday School can not be over-estimated, even if some schools do teach sacred history and geography more often than give a personal application of personal religion. Heated discussions on the particular kind of fish that swallowed Jonah or the kind of tree Zaccheus climbed, often take the time and the teacher forgets to reason about temperance, righteousness, formation of good habits and personal application of truths. Decision Day, is being observed in many of our schools, which gives the scholars an opportunity often overlooked in the past to make consecrations, to know more about the Christian life. The Pastor's Class is another most invaluable means of training the young people in the distinctive things of the Christian life and in the duties of the church.

Children can be taught to pray by praying, to work by working, to speak for Christ by expressing in their simple natural way what the heart has found by loving Him. In no other organization that I know of, are children thus trained, better than in the Junior Christian Endeavor.

There is the time for devotion, for expression and for working through Committees, and the responsibility of living a Christian life is felt to no small degree. There are many other organizations whereby the boys and girls are trained in right living, but

none so touches the vital, inner life of the child, and creates a desire for personal religious exercise as does the Junior Christian Endeavor Prayer Meeting.

But, someone says there are too many organizations. Did not the Master say, "Feed my Lambs?" Then why withhold from His little ones that which He wants them to have? We should not expect a natural, healthy child to sit still for one hour and a half on an uncomfortable seat and be interested in something he does not understand,—but we do. He wants a meeting of his own, and should have it; where his own spiritual life will get the training and exercise it needs.

We often hear the question, "How shall we get our young people interested." There is one answer: Interest the children. I know of one pastor who has a Monthly Meeting established with the children; in this way they are trained to do efficient work in the church; not only that, but they become interested in church polity.

As I watched the fishermen pull in the great fish nets, and saw so many little fishes get away through the large meshes of the net, I thought, how unlike Satan's nets are these. He catches the youngest and weakest, and would have none escape. The responsibility is ours whether we believe it or not. Perhaps there never was a call so great for earnest Christian men and women. Let us train the boys and girls of today to be able to meet that call tomorrow.

Dunreith, Ind.

IN THE INDIAN FIELD.

The reports of the Indian work for December show an unusual amount of colds and grippe. Some of the stations have enjoyed revival seasons and all closed the year with thankful hearts and with a feeling of courage to go forward during the new year. Clark and Elma T. Brown, who are superintendents of the whole field with headquarters at Shawnee, visited the Kickapoo agency during the month.

The Seneca mission reports that the Sabbath School has been pretty well attended during the month. The Wyandotte agency reports that the Bible School is moving along very nicely, having had a nice Christmas program on the evening of December 23.

The Otoe mission reports no camp on the second Sabbath and on the fourth Sabbath it was too cold to make the long drive to their camp. The Sabbath School reports an increase

both in interest and numbers. The Kickapoo agency reports decided progress in religious work among the Indians. On Christmas day over a hundred Indians took dinner at the mission, the Indians taking great delight in dressing the Christmas tree. Interest is very good in the Bible School.

A revival meeting closed at Big Jim's Band on December 6 with two conversions and with the membership greatly helped spiritually. The Indians are getting along fine. Interest continues good in the Bible School. Two hundred people attended the Christmas exercises at the Osage mission. Two of the chiefs talked to the company. Hannah M. Hubbard preached at the Shawnee mission on December 12. The school children gave a Christmas entertainment on the Thursday evening before Christmas.

Fifty-three meetings for worship have been held at all the stations during the month, which have been generally well attended.

CANDIDATE FOR SUPREME JUDGE.

Judge Lawson M. Harvey, a well known Friend in Indiana and a prominent member of the First Friends Church, Indianapolis, is a candidate for the nomination of judge of the Supreme Court of Indiana, subject to the decision of the Republican State Convention this year. Judge Harvey has served two terms as Judge of the Superior Court of Marion County and made a most excellent record. Friends generally throughout the state will be interested in his candidacy, assured if nominated and elected that he will be a credit to the Supreme Bench, and that he will bring to the duties of the office the same conscientious consideration which has marked his career hitherto.

LOWELL INSTITUTE LECTURES.

Rufus M. Jones has been invited to give one of the Lowell Institute Lectures in Boston this winter. The subject given for his lecture is "The Influence of Friends on the Religious Life of New England." It is one of a course of lectures presenting the part the different denominations have taken in the religious development of New England. The lecture by Rufus M. Jones will be given in King's Chapel in Boston at 2:30 o'clock on February 7th.

TRANSIENT BOARDERS DESIRED IN a private home in Washington. Convenient to car line and Union Station. Laura N. Wilson, 46 Bryant St., Washington, D. C.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

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EDGAR F. HIATT, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

CUBA MISSION SCHOOLS

We have been much interested in visiting our mission schools. Most of the language was Spanish, so we could only watch proceedings.

But one day we happened to visit a class of second grade boys and girls trying to learn English. After our struggles with Spanish, it was a reward to hear with what difficulty they managed English. The word "six" was in the lesson and that always came out "sis," no matter how hard they tried. I certainly sympathized with them, for even when I thought I was talking Spanish they didn't seem to realize it.

There seems to be a good deal of artistic ability in Cuba. The walls of the school rooms are decorated with drawings and paintings that compare favorably with such efforts in American schools. Besides regular lessons in school, sewing lessons are given to the girls and basketry to the boys. They are a good thing to hold interest late in the day, for restlessness is a trait of children here.

We heard the children sing their national song in the chapel exercises, and the enthusiasm was ear-splitting. Their voices are good and the music very pretty. The school children are very nicely dressed and are unusually bright and attractive. Their surplus energy is their greatest fault.

The visit of people with a strange language was very entertaining to them. When father gave a chapel talk, which was interpreted into Spanish, their attention was acute. Some of them knew enough English to understand the talk in both languages, and they were very proud of that. No wonder!

Our mission schools are doing much good work and are the hope of the future, because their graduates are such good workers among their own people.

EDITH M. TEBBETTS.

JAMAICAN CHRISTIANS AND THE HURRICANE.

Last August a terrible storm swept across the Island of Jamaica. Entire villages were destroyed and the crops were utterly wiped out. In the midst of the confusion and terror which reigned on the night of the storm, some of the members of the mission church at Orange Bay gave striking evidence of the power of their faith in

God. Alma H. Swift describes the conduct of two young men when the hurricane came upon them.

"One young man had tried so hard to make his home attractive and by thrift had gotten fowls and goats and a garden, also nice clothing, and lost everything except the little he had on the night of the storm. He opened the church door, lit the lamps, and people struggling in the waves saw the lights and made their way to the church. The young man got the organ up on a safe place, the children upon benches, and then, to quiet the throng, began to sing, finally getting that frightened multitude quiet. Even though they stood, a part of the time, in three feet of water, the service was kept up all night.

"Another young man who had heard of the approaching storm and had his family pack up their belongings and be in readiness for the hurricane, told me that Jesus was very real that night and that he just talked to him most of the night about the church. He said, 'Father, you know what a hard time we have had to get money to fix up the church and get it painted so it's a suitable place to worship Thee. I do not see, Lord, how we can build another. If it is for Thy glory, please leave it to us. If you want to take our houses, we can live in shacks, but we can't worship Thee in such poor buildings, so, Father, leave it for us.' In telling it, he said, 'I knew I would find it all right.'"

THE MISSION PRESS IN AFRICA

Last year, the printing press, which had been set up in the mission house at Margoli, occupied by Emory J. Rees and family and by Roxie Reeve, was moved to a new building. The following paragraph from one of Emory Rees' reports shows something of the good which is being done through this department.

"In its larger quarters the press is more conveniently situated, while we are more conveniently situated. The usual portions of Scripture for the weekly Bible lessons have been printed. These are available without charge to anyone caring for them, but they will probably be discontinued as soon as we complete the book of Matthew, unless the mission wishes the plan continued. A first Book of Numbers has

been completed, consisting of 32 pages and cover. To Miss Reeve belongs the credit for the preparation of the matter as well as the typesetting. We have been obliged for the third time to begin the training of a printer boy. This time sickness has prevented the boy from continuing. A small amount of printing has been done for missionaries. This does not pay the press because of the small quantities printed, but we are glad to do it for any missionary wishing it. Over 350,000 pages have been printed since we started in 1914, more than half of which have been sold to the natives.

"The number of people in our district who can read is still very small, but the percentage of illiteracy is decreasing year by year. The only available schools are those started by the missionaries. The great difficulty confronting the school work is the small number of teachers available. At all of the stations, the school work is gradually being enlarged. The growth at Kaimosi, as described by Mrs. Blackburn, is typical of each of the other three stations. 'One year ago we had six schools in Kaimosi district, with an average attendance of 377 pupils; we now have schools for both girls and boys at 13 different points, with an average attendance of 1004 pupils and a present total enrollment of 1273. Our schools cover our district fairly well, though perhaps there are two or three points where schools could be placed to advantage when the people shall desire them.'"

AT JARUCO, CUBA.

Two young men from Jaruco, Cuba, gave most of their time for nearly three months last autumn to the holding of meetings and to tract distribution in the districts of Jaruco and Santa Cruz del Norte. Ellen W. Pain, referring to their work, writes: "These young men left their business in Jaruco and went out together, giving public meetings almost every evening in some home and great numbers gathered to hear them give their simple testimony of salvation, and as one sang so well almost everybody in hearing came. I could hardly believe their reports until I attended one of their meetings about nine miles from Santa Cruz del Norte in a 'bodega' porch. There were about eighty people present, men, women and children, with best of attention and order."

It is only necessary to grow old to become more charitable and even indulgent. I see no fault committed by others that I have not committed myself.—Goethe.

YOUNG PEOPLES BOARD

PROGRAM FOR YOUNG FRIENDS' DAY.

1. Hymn—Some aggressive Christian hymn.
2. Scripture—2 Cor. 11: 21-31.
3. Prayer—Young People's Society members.
4. Special music—Young People.
5. Paper—"Why Does the Society of Friends Believe in Peace?"
6. Discussion of the following questions:
 - (1) Is non-resistance weak or heroic?
 - (2) If war were declared, would I volunteer?
 - (3) Should the United States increase her army and navy?
 - (4) Is it right to enforce peace by the use of arms?
7. Hymn.—Congregation.
8. Pastor's Talk—"A consecrated life the basis of non-resistance and all other Christian attitudes." How many will resolve to give up their lives absolutely to follow Jesus Christ?
9. Quiet Waiting.
10. Benediction.

The success of any Endeavor Society or other Young Friends' Organization depends upon the level of spiritual life maintained. Let this never lag, whatever else may happen to the meeting. Patience, Prayer and Persistence are the keys to the most tightly locked doors into the spiritual life of a community.

YOUNG FRIENDS' WEEK

This has no doubt been a time of great uplift to many Christian Endeavor and other Young People's Societies. This enthusiasm must not be lost. No Mount of Transfiguration is attained but there follows a valley of service. Upon the heights with Jesus, down in the valley with men.

What has this week meant to you? Were you the means of leading some one to Christ? Did you actually invite some associate member to sign the active members' pledge? Did you canvass your community and find how much more efficient your society can become? Do you any more clearly believe in Friends' testimonials for Peace than ever before? How many other people have you brought to this same position?

Are you any more satisfied with your membership among Friends? Have you seriously asked the question, have I any obligations towards making my

monthly meeting any more attractive and efficient? What have I actually contributed towards making a Sunday morning meeting for worship the very tabernacle of God?

These are searching questions, but they are vital to the Societies' life. Let every young Friend face these tasks and perform them to the advancement of the church and the glory of God.

CHRISTIAN ENDEAVOR FEBRUARY 13.

Topic—The Moral Equivalent of War. 2 Cor. 11: 21—34.

In this fourth division of Paul's epistles to the Corinthians, (2 Cor. 10—13) the writer contests for the supremacy of his teaching concerning Jesus Christ. He warns the Corinthian Church against following false Christs or false doctrines. He assures them of his authority to preach and the impeccable character of his teachings. He defends the simplicity of the gospel message and points out how any other must be unworthy of serious consideration. He also assures them that if they put authority upon the basis of nationality, zeal, courage, or any other characteristic, he can match any opponent.

Throughout the whole discussion Paul's underlying theme is that he loves and sacrifices for them because he wants them to accept the true Christ. His contest is of the Spirit, for the general uplift of mankind.

Is not this just the argument used by militaristic sympathizers who favor war preparation? Isn't a contest a good thing? One of our most natural instincts is that of excellence. The youth strives to lead his gang and does so often by the use of force. He thus becomes the chief or leader of his crowd. Does this instinct hold true in a larger aggregation of individuals in the nation?

If a nation can so strengthen herself as to be feared by all other nations, will she not be the most respected? Why does it not follow that because a nation is strong she will not be the most popular or most beloved? Upon what does respect rely? Are not those great underlying principles of brotherhood and love its basis? Even today after Germany has established her rule in Belgium she finds her position insecure as long as it is maintained by force. Probably Belgium is being better governed today than ever before but the country is not prospering and will not prosper, Germany realizes, until the "tillers of the soil and bearers of wood" heartily throw themselves into the general advancement of the country.

The North did not conquer the South with the fall of Appomattox; her real conquest then began. She had to win the respect, loyalty and love

of her Southern Brothers by laying down arms forever, taking away force, establishing schools, building up a commercial system equally advantageous to the South and North.

When rivalry grew up between States as to which could maintain the best school system, build the most roads, develop the natural resources of their territory and produce the greatest yield in crops, then the States began to advance.

Is that not the center of Paul's whole teaching regarding contests? Rivalry, conquest and aggression are excellent characteristics as long as they are directed towards the general up building of God's kingdom. It does not build up God's kingdom to tear down a part of it. Any war must violate God's plan of world advancement. God creates life. War destroys it. God may bring great blessing out of a tragedy, but it was God that brought the blessing, not the tragedy. Do not try to overcome evil with evil, but overcome evil with good.

The effort of the coming generation should be to make peace so heroic, so noble and challenging that our best blood will be spent for constructive world projects. This can be done if we but say by God's help IT SHALL BE DONE.

AN IMPORTANT NOTICE.

With only rare exceptions the subscribers to the printed proceedings of the Richmond Men's Conference are readers of The American Friend. Please do not expect the Conference Committee to send bills for the price of the book. Not enough books have been sold as yet to pay for all the printing, and the Committee should not be expected to spend postage money in order to send notices.

Please accept this statement as a bill for the book. The price to registered delegates is, paper cover, 50 cents; cloth cover, 75 cents. To all others the price is 25 cents more. Send remittance to S. E. Nicholson, Richmond, Indiana. There are some unsold books on hand which we would be glad to dispose of to others. It is a book which ought to be in every Friends' home and in the library of every Friends' Bible School, and their sale will help to pay the printer's bill.

God requires so much faith, nay, he accepts, nay, he excuses no such faith as believes without reason; believes, it knows not how nor why. As faith without fruit, without works, is no faith, so faith without a root without reason, is no faith but an opinion.—Donne.

WANTED the names of any wanting land or town property near a Friends' church in central or southwest Kansas. I have some property to trade. J. S. Bond, Stafford, Kansas.

CHURCH AT WORK

Los Angeles, California—The First Friends' Church of Los Angeles seems to be taking on new life in all departments of work and service. The building has recently been repainted, which adds much to its appearance. The Bible School is growing in interest and attendance. About a hundred children have been gathered in from unchristian homes in the neighborhood, which brings a very hopeful outlook for the church. Many of these children are already active little Christians. Lenna Lescault is superintendent of the school. A splendid Christmas program was given to a crowded house, made up of the parents of the children. Fifteen adult members were received recently into membership with us, adding much to the working force of the church. Others are expected to come in later on.

Two members of our local Christian Endeavor Society are members of the Executive Committee of the Los Angeles City Union, and are kept busy visiting other local societies. Our local C. E. members are very active along different lines of church work. They have charge of the services at the City Rescue Mission on certain nights of the month. The pastor, Charles Lescault, usually goes with them and gives the message. Scores are saved and blessed at every service. Certain nights they also have charge at the chapel of the county hospital. On December 29, thirteen members of the local C. E. Society, together with the pastor, had charge of the service at the Sailors' Mission at San Pedro. It was a time of special blessing. Some of our members are also active in mission work at the city jail, conducting services every Sabbath morning. We feel that our meeting is touching a great many lives for good in this great city.

If any one knowing of Friends living in Los Angeles will send their names and addresses to the pastor, Charles Lecault, 1008 West Fourth street, Los Angeles, California, he will be glad to hunt them up and try to get them interested in the work of the local church.

Pasadena, California—Edgar T. Hole and family visited with relatives and friends in Pasadena en route from San Francisco to the East. Edgar Hole addressed the men's League of the Friends' Church on the evening of the 7th inst., giving an interesting description of physical conditions in Af-

rica. On the evening of the 9th he occupied the time of the usual evening meeting with an inspiring account of the Christian attainments of certain men and young men in the Friends' missions in Japan, China, India, and Africa. It was most fitting that Mary Wood, of Luh Hoh, China, and Delia Fistler, of Nowgong, India, should be in the audience. Ellen Moore, for a time engaged in Friends' mission work in Japan, had left Pasadena but two days before to return to Japan in company with her nephew, Joseph Cosand. Ellen Moore's membership has recently been transferred to Pasadena Monthly Meeting, thus bringing our whole membership in closer touch with Christian work in the Orient.

Marion, Indiana—The most successful revival had for several years at the South Marion Friends church closed on Sabbath evening, January 23. The meetings were conducted by the pastor, DeWitt L. Foster, assisted by Frank Pratt, singer, and Ward Avery, pianist. Mr. Pratt is a student at Taylor University at Upland and Mr. Avery is a student in the Marion Normal Institute. The Word of God was proclaimed in plain, unmistakable terms and at almost every evening meeting persons were converted and reclaimed, the number reaching 25 one evening. There have been several requests for membership. DeWitt L. Foster is serving his fourth year as pastor of this meeting. His patient, untiring work in our midst and his faithfulness in preaching the gospel are bearing much fruit.

Haviland, Kansas—A series of meetings of a little over a week's duration has recently been held at Haviland, conducted by the pastor, L. Clarkson Hinshaw. The various sessions were well attended. The gospel message was spiritual, definite and practical and was appreciated by the entire membership. Thirty-five persons gave testimony that they had been definitely blessed. To the great Shepherd be all the praise.

Wichita, Kansas—The ladies of the University Friends' Church had a very pleasant and exceptionally well planned surprise for Mrs. Jane R. Wollam, on her birthday, January 10, 1915, at the parsonage, 1912 Mentor street. The Wollam family had been invited to take dinner at the home of Mr. and Mrs. Gervas A. Carey, and when they returned home, about three o'clock, they found over seventy of the ladies waiting in the house, having adorned the table with a set of beautiful white china dishes as a present

from the ladies of the church to Mrs. Wollam. There were also some pieces of rare old English ware. After the first greetings lunch was served to all. It was a complete surprise and indeed a delightful occasion.

Paonia, Colorado—The churches of Paonia observed the week of prayer by union services here in the Friends' church. These were followed by a series of meetings conducted by the pastor, P. D. Guyer, which resulted in quite a number being definitely blessed. Several requests have been filed for membership. The good work is going on. There is a wonderful opportunity for Christian work in this section of the country, vast areas being without any religious services as well as mining towns of five hundred inhabitants. "Pray ye the Lord of the harvest that he may send forth reapers into his harvest."

Plainview, Nebraska—A revival meeting, conducted by Albert J. Lamm of Fremont, Nebraska, and Edwin O. Martin of Havelock, Nebraska, closed here January 23, after a duration of three weeks. Splendid attendance and interest were marked features throughout. Thirty-two people were at the altar for definite blessing, twenty-seven being converted and five sanctified. The church was fortunate in securing these evangelists. Mr. Lamm as a speaker is both entertaining and convincing. He is quick to sense the atmosphere of his congregation and appeals strongly to the needs of men. Mr. Martin is an excellent chorus leader and trombone soloist. His musical ability as well as his fine personal work amongst the young people and boys added greatly to the success of the meetings.

The church was in a good spiritual condition when the revival began. Cottage prayer meetings had been held previously. A system of house to house visitation had been carried out together with advertising and other preparatory plans, thus when the time came everyone entered heartily into the campaign for the salvation of souls. We are indeed grateful to our Heavenly Father for His manifold blessings in these meetings. To Him be all the praise for the work accomplished.

New Bedford, Mass.—Sandwich Quarterly Meeting was held at New Bedford, January 12 and 13. The meeting on Ministry and Oversight was held on the 12th, at which time Alfred T. Ware, of Worcester, gave many helpful suggestions. Others took part in the meeting and it was rather diffi-

cult to close in time for the next one which has been appointed for the afternoon. This service was especially for the purpose of hearing an explanation of the work of the committees of our Yearly Meeting, whose names are on the pledge card. All these committees, with the addition of the Efficiency Committee, had been requested to send either representatives or explanatory papers. Each one was allowed ten minutes and a commendable amount of condensed information was given which made a very interesting meeting.

After a social tea the Quarterly Meeting Bible School Conference was held and one Friend from Worcester gave an account of work done in other places which might help us here. The regular Quarterly Meeting was held the next morning. In spite of adverse weather, the attendance was good. It began with a solemn session of prayer, and then a stirring sermon from Alfred T. Ware aroused much serious thought as to what could be done to advance the Lord's cause among us. The business meeting was satisfactory and "Friends met in peace and parted in peace."

Urbana, Ohio.—Goshen Quarterly Meeting was held at Urbana, January 21-23. The sessions were all profitable. John Pennington, Superintendent of Ohio Yearly Meeting, preached an able sermon on Saturday morning on doctrine, both old and new. He also spoke on Friday night. Both sermons were full of the Spirit. The sessions for business met on Saturday afternoon. Many delegates from the various Monthly Meetings were present. A large tent was formally presented to Goshen Quarterly Meeting free of debt. John Pennington made the presentation speech and dedicatory prayer. The tent is to be used throughout Goshen Quarter in evangelistic services for the salvation of souls. Everett Scotten, of Columbus, Ohio, brought the message on Foreign Missions on Saturday evening. On Sabbath the love feast was followed by a sermon by Howard Watkins of Byhalia. Evangeline Reams, of the Rescue Home at Columbus, had charge of the evening service. The presence of the Lord was evident at each service.

Winston-Salem, N. C.—Friends of Winston-Salem meeting were much pleased with a recent visit of Thomas Newlin, President of Guilford College. His message on Sabbath morning was a most helpful one and was listened to by the younger as well as the older part of the audience. He also gave

an inspiring address in the evening to the young people. Both the president and his wife, who accompanied him, have gained a warm place in the hearts of the Friends at Winston-Salem. On Monday morning, by special invitation, he addressed the ministerial union of the city on "The Pastor's Attitude Toward Civil Administration." It was a masterful presentation of the subject and by a unanimous vote of the pastors it was ordered published in the city newspapers.

Georgetown, Ill.—A Christmas pageant was given by Georgetown Friends Bible School on Christmas Eve. The story of the Christ Child, beginning with the prophecies and leading up to his birth and the song of the angels, and the visits of the shepherds and wise men, was presented. The choir rendered Christmas anthems and the children sang Christmas carols at intervals during the program. At the close of the program each class in the Bible School brought gifts of clothing, provisions and money to be distributed to the sick and needy in the community on Christmas morning or sent to the foreign mission field.

Albert J. Brown, of Wilmington, O., spent ten days, from January 7th to 16th, with our meeting. Although the weather was bad and many were sick, thus making some of the meetings small, the value of his services cannot be estimated. The teaching he gave was plain and given in a manner that all could understand. He caused us to feel that we have a responsible part in carrying out the plans and purposes of our denominational leaders and the leaders of the Federal Council of Churches of Christ in America. It is believed that a number were drawn nearer the Kingdom and that the relationship of many with their Heavenly Father will be closer because of his services among us.

Mill Creek, Ind.—Mill Creek meeting in Western Yearly Meeting, where Mary A. Cox is serving as pastor, has recently been favored with a very good series of special meetings. It has seldom been our privilege to hear as clear a teacher of Christian doctrine as Millie M. Lawhead, who was the evangelist, accompanied by Lillian Parker of Ohio, as singer. The inclement weather prevented any large attendance and yet a goodly number were definitely blessed. There are four requests for membership and there are three associates who, through conversion, become active members.

Noblesville, Indiana.—Noblesville meeting has just closed a three weeks' series of evangelistic services, con-

ducted by the pastor, Gertrude M. Reinier. Her ministry was searching, prayerful and very convincing, but partly owing to the disagreeable weather and much sickness among our members the attendance and interest were not what we desired. We have felt, however, that the earnest truths presented will find their place in the hearts of the people. We were favored through a number of the meetings with the assistance of our Yearly Meeting Superintendent, Enos Harvey, who has proved to be a great blessing to Noblesville meeting. The meetings were brought to an early close by the illness of the pastor, who has been unable for service since that time, being confined to her room with a severe attack of grip. Flora M. Holliday brought the message on January 23, speaking on "The Calls of the Master."

Walnut Chapel, Ind.—Joel Blue, who recently came to Friends from the Methodist church, is assisting in meetings at Walnut Creek in Danville Quarterly Meeting, Indiana, where he is serving as pastor this year. David Commons, pastor of Hinkle Creek and Providence meetings, is associated in this effort.

WORDS OF APPRECIATION.

The following expressions of appreciation of *The American Friend* are taken at random from recent letters coming to our office:

"I have taken the paper from the first of its existence, and the Christian Worker before it, and I read much of the *Friends Review* in my father's house as a youth, and I consider the last issue (January 6) the best of them all. Hoping it may continue to spread its benign influence, etc."

"It is one of the best papers that is. The messages which it brings are so helpful and free from fault finding. As a member of the Friends Church I feel that I cannot afford to be without it."

"I am fearful that I have seemed careless or ungrateful in not writing more often my sincere appreciation of the great privilege I have of reading *The American Friend* weekly. The editorials minister to the needs of the members of our church, and there are so many good things I cannot mention all, but would speak of last week's issue, "The Parting of the Ways," by Francis C. Anscombe, as being inspired.

Nicholson & Bro., Richmond, Ind.

Friends' Marriage Certificates:

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NEWS NOTES.

R. S. Burnette has accepted a call to the pastorate of the Friends meeting at Glendale, Kansas.

The membership of the general meeting of Friends in Australia is 664, being an increase of 19.

Elizabeth Bond has been engaged by the meeting at Huntington Park, California, to do systematic family visiting in the community.

Announcement is made that Vancouver Monthly Meeting, Canada, will be held henceforth on the first Thursday evening of each month.

Martilia Cox, pastor of Hadley meeting, Indiana, is now engaged in special meetings at Poplar Run in Winchester Quarter, Indiana Yearly Meeting.

Lyman G. Cosand, pastor of the meeting at Georgetown, Illinois, is preaching also at the Elwood meeting in the country on Sabbath afternoons.

Charles S. White, pastor of the meeting at Pasadena, California, delivered an appropriate peace sermon on Hague Day.

Beginning on January 2, Sylvester Newlin, pastor at High Point, N. C., conducted an eight day series of meetings at New Garden.

A series of short talks on Quaker history was recently given during the general exercises of the Bible School at High Point, N. C.

Edgar H. Stranahan, pastor of the meeting at Oskaloosa, Iowa, was the speaker at the Y. M. C. A. meeting in Wichita, Kansas, on the afternoon of January 23.

Asenath Nixon, who is over ninety years of age and well known to Friends generally, is seriously ill at the home of her daughter, Emily Ellis, at Kokomo, Indiana.

Sarah J. King, of Noblesville, Indiana who is serving as pastor at Valley Mills Indiana has been confined to her home for two weeks with a severe attack of grippe but is recovering.

George W. Nasmyth, director of the World Peace Foundation, gave an address at Haverford, Pa., on January 11 on the subject, "America's Leadership in the New World Politics."

John S. Hoyland of Hoshangabad, India, announces an important religious pilgrimage of four of their church workers, winding up with a big meeting at the Y. M. C. A. at Bombay.

Robert W. Douglas of Versailles, Ohio, has gone to California, and will spend the remainder of the winter there. He will visit his brother, John Henry Douglas, at Whittier, and his grandson, Gifford Douglas, at Berkeley.

Edgar H. Stranahan, pastor of the meeting at Oskaloosa, has moved with his family into the new parsonage adjoining the meeting house on the south. The house and lot cost \$5,500.00.

Lindley A. Wells of Portland, Oregon, expects to engage in evangelistic services at Boulder, Colorado, February 10. Afterward he will conduct special meetings at Denver and Colorado Springs.

The Westonian for January has an interesting and valuable symposium on the question, "Should boys and girls be in school together." The affirmative is supported by a long list of experts.

Joseph H. Stanley, of Columbus, Kansas, met with a serious and painful accident on January 15. While climbing a ladder, one of the rounds gave way, causing a fall which fractured his hip bone.

Clifford Pearson of Monroe, Indiana, is in evangelistic work this winter and was expected to begin services at New Holland, Indiana, on January 30. He will be glad to take subscriptions also for The American Friend.

During the tourist season a Friends meeting is being held each Sabbath morning at 10:30 o'clock in the home of Dr. Calvin D. and Elizabeth Abbott Christ, 420 S. Orange Avenue, Orlando, Florida. All are welcome.

Septimus Martin, of England, sojourning in Pasadena, California, has twice recently given Pasadena Friends an account of the labors of English Friends in the work of the relief necessitated by the war.

John S. Kimber of Newport R. I., attended San Diego Quarterly Meeting California, on January 14 and 15 and held a series of meetings there. He also attended Pasadena Quarterly Meeting on January 21 and 22.

Melissa S. Fellow of Wichita, Kansas, is very busy as director of the West Wichita Bible Class of the Y. W. C. A., teacher of the expert C. E. class and Superintendent of the Home Bible Class for the sick and aged.

Arthur and Eliza J. Dann of England, are spending some time in religious work in Ireland, especially among the Friends schools. They have been accompanied part of the time by Arthur Pim of Lisburn.

Henry T. Hodgkin gave an address at Holloway, England, on January 2 on "The War and the Spread of Christianity," in which he showed that the best thinkers of today recognize that Christianity rises above all national divisions.

A well executed calendar, with a picture of the church building and announcements of the Sabbath service, has been issued by Friends Memorial church, Muncie, Indiana. William J. Sayers is pastor.

A. F. Swift and wife, of Millbrook meeting, New York, are recent comers to Pasadena, California, and have taken a house for several months. They identified themselves at once with the Bible school and church.

Martha Carr, an evangelist of Fowler, Kansas, and her brother, R. Carr, were recent visitors at the meeting in Pasadena, California. Mary Hubbard, widow of the late Jeremiah Hubbard, is also a visitor with relatives at the same place.

A copy of "The Harvester," published at Chiquimula, Guatemala, contains much interesting news about mission work in Central America, reference being made to such well known workers as R. Esther Smith, Irvin Cammack, Matilda L. Haworth and others.

Muncie, Indiana, is in a campaign to raise \$200,000 for the erection of a new Y. W. C. A. building. Theodore Wilson, daughter of Folger P. Wilson, at Richmond, Indiana, and a Friend, is Secretary. The Ladies' Aid Society of the Muncie meeting has pledged \$500.00 to the enterprise.

A house in Mt. Holly, N. J., which has been identified as one built by John Woolman in 1771, has been purchased at a cost of \$1800 for preservation as a memorial in his honor, members of the Society of Friends and others contributing the amount.

The Canadian Friend, beginning with the January issue, announces its publication office at Newmarket, Ontario, instead of Toronto. All correspondence, however, should be addressed to the editor, Clarence E. Pickett, 113 Maitland Street, Toronto.

Reports in the London Friend indicate large activity in public service on the part of Henry T. Hodgkin, who visited this country last autumn. He recently addressed the Liverpool branch of the Fellowship of Reconciliation upon his experiences in this country.

The American Friend acknowledges with appreciation New Year's greetings from our friend, Parker Moon, of Carthage, Mo. He also desires to send New Year's greetings to all his friends who are readers of The American Friend. For fifty-four years he has been preaching the gospel and is still able to meet his appointments and also to teach his Bible Class.

The American Friend acknowledges with appreciation New Year's greetings from Elwood C. Perisho, President of the South Dakota State College at Brookings, South Dakota. He writes that fifty per cent more freshmen are in attendance this year than ever before.

S. J. Walthall and family of Oskaloosa have spent several weeks in Pasadena, California, with relatives.

Loftus Fox and wife, together with their daughter, Mildred F. Everett, and children from near New Sharon, Iowa, have located in Pasadena, California, for the winter.

At the recent Yearly Meeting of Friends in Madagascar, held in the capital city, a sub-committee was appointed to send an epistle to the country meetings giving an account of the Yearly Meeting. Reports were given of missionary work being done at a number of centers on the Island.

John S. Kimber of Newport, R. I., expected to begin revival services at Los Nietos Mission, California, on January 23. The Men's Gospel Team of Whittier was expected to assist.

Amos Kenworthy of Whittier, California, has recovered from his late illness and is able to attend Sabbath morning services.

The Christian Endeavorers of the Meeting at Wilmington, Ohio, held a Peace conference on the evening of January 16, with the following program: "Interdependence of the Nations" by Frank Elliott; "America's Great Opportunity" by Luther Warren; "The Situation Facing Young Quakers" by Howard McKay. There was a large attendance.

A conference of the men of Wilmington Yearly Meeting for Miami Quarterly Meeting is announced for Waynesville, Ohio, January 28. The presiding officers of the three sessions will be W. Rufus Kersey, Homer G. Biddlecum and David E. Dunham. An elaborate program has been arranged, addresses being given by Homer Biddlecum, William Harlan, Robert L. Kelly of Earlham College, A. J. Brown, J. Edwin Jay, E. R. Purdy and a number of others.

Give me the comforts of God and I can well bear the taunts of men.—C. H. Spurgeon.

FOR SALE at a bargain: six 10-acre tracts of land and two large tracts. Some of these have bearing orange and fig groves; all located in a splendid Friends' community, near Friends church and academy, also near public school. Good hard roads. Located in the orange and fig district of Texas. For particulars address P. M. Hoke, Calfax, Illinois.

THE IOWA PAGE

PRESIDENT'S MESSAGE

Please let me call the attention of the various C. E. Societies to the correspondence which is being sent out by our Missionary Superintendent, R. P. Bogue, Casey, Iowa. Do not lay it aside, but look it over carefully. The pamphlet, "National Missionary Campaign," explains the great campaign which is now being carried on by the Laymen's Missionary Movement. "First of All" calls for united prayer for the success of this campaign. As you will see by these pamphlets the campaign hits two places in Iowa: Davenport, February 16-18 and 20, and Des Moines, February 20 to 23. I would urge that each Society be represented at one of these places by at least one young man. The other pamphlet is a "Program of Study and Service for 1915 and 1916." The book especially recommended for this year is "Rising Churches in Non-Christian Lands," by Arthur J. Brown; cloth, 60 cents; paper, 40 cents. It can be bought from Ross A. Hadley, Second National Bank Building, Richmond, Indiana. Let us all work, pray for and study the cause of missions.

CLYDE COFFIN,
President C. E. Union.

C. E. DEPARTMENT.

Lynnville has elected new officers recently. Tacy Ratcliff is now president. This society has been studying the Discipline. They report that the course has been helpful. They will next take up mission study.

The C. E. Society which was organized at Center in October has grown from fifteen to twenty six members and the interest is increasing.

AT OSKALOOSA.

The Christian Endeavorers gave an excellent supper and program Sunday evening. The program, beginning at 5:30, consisted of four interesting talks on the subject of Missions. Henry Bogue acted as chairman and gave in a few words, a clear idea of just why we came.

Alfred Standing gave the first talk on "The War and Missions." After introducing a little humor he began: "I'm a little ashamed of myself tonight and, to tell the truth, a little ashamed of the rest of us. If we were members of a business firm and had each a thousand dollars invested over in Europe, would we wait until over

a year after the war had begun to appoint a delegate to see about it? We claim to be Christians and to put first things first, but do we?" In this way he went on to describe the conditions in mission fields, abandoned because the missionaries were called home to fight or had been forced to give up their work because there was no money to support them.

"Where Our Money Goes and What It Does," was discussed by Grace Michener. She explained that she had been told to be definite like Peter was on the day of Pentecost and not indefinite like the modern preacher who proclaimed: "You must repent, as it were; be converted in a measure, or you'll go to hell, so to speak." She then took up our missionary budget and told just what every cent was used for.

Luanna Stewart followed with the subject, "Possibilities." She showed in the beginning the poet's error when he wrote:

"The East is east and the West is west,

And never the twain shall meet."

If any doubts about Missionary Possibilities, they were soon removed.

Miss Mattison closed the program with "The Responsibility of This Society." With a fitting introduction, the needs of the various fields were brought out and an appeal made for our help. An instance was given of two missionaries who were forced to live for three months on so scanty fare that their health was permanently impaired. We had failed to send the money. The field in Jamaica absolutely depends on Iowa Yearly Meeting.

Slips were then passed out and pledges made to the amount of \$70.00, almost the total amount of the society's pledge. A splendid two course luncheon was served by the Social Committee and all adjourned for the preaching service.

—Oskaloosa Herald.

FIELD NOTES

Des Moines—Edgar H. Stranahan, pastor of the Friends' Church at Oskaloosa, held an eight day series of evangelistic meetings in First Friends Church of Des Moines, beginning on January 9. On account of bad weather and sickness the meetings were not well attended. The services were of special interest and highly appreciated by those who did attend.

I feel, I grieve, but by the grace of God I fret at nothing.—John Wesley.

BIBLE SCHOOL

FEBRUARY 13.

Subject—Humbled and Exalted.

Lesson, Philippians 2:1—15.

Golden Text—For ye know the grace of our Lord Jesus Christ, that, though he were rich, yet for your sakes he became poor, that ye through his poverty might become rich. II Corinthians 8:9.

Paul seems to have had a special affection for the Christians at Philippi. They were his first European converts. His relations with them seem always to have been pleasant, which could not be said of the Corinthian church. They had been mindful of his needs and had sent him assistance for which he thanks them in this letter. Indeed it seems that the letter was prompted by that gift of theirs.

The Apostle uses the opportunity to further impress his conceptions of the Christian life and doctrines upon them. The first four clauses of the text before us refer to sources of inspiration well calculated to hearten their service. Christ is referred to as a store house of exhortation—store house of cheering counsel—a source of consoling love, a companion in fellowship through the spirit and the dispenser of tender mercies and compassions; splendid conceptions well worth their imitating. With these ideals before them, he hopes to cause them to forget petty desires which lead only to strife and factions. Knowing their love for him he further appeals to them that they come to his side in the great and noble effort to make real these higher conceptions of life.

Verses three and four contain some lofty conceptions, ideals which few of even the best have attained. How many of us are heartily willing to consider others better than ourselves. O yes, when it comes to a hard task, a delicate service in the church or school, we are quite ready for some one else to do it. Except in cases of honor and promotion we are free with our excuses, very conscious of our own weaknesses and inabilities. It is so easy to confuse this exhortation with the other (looking to the things of others). Some of us are very careful—in our exacting, we carefully weigh out the valuation and are painfully careful not to give a fraction of an ounce too much. Was Jesus careful not to suffer too much? Is he careful not to love too much? Father, forgive us, as we have forgiven, love us as we have loved. But God so loved, and how thankful we are.

In explaining himself Paul now turns to his conception of Jesus' relation to the Father. Prior to his coming to earth he was with God, ranking on an equality with him. So great was his love for men, as John words it, that he in some mysterious manner divested himself of this high estate and became a man—a bondservant—not only that he might live as a man with, we must presume, all the limitations of a man, but even to experience a suffer-

ing which ended in the death as of a human being. Such was Jesus' attitude and such his accomplishment. It was now God's place to act, and from the humble place which the Son had chosen, the Father raised him to a place of such great glory that no name was above his. Paul evidently forgot for the moment his line of argument and like the prophets of old began to rhapsodize. In subsequent verses he returns to the exhortation and urges his friends, the Philippians, to imitate the life of Jesus and strive with fear and trembling to work out their salvation.

WESTTOWN SCHOOL

is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about sixteen Yearly Meetings. It has all the attributes of an efficient high school and successfully prepares for College some twenty pupils a year.

Will Friends kindly bear Westtown in mind in laying plans for their children's education? If their current plans have been interrupted, perhaps Westtown will satisfactorily fill out the balance of the year. The school is unusually large, but there is room for a few more.

Thomas K. Brown, Principal.
Westtown, Pa.

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Mission Study Books 1915-1916

Foreign Mission Study Books

The King's Highway, cloth 58 cents; paper 36 cents. How to Use, 10 cents.
Leaflet Helps: A Living Force in a Dying Land, incidents of Leavening, Cho-son-a-ky, White Fields in Korea, 2 cents each.

Around the World with Jack and Janet, Junior, 29 cents; Guide Book 5 cents; Round Trip Tickets, 2 cents each; Steamer Trunk (mite boxes) 20 cents per dozen; Jack and Janet Buttons 5 cents. Jack and Janet paper dolls with costumes for America, Egypt, India, Burma, China, Korea and Japan, 27 cents. Set of Postal Cards for Foreign and Junior Books (24) 25 cents; Missionary Helps for Junior Leaders and Primary Class Teachers, 25 cents; Talks on David Livingstone, Girls and Boys of India, Africa, Chang-ing China, 25 cents each.

Home Mission Study Books.

Home Missions in Action, cloth 58 cents; paper 36 cents. Teacher's Supplements, 5 cents.

Leaflet Helps, America's Melting Pot, What One Mission Worker Learned, Story of a Virginia School, 2 cents each. Don Felipe Gloria, 3 cents.

All Along the Trail, Junior, 29 cents; Teacher's Manual, 10 cents.

Federation Bulletin, issued quarterly, 25 cents a year. Everyland, issued monthly, \$1.00 a year. Rising Churches in Non-Christian Lands, paper 40 cents; The Churches at Work, paper 40 cents; Comrades in Service, cloth 60 cents; Thy Kingdom Come, 25 cents; Missionary Hymnal, 10 cents; Five Missionary Minutes in the Sunday School, 50 cents.

Sec'y of Literature, W. F. M. Union, 2137 Park Avenue, Indianapolis, Ind.

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The American Friend

Old Series
Vol. XXIII. No. 6.

SECOND MONTH 10, 1916

New Series
Vol. IV. No. 6.



The Golden Year

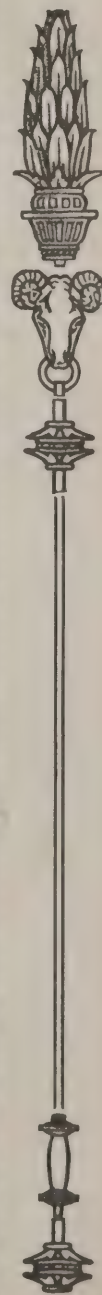
By ALFRED TENNYSON

And slow and sure comes up the golden year,
When wealth no more shall rest in mounded heaps,
But smit with freerer light shall slowly melt
In many streams to fatten lower lands,
And light shall spread, and man be liker man
Thro' all the seasons of the golden year.

Ah! when shall all men's good
Be each man's rule, and universal Peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Thro' all the circle of the golden year?

Old writers pushed the happy seasons back—
The more fools they—We forward; dreamers both;

But well I know
That unto him who works, and feels he works,
This same grand year is ever at the doors.



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting.

Published Weekly by

THE FRIENDS PUBLICATION BOARD
URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year.

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.
For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

How Large Is a Rose?

I said to a gardener old one day,

"How large is a rose; how large is a rose?"

He measured an inch and a half each way

And kindly smiled as a gardener may:

"Measured by inches I should say

That that's the size of a rose."

I said to a bride one night in June,

"How large is a rose; how large is a rose?"

"By the memory sweet of an old love tune,

And the vows that were pledged by the light of the moon,

Measured by these all passed too soon.

"Ah, that's the size of a rose."

But still my question perseveres,

"Oh sorrowing one, how large is a rose?"

And withered and dead as her hopes and fears

She showed me the roses of other years,

The blighted blossoms bathed in tears.

"Ah, that's the size of a rose."

I said at last, "Oh heart my own,

How large is the Rose, Sweet Sharon's Rose?"

"Measured from Calvary's suffering moan

Where mortal's weep o'er their sins, and groan,

Up to Immanuel's conquering throne,

Lo! that's the size of the Rose."

—James Albert Burchitt.

American Friend Day

If any reader of THE AMERICAN FRIEND did not read the article, "A Bit of Shop Talk," on page two of THE AMERICAN FRIEND last week, we ask that he hunt the paper up and read it without further delay. It explains the purpose of "American Friend Day," to be observed, we hope, in all meetings belonging to the Five Years Meeting.

While the hard times have brought some discontinuances, which we regret, many new names are being added, which shows what persistent efforts will do. It is the time of all times to press this periodical upon the attention of all our membership. We trust that March 5 will be universally observed as "American Friend Day" this year.

"Our Missions"

The first magazine issued in connection with the Foreign Missions of London Yearly Meeting was the "Children's Missionary Paper," 8 pp., illustrated, for one penny monthly, commencing in January, 1876. It was edited by Caroline W. Pumphrey, and published by Henry Stanley Newman, from Leominster, with the approval of the Friends' Foreign Mission Association, which did not, however, take any financial responsibility for the paper. The following year the name was changed to the "Friend of Missions," as it was not wished that its readers should be confined to children. In 1879, the size was increased to 12 pp., and in 1887 again enlarged, when 4 pp. on Home Mission work were incorporated with it.

From 1892 to 1894 the paper was in abeyance; but in the latter year a monthly magazine was again started, known as "Our Missions." It was edited jointly by Jane E. Newman and C. W. Pumphrey, the F. F. M. A. taking full financial responsibility. It consisted of 16 pp., and in 1896 an 8 pp. supplement, dealing with the work of the Missionary Helpers' Union, was added bi-monthly.

In 1906 a new series of the magazine was commenced, Mary Hodgkin, of Darlington, sister of the present Secretary of the Association, Dr. Henry T. Hodgkin, undertaking the editorship. Enlarged in size and also in the number of pages (38 or 40 per issue), "Our Missions" was published quarterly, in January, April, July and October. In 1909 the editorial duties were assumed by Raymond Whitwell, M. A., one of the Assistant Secretaries of the Association, in whose hands they still continue.

At the beginning of 1916 a return will be made to the monthly issue of the magazine, which is to appear on the first of each month. The size will be reduced to sixteen pp. per issue, at the price of one penny per copy, but in all other respects the present form and character of the paper will be maintained. The change has been decided upon to keep readers more closely in touch with the important interests of the work and the rapid developments which have taken place, particularly in recent years, and also to give publicity to the plans and arrangements in connection with the fiftieth anniversary of the commencement of Friends' Foreign Missions.

During the coming year an effort will be made to keep the readers of the magazine in touch with the momentous crisis in the Nearer East, which will profoundly affect the future of the work in Syria, one of the Mission Fields of the Association, and with happenings in India, so closely bound to the British Empire by recent events, and in China, stirred by the present Monarchical movement and the attempted revival of Confucianism as the national cult.

Full particulars in regard to subscription rates, etc., will be gladly supplied on application to the Secretary, F. F. M. A., 15 Devonshire Street, Bishopsgate, London, E. C.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 6.

SECOND MONTH 10, 1916.

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Vol. IV. No. 6.

The President and Preparedness

President Wilson's tour of the country in behalf of his program of moderate preparedness is the most spectacular event of his administration thus far. To what extent his publicity appeal is justified, or to what extent it is a subject of just criticism, can only be revealed with accuracy in the light of subsequent history. The public will applaud his utterances, both because they are the words of the president, and because they constitute an appeal to patriotism, whether real or fancied, which is always popular. When men have a chance to think over these messages entirely disassociated from the personality of the chief executive, there are many who will have difficulty in determining just what part of the messages represents a real need and what part is purely political. It is unfortunate for the country that the preparedness issue should have become acute during a presidential year. To that extent we agree most heartily with the statements of the president.

Mr. Wilson would have the country believe that he is not a radical, and he is probably correct. It would be easier for the country to believe that his tour has nothing of political importance attached to it, if he were either a positive radical or a positive conservative. The man who is looking for votes generally takes the middle of the road. We say this in no offensive sense, for the president is too high minded to be charged with sinister motives. The newspapers quite generally however recognize the political value of the tour, and the president's friends are quite as much concerned over its political effect as over the probable outcome of the preparedness program. All we are anxious about is that the public shall not attach more importance to these messages in their bearing upon preparedness than the circumstances warrant, for we are frank to say that the messages of any man interested in the outcome of a political campaign are necessarily to be discounted to some extent. It is unfortunate for the president and for his program that this is true.

The president's appeals would have been far stronger, had he been able to cite some real danger; or if he could have assured the country that as chief executive he possessed knowledge which charged him with the responsibility of urging military prep-

aration, the people would have been more readily convinced of the urgency of the situation. The most he has been able to say is that the spirit of war is abroad in the world and no one knows what a day may bring forth. Probably the president would endorse the following paragraph of a recent religious exchange which lies before us:

"Doubtless there must be preparedness to some reasonable degree. We are not living in any millennium as yet, as current events demonstrate. We must not allow ourselves in any contingency to be overwhelmed by any possible aggression. We cannot live all our days in fear, because we are sensible of weakness. Our defenses must be adequate—such as are required of a great, self-respecting nation like the United States."

This sums up fairly well the logic of the president's appeal and of all the middle-of-the-road preparedness advocates. But is it a sound appeal? Because we are not yet living in the millennium, and because therefore business men will operate dishonestly and politicians will resort to graft and the small tradesman is crushed out by the combinations of capital, shall their competitors strike back and as a weapon of defense resort to the same corrupt and dishonest practices? Isn't the man who uses fraudulent practices even for the sake of defense, just as culpable as his more aggressive competitor who took the initiative? It is not argued that a man shall submit meekly to the oppressions of others. The dishonest merchant and the grafter are haled before the courts, to which they must answer according to the evidence, under forfeiture of money or liberty if found guilty. Were the United States expending its time and money now in laying the foundations for an international court and an international council of conciliation for the adjustment of all international differences, it would be doing more for preparedness, both for the United States and all the world, than will be accomplished by all the military bills now pending at Washington. Herein, we believe, lies the duty of pacifism at this hour. It is not a question of non-resistance alone. It is a question of the right kind of preparedness as a substitute for the use of wrong defensive methods, as against wrong belligerent methods. Certainly the danger that the president imagines is not so immediate, that there is

not time for the United States to try out to the farthest limit a constructive effort to secure the establishment of a world court of justice and a world tribunal of conciliation for the government of the nations. Let this be our policy of internationalism,

before we as a neutral republic begin to talk of guns and forts and a military policy, which at the outset, is bound to incite the suspicion if not the ultimate hatred of the world.

English Conscription Bill

(The following editorial is taken from the London Friend of January 7. Inasmuch as the bill referred to, providing for military compulsion, has passed both Houses of Parliament and will probably receive the endorsement of the King, the consideration of the measure from the standpoint of Friends is of more than ordinary interest.—Editor.)

"Why is it that we dread this loss of liberty? Not because liberty is in itself essentially good; but because it is the only soil in which the best things will grow. It can be no light matter to risk what has been won for us by our forefathers at so great a cost.

"We are fighting against Prussianism; and conscription is the germ from which Prussianism has sprung. We may, therefore, surely ask:—

"What boots it at one gate to make defense
While at another we let in the foe?"

"Last, but by no means least, we feel strongly that wider issues are at stake. We believe that in our free institutions we have committed to us a trust for the future guidance of other nations, and that for England to stoop to conscription means a retardation of much of the higher progress of the world."—Archdeacon Gresford Jones, of Sheffield, and Oliver C. Wilson, Ex-Lord Mayor of Sheffield.

"We regret profoundly that it has been deemed necessary to introduce statutory military compulsion for the single men who did not attest under the recent recruiting scheme. The terms of the Bill are not yet available, but we understand that compulsion is to be applied to all single men of certain prescribed age, that the machinery set up recently for the organization of recruiting is to be used, and that the provisions of the Bill are to be operative only for the period of the present war. In other words, if these anticipations prove correct, there is to be introduced a temporary form of compulsory military service for a relatively small group of men. This we deeply regret both on general and particular grounds, but most of all on general grounds. As all the world knows, the Society of Friends hold the view that war is un-Christian, and that in no case should the individual be compelled by law to bear arms. Such statutory compulsion seems to us to fetter freedom and enslave conscience. On particular grounds, too, we regret that it should be considered expedient further to increase our continental army, at great cost and at the risk of under-manning industry. It is obvious that we are not in possession of many material facts and conditions regarding the issue, and it may well be that before these words are printed assurances will be given in Parliament which will mitigate, or at least relieve the situation. But if not, the position of the Society of Friends is clear.

"Not for the sake of any sectarian advantage, but alone in the interests of Freedom of Conscience we can do no other than enter our most definite and

solemn protest against so grave an interference with that Freedom, convinced that this new crisis presents to every member a clear and unescapable call to bear witness faithfully and humbly to the Testimony which is ours.

"The Quaker position in regard to conscription, as we have repeatedly said in these columns, is neither one of expediency or utility. It is based on what may be called the moral rights of man. We claim first, that no man should be called upon compulsorily to fight, if the dictates of his conscience clearly, definitely and steadfastly convince him that it is morally wrong for him to do so. Secondly, we claim that to require every fit man to be a soldier is to hand over the individual freedom of the mass of the people to the military authority, making the nation as such essentially military in power and dependent upon military force. In other words, it would be to introduce in England the beginnings of the very vice—absence of individual freedom and a military domination—against which the nation professes to be at war. Militarism cannot abolish militarism. It may or it may not be right on any particular occasion for a nation to go to war; but it cannot in the long run make for human freedom and progress if a nation's army consists of men fighting against their will, that is, a compulsory army rather than a voluntary one. This country occupies the place she does in the world because, with all her faults, she has proved herself to be the true home of personal liberty, of free institutions, and of unimprisoned spiritual ideals. We again submit for the consideration of our fellow countrymen that we cannot afford to sacrifice these things, and we further submit that we cannot afford as a nation to fight for them with any instrument which of itself destroys them. Let this nation organize itself as best it may to meet the extraordinary difficulties with which it is surrounded. But in so doing let it beware lest it sacrifice the very things for which it is striving with so much devotion and at such a high cost of blood and treasure. Amid the rise and fall of nations the human family cannot afford to allow this great Freedom to perish from the earth.

"Let us, however, remember that our testimony is no mere negative protest directed against the judgment of our fellow-countrymen. They will not in their best moments desire us to be untrue to our convictions—liberty is still a real thing in England—but they may fairly ask of us that if we do not render military service we will at least render

some helpful national service. This we have gladly endeavored to do and let us continue with patience and zeal. Our peace testimony must be positive and constructive. First, we stand for good understanding between nations as between men. Conciliation and reconciliation is our message. - Secondly, we stand for the succor and help of our fellow men in their distresses and perils. May it never be said of us that in this dark day of extreme national need we stood aside, occupied with sectarian differences and domestic disputes, or idle and helpless, content to utter an ancient and traditional shibboleth, unwilling to help our country in her need. Unquestionably each of us has a debt to the State, the rendering to Caesar the things that are Caesar's. Not one man or woman in our small body ought to fail in its full payment. The Society of Friends ought to be at this hour the last place in this realm for mere talkers, for drones or for "shirkers." Four or five hundred of our young men are hard at work in connection with the Friends' Ambulance Unit and the War Victims' Relief Committee, work established at the beginning of the war and carried on hitherto. Several hundred more of our members are engaged in our various centers in "war work" of one sort or another. There is work for all and service for all. This is our ancient and modern testimony—to serve our fellow men in love, to bear one another's burdens, and to follow the Light Within and the God o'erhead."

What Think Ye of Christ?

By LUKE WOODWARD

"What think ye of Christ is the test
To try both yourself and your scheme,
You cannot be right in the rest
Unless you think rightly of Him."

Various answers were reported by the disciples when the Lord asked: "Who do men say that I am?" The answers indicated that He was regarded as an exceptional personage—a reappearance of one of their revered prophets and all showed an admiration of Him. They were nevertheless short of the truth. The true answer was given when He addressed His disciples with the question: "But who say ye that I am?" Simon Peter, spokesman for all, answered: "Thou art the Christ, the Son of the living God." By what means was this conviction sealed upon their hearts? The Lord Jesus gives us the key in His reply: "Blessed art thou, Simon Bar Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Such mistaken estimates of the character of Jesus of Nazareth have not been limited to the time when He sojourned on earth. The same is true of modern times. Unitarians, some social reformers, the advocates of that modern counterfeit, the so-called New Theology, the believers in "Christian Science," almost vie with each other in extolling the Man of Galilee. Even infidels like Rosseau have been loud

in His praise. Admiration of Him as the only example of perfected human character is not out of place. None admires Him more than the genuine believer, who at the same time adores Him as his divine Lord. While admiration may co-exist with saving faith, it should by no means be regarded as a substitute for it, since it is sometimes found where no such faith exists.

Infidelity never assumes a more dangerous form than when it is eloquent in praise of the life of Christ, but is silent as to His Deity, and as to His death on the cross as being the procuring cause and only ground of salvation for the lost human race. Such is what is commonly denominated "The moral influence theory." This view represents Christ's death only as an heroic martyrdom like that of the missionary who suffers death at the hands of those in whose behalf he labors. The late Horace Bushnell, a New England minister and writer of considerable note, did more, perhaps, than any other individual to popularize this half truth. About fifty years ago he published a book of over five hundred pages entitled "The Vicarious Sacrifice," in which, while he speaks in the highest terms of the character of Jesus, he attributes no saving merit to His death on the cross. In his estimation it was simply "the bad fortune such a work prosecuted with such devotion must encounter on its way." "He is not here to die, but dies because He is here." Contrast this with what Christ says concerning Himself: "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." And the Apostle said: "He was made a little lower than the angels for the suffering of death."

In my book, "The Morning Star," published in 1875, while Bushnell's work was fresh before the public, I made some quotations from it to show the unscriptural character of his teaching, and to point out to my readers its subtle and dangerous nature. Here is a quotation from my book, page 135:

"With a title calculated to preclude suspicion and to inspire confidence, and interspersed with many sublime and beautiful sentiments, and written in an elegant and popular style, his book, like sweetened poison, does not alarm the unwary reader until it has infused itself into his soul. Error is never so dangerous as when clad in the guise of truth, and perhaps a more artful transformation of Satan has never been presented to the world than is to be found in some of our modern literature, in which genius, learning, tasteful style are employed to garnish over the most dangerous sentiments—sentiments so cautiously stated, and so connected with vital truth as sometimes to be taken for the truth itself."

It is a satisfaction to know that before Bushnell died, his mind underwent a change in regard to the Atonement. I recently met with the following from the pen of Dr. Munhall, extensively known as a successful evangelist: "More than thirty years ago in Denver, Colorado, I met an aged Congregational

minister who was a pastor in Hartford, Connecticut, during Horace Bushnell's pastorate in the same city. He told me this: 'I spent an hour with Bushnell the day before he died. He then said to me: Doctor, I greatly fear some things I have said and written about the Atonement may prove to be very misleading, and will do irreparable harm. He was lying on his back with his hands over his breast. He lay in silence for a few moments, his face indicating great anxiety. Directly opening his eyes he said: O Lord Jesus, thou knowest I hope for mercy alone through thy shed blood.'

Truly as the poet Young says, "A death bed is a detector of the heart."

Fountain City, Indiana.

The Roots of War and Peace

(The following extracts are taken from the Oskaloosa (Iowa) daily Herald, concerning recent addresses by Dr. Clarence M. Case, given at Friends' meeting in Oskaloosa.)

On the evening of January 9, Dr. Clarence M. Case spoke on "The Roots of War." He said:

"From a negative standpoint, war is not murder, for murder is a one-sided affair. It is not merely a survival, for men fight for present causes. It is not merely hatred, for often those in the trenches hate least, as is seen from the scenes of Christmas a year ago, when they joined in the Christmas carols and exchanged tobacco and newspapers. Often those who hate most are farthest from the trenches.

From the positive view-point, war grows out of (1) a lack of world organization. There is no organized public opinion, and no tribunal to which appeal can be made. (2) According to the laws of group psychology, the action of a heterogeneous group is bound to be on a lower level than the ideal of the highest in the group. (3) The pressure of national population is a third cause, not that there is not enough room in the world for the population, but some nations are crowded and the people are not willing to move. They prefer to live under their own flag. (4) There is in each individual an instinct of pugnacity.

As secondary causes, he mentioned (1) predatory national economy, (2) militaristic interests, involving the military profession of a group of men, (3) the fallacies of the philosophy of war set forth by the Germans, (4) institutionalized religion, (5) the jingo press.

On the evening of January 16, Dr. Case discussed "The Foundations of Peace." There are three attitudes of thought. (1) Violent resistance, that is, blow for blow. This attitude gives armament. On the other hand there is (2) non-resistance, the idea that a nation should be a martyr nation. This is impracticable in the present stage of civilization. As a middle course, there is (3) passive or moral resistance. The person who holds this idea, realizes that force has no permanent place, and that public opinion is to be made the strong restraining factor.

As the principal remedy, world organization is advocated. This is no new idea. William Penn, in

1694, in his "Plan for the Peace of Europe" proposed the very plan that is engrossing the attention of the leaders in the movement for peace today.

"All the peace we have we got through passive resistance stiffened up by justice." The same thing should be carried a step farther and applied to nations. Now is the time to strike a hard blow for world organization. We need a positive policy, and this meets the demands.

To aid in this policy, we need a more social democracy, the real rule of the people in government and industry. We need further, international conciliation. In our national policies nations should cease trying to thwart each other. There should be a spirit of neighborliness. Introduce common sense and Christian treatment into our diplomacy.

Joseph M. Dixon On Preparedness

Former U. S. Senator Joseph Moore Dixon of Montana—who in his early life was a member of Cane Creek monthly meeting) has this to say in the "Missoulian," of which he is editor.

"Here in America, separated from the European madhouse by 3,000 miles of ocean, we are about to launch upon an extra expenditure of one billion dollars to get ourselves into a proper state of 'preparedness' against those bankrupt and blood-drained nations of Europe that are already at the point of complete exhaustion.

"The daily newspaper diet of blood and thunder from the reeking battlefields of Europe is causing us to see red. Who among the nations of the world will propose, when they have staggered to their feet again, to come over here and assault 100,000,000 Americans in the very high tide of national virility and possessing a continent richer in all the munitions of war than the whole of Europe combined? Will poor, worn-out, half-savage Mexico dare encroach upon our national sovereignty? Will the little brown men on the island 10,000 miles across the Pacific, with a bankrupt treasury, attempt to invade our shores? Before we stampede into a billion-dollar propaganda for preparedness, let us sit down and collect our thoughts and take stock of our surroundings. It may be possible that we are seeing things that may not be actual realities."—Friends' Messenger.

Dead!

H. C. FELLOW.

Dead to the night winds' roar,
Dead on Galician moor,
Dead on the Trojan shore,
Dead midst Carpathian crags,
Dead on the fields of Loraine.
Gone down are the millions of slain,
Lie buried in tatters and rags,
Left to rot for the sake of their flags,
Mown down with shrapnel and shell
In the wreck of a castle of hell.
Blown to atoms on mountain and lea
Lie buried in trenches and sea,
Fit fragments for worms of the dust,
Gone to death for the Moloch of Lust.

Wichita, Kansas.

Two Weeks With Our Missions in Cuba

By CHARLES E. TEBBETTS

After a delightful voyage of five days, we landed at Santiago, Cuba, January 4th. That night we spent as guests of the principal of Cristo School, the high grade school of the Baptists in Eastern Cuba. They have separate schools for boys and girls across the street from each other. Two of our young men are now taking a theological course there. One finishes the course this year.

On the 5th we went on to Holguin, and immediately took train for Gibara. There Sylvester Jones met us and we were guests with them till Friday. Miss Mary Pickett is with them, in charge of the school. They are just now preparing for special meetings, and on Wednesday evening a half dozen young men gathered with them for an hour of special prayer. They are doing this every evening at their own suggestion. Each one took part in a very earnest manner. On Thursday evening was their monthly meeting. About eighty gathered, fifty of whom were men or boys. All but three or four were young. I doubt if any monthly meeting of Friends in America is proportionately better attended or held in a more decorous manner. All, from the youngest up, were most attentive during the rather long session. After the monthly meeting, quite a number gathered in a side room for prayer. These prayer sessions were impressive for the deep earnestness of those taking part, both men and women. It was all in Spanish, but we could feel the spirit of it.

On Friday I went with Sylvester Jones to inspect the out stations. There are three large sugar mills in our territory: Banes at the east, Chappara near Puerto Padre in the west, and Santa Lucia about midway between Gibara and Banes. These are among the largest sugar mills in the world—Chappara, I understand, being the largest in the world, with a capacity of a million pounds of sugar per day. Our trip took us first across Gibara Bay to the east, and then by coach for three miles, and sugar railway a few miles more to Santa Lucia. We had a consultation with the manager about the conditions and prospects of the work there. We have a small room for a chapel and Sunday School and fortnightly services are held there. We then took the railway westward to Velasco, where we spent the night with the delightful family of Jose Reyes, our native worker there. His family, of wife, mother and four children, was pleasant to be with, though their language was foreign to me. On our way from Gibara to Velasco, we passed through seven places where outstation work is being done. At three of them we have small chapels. At five of these places the work is cared for by Alberto Lopez, a young native worker, and at two by Jose Reyes, our oldest native worker. A very interesting work they have taken up this year is called the religious school. The children of the public schools in these stations are taken to a room

provided by some friend of our work for an hour's Bible study after school hours on some week day. The people seem to appreciate it and the children take hold of it very readily. They seem to look forward to it eagerly. The work is mostly under the care of our native workers and they seem very efficient.

On Saturday, my wife and daughter came on and joined us and we went out to Puerto Padre, where we arrived rather late in the evening, but found a warm welcome and a good dinner awaiting us. Miss Lena Hadley is the very efficient head of our school there. Lloyd H. Mendenhall and wife are with her in the mission home. They are serving as companions for Lena Hadley and acquiring the language preparatory to taking up regular work next year. Henry Cox and his wife, our regular missionaries here, are taking their furlough this year and are at Hartford preparing themselves for greater efficiency. The work here shows their good service during the years they have been here. There is a fine group of members, mostly young. Their conduct of the Sunday School was excellent, a young man serving as superintendent as efficiently as any in our home meetings.

On Monday, Sylvester Jones and I had a conference with the manager of the sugar mill at Delicias, about three miles from Puerto Padre. Chappara, Delicias and San Manuel constitute the three main centers of the Chappara Sugar Company. They have 220 miles of railway in their estate, and a line joining the extremities of their various branches would enclose three hundred square miles, though all this does not belong to the estate. At Chappara, there are 5000 people, at Delicias, 2000, and at San Manuel, 1000, mostly in the employ of the company. This does not include a large number of workers out in the cane fields. They use 25 locomotives and 2000 cars to bring cane to the mills. Henry Cox held services every two weeks and supervised a Sunday School at Delicias. On account of his absence this year, this work is not kept up, as we have no Spanish preacher convenient for it. No other religious work is done by anybody for this large section. A Y. M. C. A. work here would seem to be most desirable. The manager told me that they had a lot reserved for a Y. M. C. A. building and another lot for a chapel when they can be occupied. He also said that one of the directors of their company in New York had offered \$25,000 for Y. M. C. A. work there, provided a like amount were raised on the field, but he said it was impossible to meet the condition. The manager is an Englishman and very friendly to our work. A Y. M. C. A. work there, together with such help as our missionaries could give, would make a fine combination.

While on our way to Puerto Padre, the train stopped a few minutes at San Manuel, and on the

platform Sylvester Jones and I had a talk with a few Jamaican colored people and they expressed a great desire for meetings to be held for them. They are nearly all church members in the various denominations (English) or Jamaica. We arranged for a service there next Sunday, and if it seems to meet a need it may be kept up. It is only three miles from Puerto Padre and can be sustained from that station. This work is in English and there are many good workers among them to help.

A Glimpse of Friends in Canada.

By MARGARET JENKINS.

How many Friends in the United States realize that there are sister communities over the line in Canada?

Can you imagine yourselves seated around a table in the parlor in Pickering College while young Friends meet in Conference to discuss the ways in which they can best help the Society and the world during the coming year? Earnest talks were given on such subjects as Bible Schools, Social Work and the Place of the Young Friend in Meetings for Worship.

The next day, September 9, 1915, Friends gathered for the Yearly Meeting which is also held at Pickering College near Newmarket and about an hour in the train from Toronto. No queries were considered as in Philadelphia, but reports were received from day schools and Bible Schools and from the home and foreign missionary fields.

Every morning a devotional meeting was held before the regular session, which was conducted by two Friends and hymns were sung. It was interesting to find the wife of a New England pastor, who had taken a prominent part in these meetings, saying she hoped the time would come when she could go to Philadelphia and unite with Friends in their worship based on silent communion.

After the reading of a minute from the Whittier Fellowship Committee, Friends arranged for visits to different communities. A little Ford took me to Pickering about fifteen miles from Newmarket, where there are meetings of both conservative and progressive Friends, familiarly known as "Old Friends" and "Fast Friends."

The sad results of the break in the Orthodox body which took place about 1871, became apparent. There was a handful of Friends in both meetings and but one young woman to whom they could look for the future of the Society. As I was going to visit one of the conservative body with Adelia Cronk, a sweet faced progressive Friend, a man passed us in a buggy, who seemed to be typical of many in the community. He and his family had joined the Presbyterian church because they could not stand the dissensions among Friends, but he was still longing for the church of his childhood, and said he would return if the two branches could be brought together.

The town of Norwich is another place where both bodies of Friends are represented and there is a

large meeting of the conservative branch, with a goodly number of young people and children. The latter wear little gathered crown bonnets and attend a small school taught by one of their number. They have a nice, comparatively new meeting house, which they have just furnished with electric lighting and on Friday evenings they come together to listen to papers or articles of general interest. Old and young were interested in our Young Friends Movement from our first gatherings in the Whittier land to the development in both America and England of the meetings with people of other denominations held on the basis of silence.

Only a few Friends remember the time of the separation. An elderly man told of the sufferings which his grandfather endured and which he could not recall without emotion. It was necessary to appeal to the law to divide the meeting houses and as a result all were given to the progressives. This decision influenced London Yearly Meeting to recognize the progressive body as Friends, while the conservatives feel that their meetings are more nearly in accord with meetings held in Great Britain. It was surprising to find that they were looking to Philadelphia Yearly Meeting for help to unite the two bodies. One Friend said Philadelphia Yearly Meeting was now taking the place in the Society of Friends in Canada which the United States held among the warring nations of the world. The fact that there had been no Wilbur-Gurney separation within its limits gave it a neutral position which would enable it to use its good offices toward the reconciliation of the two bodies.

Very different were the problems to be met in the small outlying meetings. At Ephingham meetings are held in a union church opposite the country store and the leading part is taken by a young German Canadian, who is, however, a concerned Friend. He is assisted by an earnest American who held the position of pastor in several communities in Canada. He became dissatisfied with the compulsory sermon several times a week and is now tilling the soil for a livelihood while giving as much time as possible to the upbuilding of the meeting.

For these country meetings where there is no Quaker background, they feel it necessary to have a prearranged service, in which hymn singing forms a part. As opportunity presented to talk with resident pastors, it was encouraging to find that most of them were anxious to introduce a period of silence into the meetings and to try to train the congregation to depend less upon the pastor for vocal ministry. At the home of Clarence E. Pickett, pastor of Toronto meeting, I met Elizabeth Stover, who is traveling secretary for Hicksite Friends. She arranged visits to the coming Half Year Meeting and to other outlying meetings.

The Half Year Meeting convened at a fine old meeting house on a country road a few miles from Newmarket. On Sunday morning probably fifty Friends were present, the old Friend, Isaac Wilson, sitting at the head of the meeting. On the following

morning, after the reading of reports from the subordinate meetings, a letter of greeting was read from the Orthodox Quarterly Meeting which had met the previous week at Pickering. Deep appreciation of this letter was expressed by several Friends and it was stated that never before had a communication of like character been received from the Orthodox branch. Some wondered whether they had taken their part toward Friendly intercourse and a committee was appointed to write a suitable reply.

A very interesting farming community of Hick-site Friends is located near Coldstream, Ontario, the nearest station on the railway being seven miles distant. Young and old form literary societies and are wide awake to the questions of the day.

On the evening of my arrival a large group met in the sitting and dining rooms of Oscar Zavity's home to listen to an account of the Young Friends Movement. One or two Quaker Study Circles were formed which will take George Fox's Journal as their text book. Satisfactory meetings were also held in the meeting house, where a friendly discussion of our principles resulted in a drawing together in closer fellowship and love.

A brother of my host at Coldstream is one of the professors in the large agricultural college at Guelph and on the return trip to Toronto, Elizabeth Stover arranged for a meeting of the students who hold a membership with Friends. It was encouraging to see the interest of these young men and to hear their expressions of loyalty to the society. One young man had attended the Baptist church for years, but he was glad to have the opportunity to return to Friendly influences and ready to help to start a study circle following Emmotts' Story of Quakerism.

In looking back upon this visit to Canadian Friends it seems as if the message of the angel to the ancient church at Philadelphia is applicable to the body of Friends worshipping in the place of that name. "Behold I set before thee an open door"—the door of opportunity for friendship and sympathy, and of help in bringing these Friends to understand each other by means of the wider circle of our fellowship and love.

The Whittier Fellowship

A meeting of the Whittier Fellowship Committee was held at Coulter Street Meeting House, Germantown, Pennsylvania, on the twenty-seventh of Twelfth Month, 1915.

A letter from Catharine Jones, who is teaching in Tokyo, Japan, was read. She wrote particularly of the appreciation of our silent worship by the Japanese and of their looking to America for inspiration in all good movements. The report of Carroll and Anna Brown of their visit to Conservative Friends in Ohio, Indiana and Iowa was read and it was felt that their service had been of benefit to interested young Friends in those localities. The Committee felt encouraged to give further attention in this

direction where Friends are reaching toward a wider vision.

Margaret Jenkins gave an account of the visit she had paid among Friends in Canada in gospel love. Her minute from our Committee was received and read in the Meetings of both branches and she brought one in return. In both meetings and homes she found a warm welcome and a cordial response to her message.

Horace M. Lippincott reported the conference at Conanicut in Rhode Island last summer, where the loveliness of nature and delightful fellowship produced a deepening of spiritual convictions as the pilgrims met daily in the old Meeting House where George Fox once preached. In this group were the four Fullers from England who, like George Nasmyth and many others, wish to join Friends "in the root and not in the branch." Where can they find a spiritual home?

An earnest discussion of this condition led us naturally into the subject of peace and Hollingsworth Wood, who is spending much of his time in Washington, described the situation and prospect there regarding the question of "Preparedness." Carolena Wood emphasized our lack of a collective impression at so critical a time for our ancient testimony. It was planned to ask a group of Friends to go to the national capital and remain during these confused days in an endeavor to lift the idealism of our country's representatives from the darkness of material things and to try and influence them to calmness. It was hoped that Monthly Meetings would be willing to bear the expense of such concerned Friends. The subject was referred to the Winona Peace Conference Committee.

A concern was expressed that the Committee encourage young Friends who are at College toward a greater acquaintance and fellowship. Plans were made to secure their names for this purpose. Eleanor D. Wood gave an account of the Inter-Collegiate Socialist Conference at Hampton Falls last summer which felt drawn to attend Amesbury Meeting and found much sympathy for Friends' method of worship.

A letter from Margaret Thorp of Australia expressed her appreciation of fellowship with American Friends. The Executive Committee was instructed to prepare a message of love to the Friends in England, New Zealand, Australia, Japan and India who have shared our fellowship. The Executive Committee was directed to again issue a list of Friendly activities for the coming summer as a guide to wider fellowship.

It was felt that the future work of the Committee should be inspirational rather than actual service as a Committee and that the Executive Committee should plan for fellowship Conferences toward this end and for the service as the way opened. George Walton felt that we must continue for our own sakes and to meet the need of the present day. Indeed love for each other was deemed a sufficient

excuse for the Committee's continued existence. The following officers and executive committee were chosen for our fifth year:—

Carolena M. Wood, in the chair; Horace M. Lippincott, Secretary; Susan J. Dewees, Treasurer, Haverford, Pa.; Hannah C. Hull, Thomas Jones, Hilda P. Holme, Eleanor D. Wood, Henry J. Cadbury, George A. Walton.

We feel that all who have realized the increase in spiritual power which has grown out of this unique association of all shades of thought among Friends will feel an interest in this report and in the concern for a Spiritually United Society which it presents. The Committee plans to hold an early conference in Germantown on the "State of the Society," to enlist the service of Friends in visiting Meetings of all branches of Friends in various sections of the United States and in having a group in Washington as a spiritual balance at a critical time. If thee is interested in any of these plans will thee please let me know promptly "as an earnest of thy concern for the Quaker faith?" We shall be glad to have any suggestions which may occur to thee and a contribution of One Dollar toward our service.

H. M. LIPPINCOTT.
Secretary.

East Lane, Chestnut Hill, Pennsylvania.

National Constitutional Prohibition Amendment

The Joint Resolution for submitting the Prohibition Amendment was introduced in the Senate by Senator Morris Sheppard of Texas (S. J. Res. 55) and Senator Jacob E. Gallinger of New Hampshire (S. J. Res. 64), and in the House by Representative E. Y. Webb of North Carolina (H. J. Res. 84) and Representative Addison T. Smith of Idaho (H. J. Res. 85). This introduction in each body by a member of each of the two dominant political parties frees the measure from all appearance of partisanship.

Senator Sheppard valiantly championed the Resolution in the last Congress, and in this Congress the cause is tremendously strengthened by the additional championship of Senator Gallinger, the leader not only of the Republican party in the Senate, but for many years the staunch leader of temperance measures and who has a splendid record of achievements along that line. We are fortunate also in the House in having the Resolution championed by Representative Webb, who is Chairman of the Judiciary Committee, to which it was referred, and is the popular author of the so-called Webb-Kenyon Interstate Liquor Shipment Bill, and also Representative Smith, who has always actively championed every temperance measure before Congress.

The Prohibition Amendment, as introduced in this Congress, is practically the same as voted upon in the House in December, 1914, at which time it received a majority of eight votes—thirteen, including pairs. In each branch of Congress the Resolution has been referred to the Committee on the Judiciary, and, as is customary, the Committee has

referred it to the appropriate Sub-Committee for consideration. In the Senate the Sub-Committee in charge of the amendment consists of the following: Senators Chilton of West Virginia, Fletcher of Florida, Shields of Tennessee, Borah of Idaho and Cummins of Iowa; while in the House the Sub-Committee consists of Representatives Carlin of Virginia, Taggart of Kansas, Gard of Ohio, Whaley of South Carolina, Volstead of Minnesota, Nelson of Wisconsin and Morgan of Oklahoma. The gentleman named first on each Sub-Committee is, of course, the Chairman.

With the prestige and momentum of a majority vote in the last Congress, the prospects for securing the requisite two-thirds in the present Congress seem good, but this will come to pass only if the people throughout the states make known to their Members in Senate and House their urgent demand that they be given a chance to express themselves on this vital question, and request that Congress immediately submit this prohibition amendment to let the people say whether or not the beverage liquor traffic shall be prohibited in the United States and its possessions.

EDWIN C. DINWIDDIE,
Legislative Superintendent.

The Blessing of Fogysm

A speaker at the recent Yearly Meeting of Friends at Richmond, Indiana, made the following reference to that Church:

The old fogysm of Quakerism and the old traditions that merely are traditions are rapidly passing away from the Society of Friends. Our Church has lived the life of Rip Van Winkle long enough, and as we look at some of the other Churches we can say that we have been asleep for twenty years. Now is the time for awakening. The true spirit that dominated George Fox and our forefathers will always stand for Quakerism, but if we rightly interpret the Word of God it means progress.

It is possible our Quaker brethren may be a little in arrears so far as some of the evidences of progress are to be considered; but we are inclined to count their "fogysm" a spiritual asset. There is danger of progressivism, this getting out of the rut, inducing deflections of a questionable character. It is good to be conscious of a religious folk who believe in and practice old fashionism. In fact, if our Quaker friends did nothing else than adhere to some of these ancient customs involving simplicity, brotherhood, and an intense love and advocacy of peace, they will have filled a large place in God's program.—Northwestern Christian Advocate.

No one can cherish an ideal, and devote himself to its realization from year to year, and strive and struggle and make sacrifices for its attainment, without undergoing a certain gracious transformation, of which the highest powers must be aware and men can hardly miss.—John White Chadwick.

THE HIGHER LIFE

Psalm XXIII.

The God of love my Shepherd is;
I shall not want, for I am his.
In pastures new with verdure blest,
He maketh me to lie at rest.

By living waters, clear and still,
To lead me is his gracious will.
My fainting soul restoreth he;
In righteous paths he leadeth me.

Yea; tho' through death's dark vale I go,
No fear of evil will I know;
For thou art with me, and thy rod
And staff they comfort me, my God.

A table dost thou spread for me
In presence of mine enemy:
With oil annointest thou my head;
My cup its overflow doth shed.

Yea, all my days shall goodness great
And mercy e'er be my estate:
And ever I will dwell above
Within Jehovah's home of love.

—F. G. Brill, in Living Church.

Loving Service

A spirit of loving service should fill the heart of every Christian. Those to whom we give kindness and love will return the same with fidelity and service rendered in like spirit. We are usually paid in returns of our own gifts. Love invites its own response; service inspires service; and the memory of a kindness done may prove to us a welcome shelter and defense in time of need. It may be thou dost not love thy neighbor; it may be thou thinkest only how to get from him, how to gain by him. How lonely, then, must thou be! How shut up in thy poverty-stricken room, with the bare walls of thy selfishness and the hard couch of thy unsatisfaction!—George Macdonald.

The Upper Room

If your captious spirit makes you disagreeable and your fault-finding habit makes you an unwelcome guest in the social circle or in the home, you need not blame any one else for your opportunity. Look within and you will find the trouble. The world hands back to you just about what you hand out to it. If you snarl and complain, you will not be long in making up your mind that you are living in a snarling and a fault-finding world. In other words, you make the world in which you live. By your own fruits men learn to know and estimate you. But what about the man who ignores all moral law and yields his life to evil? Why, he sows to the wind and the fruits of his life are found in the whirlwind. He demonstrates his own proper character. As he lives men estimate him. He blights every-

thing he touches. By his fruits you know him.—Texas Christian Advocate.

Love Which Passeth Knowledge

In the prayer which Paul offered for his Ephesian friends he asks that they may be enabled "to know the love of Christ which passeth knowledge." This rare petition suggests a truth of present importance. There are things in religion which can be felt, but not explained. Experience goes where knowledge cannot travel. There are feelings which deny analysis. Our logic limps and halts when we undertake to explain and classify some of the deeper things of the religious life. There are things which it is quite impossible to know in the sense of understanding them. They are too high for us.

Some have been disposed to think overmuch, possibly, of these deeper experiences. They have been called "the mystics." Perhaps the average of us does not think enough about them. It has been the tendency to emphasize the logical and intellectual somewhat at the expense of the mystical and emotional. The latter deserves emphasis as well as the former. It is well to remember that the most precious things of the Christian life are the things that go beyond analysis. Paul had a remarkable experience in which he heard unspeakable words—things beyond the power of our limited human speech to express. To him it was to be in the third heaven for a time. There are privileges like that awaiting believers.

Things we cannot know with the intellect can be known by the heart. Things which cannot be explained may nevertheless be profoundly felt and may bring rich and joyful experiences with them. The knowledge of experience reaches heights to which the reason cannot climb.

Do we not speak soberly when we say that our present and pressing need is to know the love of Christ in this experimental way? The love of Christ passeth knowledge. It is something that defies our analysis. Our logic is powerless to explain it. Cold reason falls limp when it tries to explore the glowing mysteries of the immeasurable love of Jesus Christ to men. The breadth and length and height and depth are beyond all mind. It surpasses knowledge.

But this thing which we cannot explain fully can be known in an enriching experience. Nothing means so much to a Christian life as actually to feel the warmth and glow of the love of Jesus. That is the supreme privilege of the children of God. That is the joy which lies in the heart of real Consecration. Nothing exceeds it. Nothing excels it.

We suggest that each Christian may well make the crowning petition of this old prayer his own personal petition, as the activities of the year's work are begun. There will be a large success in all of those activities if they are inspired by a personal experience of the love of Christ. There will be great achievements when all in the Church come to know Christ's love with this experimental knowledge.—United Presbyterian.

FRANCES C. JENKINS.

An Appreciation.

By Her Daughter—Stella Frances Jenkins.

To go to sleep at night in health and strength with the words, "Good-night" upon the lips, having spent the day in the usual activities, with mental faculties bright and vigorous despite the nearly 90 years, with spiritual life at flood-tide, to awaken in the morning hours to know only a few moments of physical distress, then to pass quietly and painlessly to the spiritual home is a benediction to a long and useful life—is indeed a blessed privilege.

Such a privilege was that of my mother, Frances C. Jenkins, who entered her spiritual home Tuesday morning, December 14, 1915.

The daughter of Luke and Rhoda Wiles, she was born near New Castle, Indiana, April 13, 1826. She was married November 23, 1843, to Benjamin F. Jenkins. In 1847 they removed to Wabash, Indiana. They were among the early settlers of the county and were charter members of Wabash Monthly Meeting of Friends.

Young though they both were, they were earnest, active, valued members of the meeting. My father being considered a man of "sound judgment," was often used on important committees, while my mother, giving evidence of "a gift in the ministry," was recorded a minister in 1855 in her 29th year. A little later, being greatly interested in temperance, she led the early crusades in Wabash and a number of neighboring towns with the result that many saloons were permanently closed. In 1866 they removed to Onarga, Illinois, where with a few Friends they established a Friends meeting. Here their joint activity kept saloons out of the town, though one was often threatened. In 1874 they removed to Georgetown, Illinois, where they soon assisted in establishing a Friends meeting, of which my mother was pastor for a number of years.

In 1881 and 1882 they spent a number of months in Kansas City, Missouri, where again they assisted in organizing a Friends meeting. In 1888 my mother went to England under the auspices of Western Yearly Meeting of Friends, to visit the meetings of Friends and to engage in evangelistic and temperance work as "way might open." The "way did open" and she remained there fifteen months in active, acceptable work.

After my father's death in 1889 my

mother came to Kansas City, serving the meeting here as pastor for a time. She spent the greater part of 1891 and 1892 in Tennessee and North Carolina, visiting Friends meetings and schools. Returning to Kansas City in 1893 she assisted in the work of the church here and in Kansas, visiting families and meetings and holding evangelistic meetings as strength and health permitted. At this time she was the first president of The Federation of Women's Clubs in Kansas City and she was also president of the first Equal Suffrage Association of this city.

She was the mother of nine children, all of whom lived to reach maturity; five of whom survive her. They are: Mrs. A. F. Ebbinghouse of Wabash, Indiana; Mrs. Emma L. Teague of Long Beach, Cal.; L. A. Jenkins of Chicago, Mrs. J. D. Newby, Mrs. C. C. Pickett and the writer, of Kansas City, Missouri.

During the last ten years of her life failing strength prevented her engaging in regular active service, though she attended Kansas, Western and Indiana Yearly Meetings during this period, and there were not often many Sabbaths in succession when she could not attend meeting. Although not able for much active service herself, she was keenly alive to the needs of the world and the obligation of the church to meet those needs. To the last she rejoiced in each forward move of those able for the work. Her presence at meetings was always felt as a power for good.

These are the outward incidents of my mother's life. The heart and mind and soul experiences for which they stand are as important and far deeper; too deep, perhaps, for even a daughter to fully understand. Who can indeed penetrate the alembic of a soul and adequately portray it? Still there are some things that I want to set down, simply, for I earnestly believe that the world today has need of some of her outstanding traits of mind and heart-soul.

First of all, I know that the years of her long life of service were marked by a devotion to the Gospel of Christ, by loyalty to the Bible as she understood it, by a commanding dependence on God and the Holy Spirit not experienced by everyone.

Married very young, at not quite eighteen, her "book education" was naturally limited in those pioneering days. But she was ever a student. As far back as she could remember she loved to read and later to study

the Bible. In her early girlhood she distinctly felt the call to the ministry. As she entered the ministry, even in that early day—1855—she felt keenly the lack of scholarly training, but she gathered about her a number of choice books written by spiritually minded, scholarly men; these she studied, then with her own Bible she was deeply taught of the Spirit.

Whatever success she may have had, she always felt was due to His guidance and power. Her "gift" in the ministry had two well-defined characteristics; the searching, penetrating, kindly power of the true evangelist; the up-building in Christian character of the true teacher. Hundreds were converted and built up under her ministry. A number of well known Friends' ministers trace their conversions to her ministry.

Her power in prayer was marked. As one said at her funeral service, "Her prayers were often wonders of divine power." On Sabbath before her death on Tuesday she closed the Kansas City meeting with a prayer that will be a lifelong benediction on the lives of all those present.

Her power of vision was so great it was often painful—painful if the vision was not realized. Her ministry began with a vision—the vision of a church quiet and inactive bound by forms, aroused to a comprehension of its privileges and responsibilities. Her life ended with a vision—the vision of the church making known to this distressed war-torn world the profound human and divine possibilities of Peace on earth, good will among men.

She went from us with this great vision on her heart and in her mind to greet Him. Appropriate services were held for her here and at Wabash, Indiana, where she was laid to rest by the side of her husband in the Friends cemetery.

Kansas City, Missouri.

NEWS NOTES.

Amy B. Hawkins, pastor at Calvary, Kansas, was able again to fill the pulpit on last Sabbath, having been absent the three previous Sabbaths on account of having a severe attack of grippe.

Isaac L. Kinsey will hold a series of meetings at Sullivant Avenue, Columbus, Ohio, beginning February 3.

Clarence Cosand will assist the pastor, John Pennington, in meetings at Highland Avenue, Columbus, Ohio, beginning February 6.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

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AN ARTICLE BY CHARLES E. TEBBETTS.

On another page of this issue of *The American Friend*, our General Secretary writes of work at our mission stations in Cuba, as he has seen it during his recent visit. Other articles will appear soon dealing similarly with Jamaica and describing the trip to Panama and the great Congress which meets there from February 10th to 20th.

FRIENDS DELEGATES START FOR PANAMA.

On February 2nd, D. Solomon Tice of C. Victoria and Genaro Ruiz, pastor of the Meeting at Matamoros, Mexico, sailed from New Orleans on S. S. Cartago enroute for Colon. Sylvester Jones of Gibara and Clarence G. McClean of Holguin, Cuba, started from Santiago to Colon, going by way of Port Antonio and Kingston, Jamaica. These four Friends, together with Charles Tebbetts, will represent the Society of Friends at the Congress on Christian Work in Latin America meeting at Panama on February 10th to 20th.

LIRHANDA, BRITISH EAST AFRICA

Edgar T. Hole, who with his family returned recently to this country for their furlough, has written of the work at the Lirhanda Station of our mission, the Friends Africa Industrial Mission, in British East Africa. The paragraph refers to developments which took place recently before he left Africa.

"One new point has been added to the regular Sunday morning outpost preaching places supplied by our Christian workers. One young man who had taken two wives before becoming a Christian, has put away his second wife, and, with several other young people, desires to join the church. The temporary school house at Lirhanda Station has been rebuilt on a site which is more suitable in view of the permanent chapel which is under construction. The attendance in all of our schools has been about normal. One headman who has no school in his district has asked us to supply a teacher. We have arranged to do so as soon as he provides the necessary building. By the addition

of more than one thousand young plants, our coffee patch has been enlarged to twelve hundred trees. We are beginning to pick some coffee from the few trees which were planted less than three years ago."

URBANO, BORN IN SLAVERY AND BORN TO FREEDOM.

It is remarkable how interesting some apparently uninteresting people become when we learn to know them well. If it is true that by scratching skin deep we find the savage, it is a much pleasanter truth that if we go deep enough we will find under the most un-promising exterior the heart of a hero.

When Urbano began coming to the meetings he was one of a large number who in those early days came through curiosity or because of the novelty. The difference between him and the others was that he kept coming while many others came and went. There was nothing spectacular in his conversion, it seemed rather to be the finding of that which corresponded to the deep currents of his own life.

More than seventy years before he found Christ, his soul's liberator, Urbano was born in slavery. His experience was not only "up from slavery," but up through slavery, for by his own efforts and industry he earned enough to buy his freedom. Notwithstanding his unassuming demeanor and the weight of years, his whole character disclosed a consciousness of having done a man's job.

His service for the church was always very simple but very punctual and gladly rendered. It was his work to take the offering in the meetings. In those days it was a hard task, for the people were not accustomed to such things and men came to jeer and taunt, but he did his work with dignity and he always had a smile instead of a frown for those who mocked. His testimonies were simple, his prayers were the unadorned expression of his desires. Perhaps more frequent than any other his prayer was, "Lord, help me to testify for thee." His faithfulness was his greatest testimony.

Then came his last sickness, a time of great suffering for him. One day he sent for me to come to his bed-

side. I knew the end could not be far off. He greeted me with a faint smile. He thanked me for coming, but explained that he had not sent for me because he had any uneasiness about his soul's welfare. He was trusting in the Savior and was at peace, but he wanted me to come and be with him that he might thank me again for leading him to Jesus Christ who was more precious than all the world to him. A solemn joy came to me as I stood in that peaceful death room. What joy can be greater than that of having introduced a man to Jesus Christ, even though it be in his closing years on earth! Soon he was at rest, and his earthly body, for which he had toiled weary years to redeem, was consigned to the dust, but his soul, redeemed by Jesus Christ, passed into that larger beyond of God's own presence.

Sylvester Jones.

NO TIME FOR WRITING.

In reply to a request for an article for this page sent recently to R. Solomon Tice at C. Victoria, Mexico, he has written explaining why he is unable to send anything at present. Mr. Tice is in charge of the Mission farm where the boys attending Juarez Institute will, when the Institute re-opens, secure the vocational training so urgently needed by young men who are to make up the working force of the church in the better days to come. A part of his letter follows:

"I certainly am glad that the department of foreign missions has been started in *The American Friend*. Am only sorry that my time is so limited that I can't supply much material from this Mission for publication. You may be able to understand the situation if I tell you a little about present conditions. I have just finished setting out 500 lime and lemon trees that I had ordered last year. I should have preferred to leave them another year, but as I ordered them I felt under moral obligations to receive them. Our cows are almost starving for want of pasture. I have just sowed some 8 or 10 acres of oats for this purpose, but they are not up enough to pasture, so have to hunt fodder where I can find it to tide over the critical time, but meantime our cows are going dry and, although we have the work of milking and feeding and delivering the milk, the income is practically nothing. Our fences have fallen into such a bad state that just when we are busy with some very urgent work we have to stop to repair

fences, gates, etc. Then we receive word that the house in town has been broken into and the doors need to be repaired. At the same time, I am hunting teachers to open school but so far had almost despaired of success. Last evening I succeeded in getting one more. I still lack one. School is to open Monday. This is Friday and nothing has been done in the way of getting six rooms ready. Today and tomorrow, I have this work to do, besides moving our household goods into other quarters so as to make room for a family which is to occupy Juarez Institute so there will be some one in charge of the property. In the midst of all this comes a funeral that I had to preach. Next Wednesday, I leave for Panama."

IMPORTANT.

All articles intended for publication in *The American Friend*, including news matter, should be sent to the office at Richmond, Indiana. We want more news about Friends and their work, real news while it is fresh, anything of unusual importance and value that will be an inspiration to other Friends and other meetings.

CHURCH AT WORK

Richmond, Indiana—The two week's series of Evangelistic meetings which have been held by Wm. J. Sayers of Muncie, Indiana at East Main street, Friends Meeting, Richmond, Indiana, closed Sabbath evening January 30th. In spite of inclement weather and much sickness the meetings were well attended and much interest was manifested. His ministry was strong and forceful, presenting the simple Gospel truth, honoring the Scripture as the word of God, and calling men to a high standard of Christian living. His three-fold appeal to the unsaved, to backsliders and to the Christian to re-emphasize his allegiance to Christ brought a good response, many persons signing the cards and thus taking a definite stand in the meetings. Good music was furnished by a chorus choir and special musical numbers were given by local talent. We were greatly favored in having over both Sabbaths the Boy Soprano, Elsworth Robertson, from near Farmland, Indiana. His sweet singing was much appreciated.

West Milton, Ohio—After being out of our church for several weeks, on account of some repairs that were being made, we have again gotten settled

down to work. All the different lines of work manifest live and good interest. There is a steady growth in all departments. Our C. E. has taken up the study of peace suggested by the Young Friends Board, and is doing good work. The members have greatly strengthened the evening meeting by staying for the gospel service and by taking part as way may open for it. We have been favored by the presence of several Friends, and especially our Superintendent, Truman C. Kenworthy, whose stirring messages were of unusual power. The married women's Bible School class and the Young ladies class had a very enjoyable and profitable class meeting during this month. The C. E. also held a social at the parsonage on the evening of January 27.

Calvary, Kansas—We were glad to greet a good attendance both morning and evening on Sabbath, January 23 at Calvary. There has been so much grippe and scarlet fever in the neighborhood since just before the holidays that the attendance has been small.

Stafford, Kansas—Carl D. Byrd, pastor at Hopewell, Kansas, has just closed a three weeks' meeting here, in which there were over fifty definitely blessed. There are nine applicants for membership. Brother Byrd declared the whole truth and the word was preached in power and in the demonstration of the Spirit. He spoke very plain and delivered the messages so that all could understand. There was good order and interest though the weather was not very favorable.

Our Quarterly Meeting will be held here at Stafford, February 10-12.

Providence, R. I.—The young people of the Providence Friends' Meeting assembled for an exceedingly pleasant social hour, at the home of Charles and Hope Roundy, on Wednesday evening, January 26. This meeting is significant because of the fact that plans were made to begin a series of Sunday evening meetings, which will be devoted to the study of Quakerism as suggested by the plan published by the Young Friends' Board. As time goes on, vital subjects of interest to those attending will be taken up, and it is hoped that the effort will mean new inspiration and new interest. Resulting from the active work of Philip Gifford and Wilbur Young, the Providence Young Friends are receiving new stimulus and new enthusiasm. In addition to the Sunday evening meetings it is arranged for monthly social

gatherings to be held at the homes of the young people.

South Glens Falls, New York—It is with a Spirit of thankfulness to God that the following report is given of conditions at the South Glens Falls Friends Church.

Following the special meetings conducted by Edgar A. Wollam, of the Cleveland Bible Institute, cottage prayer meetings were begun, and the interest in them continues. These meetings are in charge of the people themselves, the pastor taking no conspicuous part.

At one of the recent ones, there were 29 in attendance, and there has been one conversion of a man who was a hard drinker.

In addition to this phase of the extra work that is being done, an organization of the men of the Church and congregation has been perfected with a membership of 22 and more favorable prospects. The name of the organization is, "The Men's League of the Friends Church." The object is to foster the Social Life of its members and promote the interest of the Men's Bible Class of which there are now 15 members.

There is a large field for this class to work in, there being 60 men who are either members of the Church, or some member of the family is either a member or attends the Church and Sabbath School.

We solicit the prayers of all Christians everywhere that in some way we may be able to reach these men.

Woodland, N. C.—Contenteneva Quarterly Meeting of Friends was held at Woodland, beginning with the meeting on Ministry and Oversight January 21. There were no visiting ministers present, but those of our own Quarterly brought messages of gospel truth which were strengthening to us. The meeting was well attended and the business transacted in much harmony. On Seventh day many more came and the fore part of the meeting was occupied with gospel service. A. C. Barrett, pastor of Goldsboro meeting, led the opening exercises, and Thomas Chapel, pastor of Bethesda Monthly Meeting, preached an interesting sermon from the text "Give ye them to eat," laying much stress on how the boy's lunch was used to feed the multitudes, and how the little that we possess can be used of the Lord for the accomplishment of much good, if only consecrated to the Lord. The business was transacted in love. A request for a new monthly meeting to be set up at Oakland was granted and a commit-

tee appointed to attend the opening. An offering was taken to help defray the expenses of one of our members, who is taking treatment at a sanatorium for tuberculosis. It is hoped a cure can be effected. Thomas Chapel spoke to an attentive audience on First day morning on Christian living, showing the necessity of church members proving to the world that they believe what they profess. Others took part. The Word was well received, and we adjourned feeling that it had been a good day for Woodland.

Columbus, Ohio—Alum Creek Quarterly Meeting held at Highland avenue, Columbus, January 29-31, was a time of special favor. Logan Hunt who is holding meetings at Alum Creek was present on Seventh day with credentials from Winchester Quarterly Meeting. On sabbath Samuel Mosher, Quarterly Meeting Superintendent, preached two very helpful sermons. An inspiring C. E. meeting was held Sabbath afternoon. Catharine Stalker gave an intensely interesting missionary address.

New London, Indiana—Lindley A. Wells, Evangelistic Superintendent of Oregon Yearly Meeting, began a series of meetings at New London December 30th, continuing eighteen days. His teaching was clear and convincing, and strictly on bible lines. The meetings were characterized by deep spiritual power, but free at all times from excitement. There were a score or more who were definitely blessed in forgiveness of sins, renewing of covenant, and the filling of the Holy Spirit. Those who were led forward into the light came from a settled conviction of their need. The church and community have been greatly benefited by the spiritual uplift for which we have a deep feeling of gratitude. Since the close of the meetings a Bible Class has been organized for the young people, under the leadership of the pastor, J. I. Phillips. The class consists of thirty-four members and will make a study of the Book of St. John.

WANTED.

An interested Friend with a knowledge of stenography and typewriting is wanted immediately to take charge of peace headquarters at Washington. Write L. Hollingsworth Wood, 1811 I. Street, N. W., Washington, D. C.

Lo, all things are thine angels, Lord,
That bring my God to me;
Oh, for the ear to hear their word!
Oh, for the eye to see!

SUCCESSFUL MEN'S CONFERENCE

The men of Miami Quarterly Meeting held an inspiring conference at Waynesville, Ohio, upon the twenty-eighth of First Month. It was well attended, considering the heavy roads and the bad weather conditions.

The general topic for the morning was, "The Quaker Message: How may it be applied today?" The remarks of Homer Biddlecum, of Xenia, and of E. R. Purdy, of Wilmington, were very helpful and inspiring. The thoughts brought out in the discussion caused each to feel that he had a high ideal to follow in allying himself with Quakerism.

In the afternoon the topic: "Neighborhood Needs as Interpreted by Friends," was discussed by President J. Edwin Jay, of Wilmington College, followed by general discussion. Existing needs were spoken of, and methods suggested for the betterment of the several communities represented.

A banquet was held at the church in the evening. E. R. Purdy spoke on the question: "Does Preparedness Promote Peace?" and gave a practical and inspiring talk upon the subject so often in our thoughts. "Any peace program," he concluded, "will fail, unless rooted in the teachings of Christ." The discussion was continued by pastors from a number of our sister denominations.

Resolutions were adopted "that we, who attended, carry to our several home meetings the inspiration here received," and that we "do more and better work for the Master in the future than we have done in the past."

THE IOWA PAGE

PENN COLLEGE.

President Edwards has returned from a trip through the East, where he attended, as a delegate appointed by the Executive Committee of The Five Years Meeting, a conference called "The World's Conference On Faith and Order." This convention was attended by delegates from almost all the Christian denominations. The object is to bring about a better understanding among religious sects by setting forth more clearly the points in which they differ—as well as those in which they are alike. It is the common thought of all that the differences among religious sects are not as diverting as is supposed and that similarities are more pronounced than is the usual opinion. While the

convention did not grapple with the great questions at issue in a way that was expected, yet the details for further conference were carried out so that the movement bids fair to accomplish what it has set out to do, although the time which may be required to do this may be longer than was generally expected.

President Edwards visited a number of points in the East, returning to Chicago in time to attend the Second Annual Meeting of the Association of American Colleges, of which Robert L. Kelly is President. Both President Kelly and President Sharpless of Haverford, gave addresses at the convention. President Kelly has, both in the organization and development of this Association, occupied a conspicuous place and has rendered excellent service. Perhaps the most important occasion of the Association was the institution of a great nationwide educational campaign, to be engaged in by all the leading denominations and to be carried on for three years and to lead up to a financial campaign.

The purpose of this project is to challenge the mind of the nation to the importance of Christian education as carried forward in the denominational colleges. It is a well recognized fact that a denominational and independent college has not been given a place in our educational economy which the amount and character of the service rendered would warrant. People in general do not know what Christian education, as it is done by these institutions has meant in the shaping of our civilization. It is the determination that nothing shall be left undone which can be done to give to the Christian college its place both in the minds and convictions of the people and in our educational system. The Executive Committee of the Educational Board of The Five Years Meeting held a session on the 20th inst, at which some very important matters were considered. It is the intention that our Board will co-operate in this interdenominational campaign as much as it is possible for us to do.

FIELD NOTES.

The Des Moines Friends, through the work of the Missionary Committee of the Monthly Meeting, are arranging to furnish lodging and breakfast free, to all the active pastors of Iowa Yearly Meeting, who attend the Laymen's Missionary Convention at Des Moines Iowa, February 20-22.

PEACE DEPARTMENT

NOTE—It is hoped that this page may present in brief form a record of activities typical of the work Friends are doing for peace. News items, short, pointed arguments, suggested plans, all will be welcome, and will be used subject to the limitations of space and the proper distribution and arrangement of the matter received. All communications intended for this page should be addressed to **Allen D. Hole**, President, 615 National Road, West, **Richmond, Indiana**.

WORK BEING DONE FOR PEACE.

At Minneapolis, Minn.

In spite of the efforts of some public leaders and of the press in general to make it appear that public sentiment is strongly in favor of the military program, there is a decided undercurrent of opposition that bids fair to save us from the dangers of such a course.

Among our farmers, working men, business and professional men, everywhere are those whose coolness and sound sense are not to be shaken by any panic of fear and distrust that the militarists may be able to create. At a recent meeting in Minneapolis of the Saturday Lunch Club, made up of representative business and professional men, the military propaganda received a severe jolt. A plea for preparedness was first made by a man of prominence in the affairs of the city and state. His remarks were respectfully but rather coldly received, while two speeches supporting the opposition made by a local editor and by Samuel Haworth, our Friends' minister and President of the Minneapolis Peace Society, were greeted most heartily.

Samuel Haworth's argument was based on the two propositions that "preparedness" is "part of an international policy that fails to accomplish the ends for which it is proposed," and "hinders the positive forces that work together for the achievement of these ends."

One professional man remarked afterwards that he had gone to the meeting fully expecting to find the "preparedness" issue supported by a large majority, but was convinced that fully eighty per cent of those present were against it.

No opportunity to further the cause of peace should be missed. America needs the Friends' message as never before, and there is abundant reason to believe that she will respond to it, too, if we can live up to the great obligation that this crisis has placed upon us.

In accordance with the recommendation made at the Winona Peace Conference, the Minneapolis Meeting instructed Howard Stout to write to Minnesota senators and representatives. The result was most gratifying as he received replies from two senators and eight representatives.

At Oskaloosa, Iowa.

Oskaloosa Meeting, Iowa Yearly Meeting, has been giving some attention to the study of the Peace and War question. Two Sunday evening meetings were given to the discussion of "The Roots of War" and "The Foundations of Peace," by Professor Clarence M. Case, of Penn College. The Christian Endeavor Society has begun the study of the studies in International Peace published by the Peace Association of Friends in America. Professor Case also gave addresses at the Chapel at Penn College on four occasions, treating the various phases of resistance, viz., Non-Resistance, Violent Resistance, and Passive Resistance, with the respective national policies which grow out of them.

In Kansas Yearly Meeting.

The Peace Committee of Kansas Yearly Meeting has organized for thorough work in the cause of peace and the efforts of their appeals are being shown in different parts of the Yearly Meeting. Demands are coming from many points for addresses on the phases of the question which are just now before the public and these calls are being responded to by different speakers in the Yearly Meeting. The Chairman of the Committee, Professor William L. Pearson, has spoken on a number of different occasions both among Friends and others. He has also supplied to the Wichita Daily Beacon two articles recently giving an interpretation of peace from the Christian standpoint.

In California.

Robert C. Root as Chairman of the Peace Committee of California Yearly Meeting, and as Pacific Coast director of the American Peace Society, is busy both among Friends and others making addresses, contributing articles to various papers, publishing and distributing material on the phases of the question prominently before the public just now and carrying on an extensive correspondence on various phases of the ques-

tion. One leaflet which has just been published under his direction which is of especial value at this time, is a re-print, by permission, of Congressman Claude Kitchin's statement in regard to the nation's preparedness. The same subject received treatment at Robert Root's hands in a letter printed recently in the San Francisco Chronicle in which he calls attention to the impossibility of successful attacks being made upon the United States, based upon the testimony given by officers of the army and navy. **By the Peace Committee of Indiana**

Yearly Meeting.

The Peace Committee of Indiana Yearly Meeting is sending out to each of the local meetings desiring it, a pamphlet entitled "Military Training in Our Schools." This pamphlet summarizes the most important considerations opposed to the adoption of such a system. The Committee is also assisting the peace study classes organized by the young people by donating copies of the book issued under the auspices of the Commission on Christian Education of the Federal Council of Churches of Christ in America and the Church Peace Union, giving a series of selected quotations from different writers on different phases of the peace question. Ten study groups have been supplied in this way with the book and others will be furnished upon application.

By the Chairman of the Peace Committee of Iowa Yearly Meeting.

Alvin Hoskins, Chairman of the Peace Committee of Iowa Yearly Meeting, has prepared an illustrated lecture on peace entitled, "The European War and International Peace." This lecture is illustrated by about one hundred stereopticon slides, some of which have been made from photographic reproductions of scenes of the European war. He is giving as much time to the work of lecturing as can well be spared from his duties as pastor and is evidently accomplishing much for the cause of peace.

Summary.

From correspondence which reaches the office of the President of the Peace Association of Friends in America it appears that it is the general opinion that if all who are convinced that the present agitation for preparedness is unwise, are faithful in giving expressions to their views, both to their fellow citizens and to their representatives in Congress, our nation can be saved from committing itself to a policy of greatly increased military preparedness at this time.

YOUNG PEOPLES BOARD

CONTRIBUTIONS RECEIVED.

The following contributions have been received by the Young Friends Board from August, 1915, to January 30, 1916:

Indiana	\$155.00
Western	149.00
New York	81.25
Baltimore	69.00
Wilmington	56.25
New England	32.75
Canada	20.75
Iowa	20.75
North Carolina	19.40
California	10.25
Nebraska	10.25
Philadelphia	4.50
Kansas25
Oregon25
Ohio25

CHRISTIAN ENDEAVOR FEBRUARY 20.

In today's lesson three texts have been quoted on the theme "Prevention of War" which have been at the foundation of Friends' policy in past generations.

In the first place, the Gospel of Matthew indicates the way to settle disputes, in the early church it assumes that all men are brethren. No elaborate system of Popes, Bishops, Priests, college of the index or Board for excommunication existed. Christians were to bring their differences to each other and there talk them over in the light of reason. With clear unbiased thought they were to examine the facts and find an agreement. If, however, this would not suffice, two or three other Christians who possessed a clear understanding of the differences should be brought in. If this failed then the matter was to be laid before the whole church where the consensus of unbiased judgment could be sought. In the extreme case of this failing to bring a reconciliation the accused was to be considered as a stranger. He might be considered selfish taxgatherer too, but he was not to be fought. He was simply to be treated as an unfriendly person, one who was not willing to fit into God's human brotherhood.

As soon as he returned he was to be forgiven. This must happen even to the seventy and seventh time.

This has been Friends' way of dealing with disputes between two people in the Meeting, and very few law suits have resulted. It is to be greatly regretted that Friends have not always followed their principles in this matter.

Again, Paul shows the spirit of the above passage, when he is so deeply grieved because some Corinthian Christians brought suit against their fellow religionist. He says that if there are judgments to be passed let them come from fellow Christians and

not from those who have never tasted of the joy of the Christian life. Paul argues from his conception of the triumphant Kingdom of God to individual behavior. He says if the saints judge themselves in this kingdom so all who bear the name of Christian should obey a Christian tribunal. With feigned surprise the apostle asks if the Corinthians have no one who is wise enough for the service? He asks, is that the reason they go before unbelieving judges? He intimates that all misunderstandings should be kept out of the law courts and solved by the Christian principle of reason and love.

Here, again Friends who have followed this method have been greatly prospered. In the last case our topic points to Isaiah's plan for settling disputes. He says that Jehovah is to be exalted until all nations shall recognize him as supreme. Then all peoples will worship him with common devotion. The tribal idea of God leading armies into battle will be abolished. All nations will be as brothers with each man dwelling peacefully under his vine and fig tree. The sword will be traded for plowshares and constructive implements will become honored.

These Christian principles and prophetic visions of past generations are priceless spiritual treasures today. They are being given practical popular consideration which means that at last people are conscious that there is meat for thought in them. The history of arbitration is relatively unimportant until the later part of the seventeenth century. At that time the Mennonites and Quakers openly opposed war. Individuals such as Henry IV of France, Emeri Cruce, William Penn, J. J. Rousseau, Benjamin Franklin and Immanuel Kant, have stood for this principle since that time.

In recent years the remarkable work of The Hague Conferences has greatly increased the number of treaties. Many crises between nations have been averted. Although treaties have been broken in this war, is that any argument for abolishing all treaty regulations? A multitude of causes entered in to cause this conflagration. It is probable that treaty regulations had little to do with it. International courts for conciliation and arbitration should be formed now that no future war may arise. Courts however, cannot prevent war unless people are educated to abhor all such conflicts. A new sense of honor must be taught. Americans are proud of their country and flag, not for the battles she has fought, but for her great pieces of constructive work, her inventions and her cargoes of food stuffs. She should not be honored for shipping war supplies to the Allies but for sending Christmas ships and relief vessels to suffering Belgium and Poland.

It is high time that Christians learn the lesson of trusting our neighbors and loving our enemies instead of

dreaming of invading foes. Every virile, red blooded young Friend should rise to meet the challenge of military preparedness with an aggressive stand for Peace. We will give our lives for our country but we propose to do so on the highest principles of humanity, instead of losing our lives in attempting to take that of another. The time is here for a positive stand. How many will take it?

Write to your Representative in Congress. Telegraph him when the Preparedness bill comes up. "If we are defeated we will die fighting." Let every Young Friend stand by his principles in these dark days.

PROTECTING QUAKER NAME.

Hearings were had before the House Patent Committee at Washington on the morning of February 2, upon H. R. 380, designed to prevent the registry as a trade mark of a denominational name, or the name by which a denomination is commonly called.

On the following day a hearing was had before a sub-committee of the House Judiciary Committee upon H. R. 435, a bill to forbid shipments in inter-state commerce of any article bearing the name of a denomination or the name by which a denomination is commonly known.

These hearings were under the joint charge of Friends' Board on Legislation and Temperance and Friends of the Hicksite branch. Speakers were S. E. Nicholson, Benjamin H. Doane, Henry M. Haviland, L. Hollingsworth Wood and Dr. O. E. Janney of the Friends; E. C. Dinwiddie, Lutheran, and Dr. Vincent and W. B. Wheeler, Congregationalists. Miles White, Jr., Lindley D. Clark and wife, Mrs. Frank Wilson and others interested were present.

Counsel for the Quaker Oats Co. and a Quaker Lace Co. appeared in opposition. For the most part questions by the committeemen appeared friendly, but no action has yet been taken.

STELLA ACADEMY.

Stella Academy is starting nicely since the holidays. Every Sabbath night some of the students are being definitely blessed. In the absence of the pastor, Fred Harris filled the pulpit on Sabbath morning and evening, January 9. Alvin Coppock preached on the morning of January 16 and the Young Men's Gospel Band had charge of the night service. Three persons were renewed in the Christian life. On January 23, Professor John Howard preached in the morning and the young ladies had charge of the night meeting. One person was renewed in the Christian life.

WITH THE CHILDREN

MARY ALICE'S VALENTINE.

By ALTHEA BROWN.

Mary Alice had gone up town to buy some thread for Big Sister Susan, and she came upon a group of children looking at the wonderful display of valentines in Hartwell's window. Several of them were Mary Alice's schoolmates and she joined the group. "Hello, Mary Alice," cried Mabel, "do look at that lovely valentine—the one with hearts all around the edge. I'm going to give it to Teacher."

"What kind of a valentine are you going to give Teacher?" inquired Tommy Allen of Mary Alice, as she pressed closer to the window. "I got mine last night. It's in a big box and cost a whole dollar."

Mary Alice slipped away without answering Tommy's question. Everybody would give Teacher a valentine, and she had no money to buy one. Mary Alice's family had to be very careful even with their pennies since her mother had been sick so long. "I love Teacher just as much as they do," thought Mary Alice, "and I've just got to give her a valentine some way."

When Mary Alice reached home Sister Susan noticed her sober little face. "What the matter, sweetheart," she asked. So Mary Alice told her all about it. Sister Susan thought a little bit, and then she smiled brightly.

"You shall give your teacher a valentine, dear. Do you remember that lovely box Aunt Madge sent you candy in on your last birthday? I'll make a lot of tiny candy hearts in my little heart-shaped pans—enough to fill the box. It won't take much sugar. How's that, honey?"

"Oh, goody, goody," and Mary Alice clapped her hands. "You always do think of the nicest things, Susan."

On Valentine Day, Mary Alice hurried home from school to find her big sister just ready to put the candy hearts in the box. There were molasses candy hearts—golden and waxy; chocolate hearts—rich and brown with nuts in them; tiny white peppermint hearts, and fat little pink hearts.

Mary Alice slipped over to the teacher's house just before dark. The teacher was sitting before the fire looking at the long row of valentines from her little pupils. In the middle stood Tommy Allen's expensive gift.

It was one of the most beautiful valentines the teacher had ever seen, and she loved Tommy because he wanted to give it to her, but she did wish he would not be so noisy and disturbing in school. As she glanced out the window she saw Mary Alice stealing up to the porch. She ran to the door. "You can't run away. I saw you," and she drew the little girl into the house.

Mary Alice shyly offered the box. The teacher opened it at once and saw all those delicious candy hearts inside. "Oh, Mary Alice," she cried, "this is the loveliest valentine I ever saw. How did you think of such a beautiful thing?" And Mary Alice was so happy that she sang all the way home.

Wilmington, Ohio.

THE RAM ALLAH RELIEF FUND

Hartford, Conn.,

January 25, 1916.

Dear Friends:

It gives me great pleasure to announce that we have received \$1,218.00 for the Ram Allah Relief Fund. Friends and others from Maine to California have liberally contributed in this our hour of need and we wish to thank you most heartily. The State Department at Washington is forwarding the mon-

ey for us so there is no doubt of its safe arrival.

Today we received a letter from our old mission servant, dated at Ram Allah November 14, which, although censored, brought us some cheering news. The property was evidently intact. He reports, however, about some jam we left that "the miceies torn the paper and went in them." They were of course Turkish mice and we couldn't expect anything better of them.

A man who has recently arrived from Jerusalem reports that the railroad between Jaffa and Ramleh has been torn up and the rails and ties used to extend the railroad from ancient Samaria through the plains of Sharon and Philistia to Beersheba. One of the magazines reports the line completed from Aleppo to Bagdad. If this is true, one can now go by rail from Beersheba to Bagdad.

Imagine Abraham and Sarah returning by rail from the former place to visit relatives in their old home at Ur. Things do change even in the immovable east.

A. EDWARD KELSEY.

NEWS NOTES.

A. M. Gibson and wife, of Ingersoll, Oklahoma, held a three weeks' meeting at Seiling, Oklahoma, commenc-

A Distinctive Reason

What is the chief reason for the superiority of Royal Baking Powder?

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ROYAL BAKING POWDER CO
New York

ing on January 2. There were good results.

Prof. Henry J. Cadbury preached at South 8th Street Friends meeting, Richmond, Indiana, on the morning of January 30, and at West Richmond meeting in the evening.

Francis Anscombe, a senior in Earlham College and pastor of South Eighth Street meeting, Richmond, preached for West Richmond Friends on the morning of January 30.

The C. E. Society at Woodland, N. C., is receiving new members at almost every monthly business meeting.

The Friends Messenger reports a revival at South Fork, N. C., with sixty conversions and renewals and twenty-four requests for membership.

The Evangelistic and Church Extension department of North Carolina Yearly Meeting is calling for annual instead of semi-annual reports from the Quarterly Meetings. Reports are to be sent in July 1.


EARLHAM COLLEGE NEWS.

With the opening of the second semester Henry J. Cadbury, who has been at the head of the Biblical Department throughout the first semester, has gone back to his work at Haverford College. Thomas E. Jones will take the bulk of his work, while Francis C. Anscombe, who is a senior in Earlham and pastor of the South Eighth street Friends meeting, has been engaged to teach a course on the Hebrew prophets, this course to run throughout the present semester. Ross A. Hadley will continue his work as heretofore.

EIGHTIETH BIRTHDAY.

Martha Thornton was the guest of honor at a gathering in the Friends meeting house in Pennville, Indiana, on December 14, the occasion being her eightieth birthday anniversary. Years ago she and her husband went to Portland, Indiana, and held a series of meetings on the fair ground, which was really the foundation of the first Friends meeting in Jay County. Later they branched out and were the means of organizing every meeting in Portland Quarterly Meeting, one of the latest being that at Pennville, where there is now a congregation of about a hundred members.

On the 14th, Friends began early to gather at the church, bringing well filled baskets. At eleven o'clock an informal meeting was held lasting until noon, George Bird, a former pastor and now pastor at Portland, pre-



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Farmers pay for their land with one year's crop and prosperity was never so great.

Regarding Western Canada as a grain producer, a prominent business man says: "Canada's position today is sounder than ever. There is more wheat, more oats, more grain for feed, 20% more cattle than last year and more hogs. The war market in Europe needs our surplus. As for the wheat crop, it is marvelous and a monument of strength for business confidence to build upon, exceeding the most optimistic predictions."

Wheat averaged in 1915 over 25 bushels per acre
Oats averaged in 1915 over 45 bushels per acre
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siding. Following a song and reading of the seventeenth chapter of John, George Jackson led in prayer. Others followed with short talks. Nettie Springer, of Indianapolis gave the principal address. Many spoke of the blessing which Martha Thornton has been to them in their Christian life.

Dinner was served at twelve o'clock in the basement of the meeting house where three tables were spread for the assembled company. Another service followed in the afternoon at two o'clock with interesting talks by several persons, to which Aunt Martha responded in a few well chosen words.

MARRIED

Deering-Ludwig—At the home of the bride's parents at Cedar Point, Kansas, December 29, 1915, Arthur Deering to Margaret G. Ludwig, C. C. Haines officiating.

Mendenhall-Odle—At the home of the bride's parents at Cedar Point, Kansas, December 28, Sylvester Mendenhall to Estella E. Odle, C. C. Haines officiating.

Tidwell-Lewis—At the home of the bride's parents at Saffordville, Kansas, December 25, 1915, Clarence Tidwell of Driftwood, Oklahoma, to Lucy Lewis, C. C. Haines officiating.

DIED

Bean—J. L. Bean, son of Joel and Louisa Bean, was born near Farmington, Maine, March 12, 1853, and died at his home near LeGrand, Iowa, January 2, 1916, aged 62 years, 9 months and 21 days. He was a birthright Friend and at the age of sixteen he began to preach, being recorded a minister in his early manhood. He was a successful evangelist and the author of a religious work. In 1873 he married Abbie S. Jacobs, who together with two sons survives him.

Hoover—Mary Jay Hoover, daughter of Elijah and Ann Jay, was born in Miami county, Ohio, June 10, 1836, and died at her home in West Branch, Iowa, December 16, 1915. She married John Y. Hoover in 1855. She was a birthright Friend and after her marriage was recorded a minister, traveling with her husband in evangelistic work. For eight years she has been unable to leave her home, but has been

a source of strength and encouragement to all who knew her.

FOR SALE at a bargain: six 10-acre tracts of land and two large tracts. Some of these have bearing orange and fig groves; all located in a splendid Friends' community, near Friends church and academy, also near public school. Good hard roads. Located in the orange and fig district of Texas. For particulars address P. M. Hoke, Colfax, Illinois.

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Send orders for the above to

THE AMERICAN FRIEND
RICHMOND, INDIANA

BIBLE SCHOOL

FEBRUARY 20.

Subject—The Christian Brotherhood of Jerusalem. (Temperance Lesson).

Lesson—Acts 4:32—5:16.

Golden Text—Love one another from the heart fervently. I Peter 1:22.

The new sect was wonderfully united. They were together daily almost as one great family. We cannot say with certainty how diverse the classes were which now composed the group, but there is evidence that in the main they were, from what we call the lower classes. There were, however, those who had property. So we look for other than social reasons for this unusual expression of solidarity. It is the general testimony that Christian groups lived in a hitherto unknown atmosphere of brotherly love—even beyond that of the fellowship of the Greek Mystery sects. The coming of the Spirit and the new sense of belonging to Christ had banished all former barriers. In fact it almost carried the early Christians to the other extreme. Having come into the group a new sense of superiority—a holier than thou attitude tended to make them appear to stand aloof from their former companions in an unchristlike sense. The fact that they had plenty of means (for the time) assisted in the living of an easy and unnatural life, a kind of life which soon meant poverty and suffering.

What caused them to begin this system of having all things in common? Perhaps the best explanation is to be found in the idea current a little later, and we presume now, that Christ was to return in a short time as the great Messianic Judge. In view of this hope what was the use to bother with worldly goods, they had plenty for the intervening period so they sold what they had and lived a happy glorious life for the time being. The Christians at Thessalonica obtained a similar idea from Paul and with some difficulty he straightened matters out with them. This attempt at community effort has been tried over and over again and has so far always failed. There is an idea underlying it that is splendid and one which we hope we are approaching but any method that relieves all or a part of any community from physical labor is unnatural. What we hope will eventually obtain is that all will have sufficient to enable them to live in comfort, having sufficient leisure to enjoy the good things which the physical world gives. The Christian spirit of doing unto others, etc., will bring it to pass, but it can be accomplished in no other way.

All movements promising something desirable are trailed by the imitators. Ananias and his wife were of this type. They evidently coveted Barnabas' reputation of having sold all and given all for the benefit of the group and at the same time having something on the side for their own private enjoyment. The story records a hasty

reward. Few people are so soon discovered in their meanness, few are so terribly punished, some get no visible punishment in this life at all, but punishment comes; of that we may be sure.

Before casting stones at this unfortunate and misguided couple perhaps we had better see if we are in any way posing before the public, claiming to have given up something for Christ and the Church, when as a matter of fact our deceitfulness is just as evident to us and the Spirit as theirs was.

WESTTOWN SCHOOL

is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about sixteen Yearly Meetings. It has all the attributes of an efficient high school and successfully prepares for College some twenty pupils a year.

Will Friends kindly bear Westtown in mind in laying plans for their children's education? If their current plans have been interrupted, perhaps Westtown will satisfactorily fill out the balance of the year. The school is unusually large, but there is room for a few more.

Thomas K. Brown, Principal.
Westtown, Pa.

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The American Friend

Old Series
Vol. XXIII. No. 7.

SECOND MONTH 17, 1916.

New Series
Vol. IV. No. 7.

The Choicest Fruits of Christianity



WE all believe that one of the choicest fruits of Christianity will be the growth of a bond of brotherhood and sisterhood so close among all nations, races and peoples, that we shall become truly kindred each to the other, and that great word Humanity, like a rolling wave of the ocean of God's love, shall wash out from the sands of time the words caste, creed, sex and even that good word patriotism, because we shall feel that the whole world is our country and all men are our kin. Every utterance of appreciation, affection and friendship; every token of mutual co-operation; every stroke of honest hard work undertaken side by side; every sincere prayer, helps forward this beautiful day that we call the coming of the Kingdom of Christ.

—Frances E. Willard.

THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting.

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year.

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.
For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

To the Bride

By ESTELLE SIMMS HEWSON

Dear Friend of mine! On this thy Bridal day,
The morn that ushers in thy future way,
I breathe a prayer for thee.

Sweet as thou art, to me, I do not ask
That pain shall ne'er be thine, or heavy task
For sorrow shows to us the wealth of joy.
But this I pray: "That in the coming years,
Thy, love, thy hope, thy faith, may still thy fears
And bear thee, safe, triumphant through them all.
May clouds roll back and leave a brighter sun,
And winters melt, for thee, to glorious spring."

Oh, Friend of mine, this is my wish for thee,
With heart as full of love as heart can be
I raise this prayer for thee.
Chicago, Ill.

American Friend Day

We trust that no Friends meeting in the Five Years Meeting will overlook the fact that March 5 is "American Friend Day." For reasons set forth on this page two weeks ago in "A Bit of Shop Talk," we feel that every Friends meeting ought to be counted upon in the observance of this day.

THE AMERICAN FRIEND is bound to be of increasing value to the Society of Friends in America, but its service is limited to the extent that any considerable number of Friends are not receiving the paper.

Investigation leads us to the belief that the larger meetings are patronizing THE AMERICAN FRIEND in greater proportion than the smaller meetings. There are a good many smaller meetings where not a single person is receiving the paper or only one or two at most. We want to urge that smaller meetings give special attention to the observance of "American Friend Day."

Friends should keep in mind that on "American Friend Day" announcements can be made of the paper to new subscribers for \$1.00 the remainder of the present year.

Protecting the Quaker Name

We trust that Friends generally are writing their Senators and Congressmen at Washington asking them to support the bills designed to protect the Quaker name against commercial use. These bills are S. 666 and H. R. 380; S. 667 and H. R. 435.

The religious character of the Quaker name ought to be preserved, but at the present time an almost innumerable number of corporations are doing their best to give it a commercial significance. When natives in the foreign field learn that our Friends who are missionaries are sometimes called by the term Quaker, they ought not to be led to believe that their religious work has anything to do with Quaker Oats, or Quaker Ranges, or Quaker Lace, or Quaker Tires, or Quaker Vegetables, or Quaker Cigarettes, or Quaker Whiskey, or Quaker Beer.

Quakers Defending Their Name.

We sympathize with our Quaker friends in the embarrassments cast about them by the wicked abuse of their time-honored name by godless enterprises. For some time past they have been endeavoring to enjoin the maker of a well-known cereal from using their name for advertising purposes, but seemingly without avail; and now comes the heart-breaking discovery that a firm of distillers have named their poisonous output "Old Quaker Pure Rye Whisky" and have installed an electric sign to that effect in Columbus Circle, New York City. Another firm of brewers is devoting large space to advertising "Quaker beer." The Friends (or Quakers as they have been known for 250 years) have caused to be introduced in Congress two bills designed to correct the outrage.

In one sense it is a compliment to our Quaker brethren that men who have a product for sale stamp it with the name Quaker. Quakers have long had the reputation for honesty in religion, both as a profession and as a life. To thus commercialize a religious term for the sake of gold is extremely reprehensible; and to apply it to such products as above mentioned is despicable. We ourselves can imagine how our Quaker brethren feel if we should see the words "Methodist high-ball" set to electric lights and blazing before the thousands upon the highway. But no one would risk such a venture, for Methodism is strong and immediately politicians would vie with each other to claim the credit of champion. Though Quakers are few in number, the honored name should be protected from the unscrupulous, and we herewith join with them in entering protest at such unsanctified proceeding.
—Northwestern Christian Advocate.

Prohibition at Washington

Write your Senators and Congressman at Washington without delay in behalf of prohibition for the District of Columbia and the national prohibition resolution, urging speedy and favorable action upon both these beneficent measures.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 7.

SECOND MONTH 17, 1916.

New Series
Vol. IV. No. 7.

Use of Force in Settling Difficulties

We are giving space this week to an article, the one on "Friends and the Use of Force," with which many Friends will not agree, however much they may recognize the ability of the author. It harmonizes with the article by L. L. Hobbs on the "League to Enforce Peace," found on the Peace Page of THE AMERICAN FRIEND of January 27, against which some prominent Friends have already protested.

THE AMERICAN FRIEND justifies the use of these articles, on the ground that their publication will not only provoke serious consideration upon the part of the membership as a whole, but will afford ample opportunity for the elaboration of the historical Friends' position upon the questions involved, and at the same time invite closer scrutiny of the teachings of Jesus, in so far as they affect the fundamental policies and the practical conduct of human society. It seems regrettable that in a crisis like the present, Friends, who have earned a world-wide reputation for peace by a consistent and pronounced testimony against war, should be found striking any discordant note. We have no doubt that the great body of Friends in America, as well as in England, are ready to stand by the historic tenets of the Society of Friends in regard to war. Apparently, however, some divergence of views has arisen over the policies of a comparatively new organization, "The League to Enforce Peace," which combines a modified military program as the climax of certain practical efforts to promote peace.

Without reservation we believe the compulsory features of this otherwise excellent program are not only unnecessary, but belie the very purposes of the organization. It is not our purpose herein to speak specifically of this organization, except to say that when the nations shall have organized an international court and established an international Council of Conciliation, agreeing in connection therewith to foster the policy of frequent international conferences in a spirit of good will, the limit of fraternal co-operation among the nations has been reached, the very spirit of which is endangered by the addition of the contemplated military program.

It is argued that any system of world federation, which includes an international court and interna-

tional agreements of any sort which may partake of the nature of international enactments of law, must have as its ultimate authority an international police, charged with the responsibility of enforcing its agreements and the decisions of its courts even to the point of making war upon the transgressor. Attention has been called to the existence of a standing army to enforce the decrees of the United States Congress and our Federal Courts, in justification of an international army, which under certain circumstances would be authorized to proceed against some recalcitrant member or members of the federation of nations. It will not be argued seriously, however, that the unity and perpetuity of the United States depends largely upon our standing army.

The union of states and their integrity as a federal body must depend upon something far more substantial than armed force. Otherwise our days as a nation are already numbered. It is the spirit of brotherhood and good will and the consciousness of national identity and mutual interest more than all else that assures our federal perpetuity and gives authority to our laws and their interpretation by our judiciary. It is easy just here to lay unwarranted stress upon the value of force as even an important element in the maintenance of national policies and national identity.

We are in danger of confusing terms in the demand for an international police. Probably civilization will never get away from the need of a community police as a means of maintaining social order against the disturbances of the lawless and the criminal. Whether or not the need of using force to quell internal disturbances may be extended to a national standing army is probably open to question, but it is not a factor primarily in this discussion. There are learned lawyers who argue with great wisdom that the Federal government under our Constitution does not have police power, which they say was specifically reserved to the States, but even that is apart from this argument, except as it may tend to answer the claim that the existence of a national army justifies the need of an international police force as the final authority in enforcing the decrees of a world federation.

But however much we may accept the need of a police force as the remedy for internal disorders, it is a far cry to the maintenance of an international army, or police, as the regulator of policies among the nations. The exercise of police force is directed against the unruly elements of society, whose lawlessness tends to overthrow the established order of government as a means of conserving the safety and welfare of the whole people. War between nations almost universally concerns differences in policies. To use the police to club a murderer or highwayman into subjection or even to quell a riot by forceful methods is quite a different thing from using the standing army of the country to enforce a certain policy of finance or a particular doctrine of public morals. In the one case the safety of the many depends upon the subjection of the unruly. In the other, unless the minority submits as a matter of loyalty to the rule of democracy, the use of force to enforce policies about which honest men differ will not tend to governmental stability.

To what extent any nation or any combination of nations is obligated to determine the policies, either internal or external, of any other nation, beyond the limits of mutual agreements, as interpreted in case of differences by an international judiciary, may be a matter of dispute in some minds, but it seems clear that any attempt to enforce by war or through an international army any provisions of an international agreement against the will of any party to the agreement, not only endangers the agreement if the dissenting party should be victorious, but in any case destroys the spirit of brotherhood and good will which is the essential element in a world federation.

Whether or not the United States might ever be justified in using its army purely as a police force to assist the Mexican government in securing and maintaining order against its lawless bands, is itself open to grave question, but there appears to be no justification whatever for the United States to use its armies in determining what the policy of Mexico as a nation shall be. Nor would the situation be changed in any vital respect, were it a question of the attitude of Mexico toward some policy of international agreement previously entered into. Just why should we consent to the use of an international army to compel Germany or England or the United States at the point of the bayonet to abide by the terms of a mutual agreement as interpreted by the courts of last resort, if as a matter of national policy their interests lie in another direction? If international agreements cannot be maintained within the spirit of fellowship and good will and through recognized judicial processes, does it help civilization and the cause of human brotherhood to resort to bloodshed, possibly upon a gigantic scale, in

order to compel a particular nation or combination of nations to yield against their will to the dictum of others? Granting in certain instances that the interests of human justice may be conserved, is it not probable that just as often the recognized right of the use of force may become an occasion of oppression to a weaker or less popular people? We must draw a sharp distinction, a distinction that exists in the nature of things, between the use of force to subdue the unruly and the criminal in cases of internal and community disorder, and the use of force upon a scale that means war between nations as an attempt to determine the policy of some nation against its will.

If it be said that the use of an international police is to be directed against a lawless and unruly nation, we reply that no civilized nation today is willing to face the condemnation of the public opinion of the world, by assuming responsibility for an offensive war. When the nations are obligated to preserve the peace upon the basis of international law, according to international agreements as interpreted by an international judicatory, the danger of national lawlessness is so far removed as to make the existence of an international police a positive and dangerous incumbrance.

We cannot agree at all with the argument that contrasts the use of private and public force. If a merchant may not defend himself by using dishonest methods in business against a dishonest competitor, a nation is barred from dishonest treatment of a competing nation that may be practising dishonest methods as a part of its national policies. In the one instance the courts are the only recognized arbiters; if in the other the courts fail, then is there no justifiable recourse. It is certainly misleading to say that "public force is left uncondemned by Jesus," when apparently after having looked into the whole question of the use of force, and probably after having felt the temptation to call to His rescue twelve legions of angels, He turned his back upon the whole program, and chose not only as the more righteous way, but as the more expedient way as well, the policy of non-resistance, both as to personal conduct and as applied to the establishment of His kingdom as the controlling element in the social order of the world.

After all, Friends must be concerned to govern their testimony by the teachings of the New Testament. We will have no foothold for our faith if we allow any doctrine of supposed or doubtful expediency to shape our belief. For ourselves we have the conviction that both the law of expediency and the spirit and teachings of Jesus condemn utterly any practice that resorts to war as a satisfactory method of settling international difficulties.

Militarists' Perverted Patriotism

(The following article appeared in the New York Evening Post of January 27, being sent by a staff correspondent from Washington.)

"If people think that the preachments of the paid emissaries of poltroonery and pacifism have been without effect in this country within the last few years, they are very much mistaken." These words the Assistant Secretary of War, Henry Breckinridge, spoke to the delegates of the National Security League last week, and then urged them to go home and root out "poltroonery and pacifism" in their districts.

Now, Mr. Breckinridge is a very young man, and it would not do to take anything that he says too seriously. Youthful lapses of good taste in debate or discussion usually cure themselves. But this outburst against millions of Americans is so symptomatic of a marked arrogance and an endeavor to injure by false charges those who oppose the preparedness programme, as to merit some consideration. It has long been the custom of certain so-called patriotic societies to arrogate to themselves all the patriotism in America, and to denounce as unpatriotic anybody who disagrees with them. In this preparedness matter, our young Hotspurs and the Boy Scouts of militarism are going a step further. They are so absurd to believe that they can advance their cause by charging cowardice against those who dare to disagree with their divine wisdom, and their conclusions as to what is the right policy for Americans to pursue. It recalls the days, long gone and never to return, when the Protectionists played the same game by charging the taking of British gold and a lack of patriotic desire to help American labor against all those who dared to think that fiscal and economic questions could be settled on some other basis than the waving of the flag.

Perverted Patriotism.

This attribution of a cowardly motive to Americans who are conscientiously opposed to Prussianizing America, recalls the efforts in England to drive men into the army by publicly stigmatizing them by the open award of white feathers. It is possible that in a few cases—a very few—the rebuke was merited, but to stigmatize as cowards men whose motives for not being in uniform could not even be guessed by the self-constituted and self-righteous judge—usually of the opposite sex—was surely to show oneself a person of low standards of conduct, of pretty dull sensibilities, and a quite perverted patriotism. In one case I know of, a woman bestowed a white feather upon a young Englishman sitting at a table in a restaurant, amid the applause of the cheap-spirited onlookers. A few minutes later, the Englishman got a friend sitting with him to bring him his crutches upon which he demonstrated to the satisfaction of the abashed onlookers that a man who had but just lost a leg

in battle could do pretty well with his wooden aids, four in height, who gladly wore a white feather in each buttonhole of his coat. He had not been wounded and had not been to the front; he is conscientiously opposed to war, and no power, temporal or spiritual, can make him shed human blood. The white-feather business affected him not at all; his conscience is clear.

Take the Quakers of England. They will not fight; they are true to their real Christian faith. But they have gone to the front as ambulance drivers, as nurses, and have done heroic service in the North Sea in the most dangerous work of mine-sweeping, risking their lives freely and willingly, without pay or reward. Some of the most famous pacifists of history have shown boundless physical courage and any amount of virility.

Not Stampeded Into Militarism.

But leaving the pacifists aside, there are today millions of Americans who would go to war if it came, who simply do not believe that this is the time to arm, and do not want to have German methods introduced into this country. How absurd it is, then, for a man to get up and say that because these millions refuse to be stampeded into militarism they are proof positive that there is such a decay in the moral fibre of America as to make one ashamed of being an American. Yet I actually heard a prominent speaker assert this the other day. Because all of his countrymen are not agreeing with him on a matter of national policy, therefore the country is decadent and without virility, and the speaker wants to change his nationality—to that of a Turk or a Servian, let us hope, for there has certainly been fighting enough there of late years to establish the virility of a people, if bloodshed is the only test.

What could be more absurd than to assume that, because a man has an honorable discharge from the militia or served four weeks at the Plattsburgh camp, he is therefore a brave man, and virile and patriotic? If there is anything that the war abroad has proved, it is that long periods of peace do not make peoples decadent. France had not fought for forty years, and the Germans as long. Thousands of Englishmen are dying cheerfully who never dreamed of wearing uniforms and despised the whole miserable business of killing other people. Peace has weakened the fibre of no people. Yet five years ago a British Breckinridge would doubtless have denounced some of his fellow-citizens because they were not serving in yeomanry regiments. How ashamed Rudyard Kipling must be today of his poem denouncing his countrymen as flannelled fools! But however he feels, surely the carrying of a rifle in a Continental army is about as ridiculous a test of virility or patriotism as could be devised.

Indeed, the whole attempt to decry pacifists and

those who do not agree with the powers in the White House in the matter of preparedness is about as clear a demonstration of the moral weakness of the defense case as anything that could be cited. When your case begins to go against you, abuse the other fellow, is an old shyster-lawyer's rule. Now the preparedness advocates are apparently gaining at present, yet they are both abusing their opponents and deliberately attributing false motives, with an amazing bitterness of spirit, to their own fellow countrymen who dare to differ with them. Curiously enough, some of the chief reactionary forces are to be found on their side. The great masters of privilege and the heads of our largest corporations are all lined up on the side of the defense leagues. The anti-preparedness forces do not envy them their supporters. They certainly have no desire to imitate their attacks or the spirit of their attacks upon those who disagree with them.

But ought a member of the Wilson administration to be leading in these base slurs just when the President is going out to convert his own party associates in the West to his own new point of view?

O. G. V.

Friends and the Use of Force

By CLARENCE M. CASE

(NOTE.—The following article was sent to the Peace Association of Friends in America for Publication in The American Friend.)

The general drift of discussion among Friends seems to indicate that the crisis calls for a clearer formulation of our position than we are now prepared to make. It is the purpose of this article to discuss the three terms, non-resistance, force, and war, in order to throw some light on the three questions, viz: Are the Friends a non-resistant people? Do they condemn all use of physical force in human affairs? May nations make use of armed forces without thereby waging war?

In order to show more clearly the need for a discussion of such matters, let us notice two articles which recently appeared simultaneously in THE AMERICAN FRIEND. The one set forth the claims of "The Association to Abolish War;" the other discussed the merits of "The League to Enforce Peace." It would be very interesting to know how many readers of the two articles regarded them as mutually exclusive; or at least so incompatible that those who hold to the one position must abandon or even oppose the other. It would not be a strange thing if many should so conclude, for the former declares all war intolerable and advocates complete national disarmament, while the latter justifies the use of the combined military forces of the nations as an international police to enforce peace. This would hardly be possible if the nations concerned in maintaining peace should, by total disarmament, deprive themselves of the means of enforcing their peaceable desires and decisions. Thus it appears that the proposed program of the Association to Abolish War

would, in actual practice, render unfeasible the project of the League to Enforce Peace. But, aside from the matter of actual practice, there remains the question of theory, viz: Does the theory of the Association, that all war is wholly wrong and intolerable, mean to its advocates that the armed coercion of a recalcitrant nation by the members of the League would also be wholly wrong and intolerable? In other words, would the members of the Association hold that the military operations of the League, undertaken to enforce peace, would be a case of war?

The present writer believes that such an enterprise would not be a case of war, and would hold, on the contrary, that a league to enforce peace is actually an association to abolish war. This would seem to be true simply because a league to enforce peace would be an international police force and the use of physical force by the police is never a case of war. Those who fight to prevent war are not themselves waging war. Norman Angell put it in words that cannot be surpassed when he said: "The police are not attempting to settle things by force; they are preventing things from being settled in that way."* In the same way, those who seek to enforce peace are the very ones who do not believe in settling things by force. The only people who believe in settling things by force are those who advocate the unregulated use of armed force by individuals or separate nations. Advocates of sheer non-resistance do not believe in letting things be settled by force, but their policy would result in practice in that kind of a situation, human nature being what it is at this stage.

It then comes down to a question of the meaning of several familiar words, viz., non-resistance, force, and war. As to the first named, the present writer long shared the common conviction that Quakers are non-resistants, but more careful study has led him to believe that they are not a non-resistant people and never have been on the whole. This is demonstrated unmistakably by the fact that they have always been loyal adherents of the State, and very active participants in politics and government. Now no pure non-resistant can have any part or lot in human governments, because they are all based upon the appeal to physical force. This appeal to force is the essence of what we call "sovereignty," and without it no State, i. e., political society, ever existed. Therefore, all non-resistants, from the Anabaptists, Dunkers and Mennonites of the 17th century down to the Doukhobors and Tolstoyans of the 20th century, have been anarchists in theory or practice, or in both. By the word "anarchists" in this connection we do not have, of course, the slightest reference to terrorism, but simply use the term in its scientific sense, as designating those who deny the validity and moral justification of human governments. If further proof of this proposition were needed, we have only to call attention to the fact that Adin Ballou, author of "Christian Non-Resistance," a very remarkable exposition of that

*"The Great Illusion," page 264.

principle published in 1846, finds himself forced by the very logic of his argument to take a thoroughly anarchistic position, although he tries, in vain, to escape it.

The Quakers, on the other hand, have always taken a strong part in public affairs, and in so doing they have sanctioned the police power, and hence the use of physical force and coercion by the State. Consequently they have never been non-resistants or anarchists (i. e., non-participants in government). The Rhode Island Quakers, while governors of that colony in the seventeenth century, did not refuse to acquiesce in the use of physical force by the government of which they were the official heads. Furthermore, it was William Penn himself who advocated the first league to enforce peace, in 1693; and he distinctly proposed that the members of the league should "enforce" the decisions of their common tribunal, and charge the offending nation with the costs. Penn believed in "coercives" when "lenitives" were insufficient, as he himself declared on another occasion.

Space will not permit us to ask what kind of "resistants" Friends really are, but one thing is certain—they are not non-resistants.

The Mennonites who founded Germantown knew this, for when they sickened of their task of enforcing order, being themselves non-resistants, they resigned the government of their town to the Quakers, who, being not non-resistants, took up the symbols of office, including, in principle at least, the policeman's club, and kept the peace.

They did not propose to leave things to be settled by force; therefore, they did not refuse to exercise public force. This is the grand paradox that crops out at every turn of this paradoxical subject, for "Out of the eater came forth meat, and out of the strong came forth sweetness." Samson's riddle is the riddle of war and peace, for all the law, order, and peace that have been achieved among civilized men have been won by the public use of force against private violence. Thus the sweetness of peace comes forth out of the coercive force of the State acting as the guardian of order.

A series of contrasts between private and public force will make it clear why Friends, the leading champions of peace and opponents of war, have not been non-resistants;— Private force is revengeful; public force is remedial. Private force is personal; public force is impersonal. Private force is vindictive; public force is salutary. Private force is disruptive; public force is constructive. Private force always grows with exercise; public force tends to make itself less and less necessary. Private force is the agent of war; public force is the servant of peace. Private force is immoral; public force is moral. Private force is condemned throughout the New Testament; public force is left uncondemned by Jesus and is explicitly sanctioned by the Apostle Paul.

This brings us to the third term which was to be defined, viz:—war. War is simply a case of private

force in so far as a nation is a private, though collective person. This kind of a being is what the militarist philosophers, such as Bernhardt, would have us believe the State to be. In so far as it is true we have here simply the reign of private violence on a magnified scale, and it partakes of the above named evils inherent in private violence. While it is true that we speak of armies and navies as the "public forces," the expression is misleading. They are true public forces only when used to maintain peace and order within the nation, but they represent private force when they are used to disturb the peace and order of the community of nations and to express the unspeakable doctrine that "might makes right" among nations even is not among individual men. This is war. Its roots are manifold and deep and therefore its cure will not be simple. But since organized force (police) has proved the one sovereign remedy for ruffianism within the national community, may we not find in world organization and international police the one sure cure for national bullyism and disorderliness?

The big question of the present hour is: Will Friends formulate their present policy under the untenable idea that they are non-resistants, that they have not sanctioned the use of physical force in human affairs, and that therefore they cannot endorse the great world-wide movement for world-organization because it involves the use of physical coercion?

It will be universally admitted that no Christian may resist a personal wrong by personal vengeance. Yet all who are not anarchists, either consciously or unwittingly, will subscribe to the use of the police force to keep order and redress wrongs throughout the community. Thus we see that while something resembling non-resistance is the Christian rule for private life, organized resistance is the rule for community welfare. Which principle should be extended to international affairs?

Oskaloosa, Iowa, January 30, 1916.

The Blessing of Song

By JOHN W. DORLAND

There is a blessing in song, in the song that is sung under the inspiration of the Spirit. We have many examples of singers who brought the message of Christ's redeeming love through the medium of song. Perhaps one of the best known of these was Sankey, who sang his way around the world and into the hearts and lives of people, and was the means of bringing countless storm-tossed souls into a haven of rest and peace. Moody and Sankey were wonderfully used of God, the first as a preacher, the second as one of the sweet singers in Israel.

When the big revival wave swept through the middle west, singing began to have a place in Friends' meetings and was the cause of many heart-breaks and dissensions. Nearly all Friends' churches now have singing as a regular part of the services, and in some places to such an extent that the period

of silent waiting before God is entirely done away with. What is the function of song, and what is its place in our meetings for worship? Is it to be a part of a set program, something to fill in the time with, or is it to be a devout act of worship, a communion of soul with God?

With our congregational singing, our choirs and soloists, our organs and pianos, it is to be feared that we may lose sight of the end in view, and delight in the sweet harmony of sounds alone, and entirely discount the spiritual values to be obtained. "I will bless the Lord at all times, His praise shall continually be in my mouth," said the Psalmist. "Sing unto the Lord a new song," but do we sing unto the Lord, and is it a new song? I am afraid too often it is for self gratification and for self only.

It is an act of sacrilege for any church, Friends or otherwise, to have a soloist who is not a Christian, to have singers in the choir who are not Christians, because soloist, choir and choir leader come before the congregation as interpreters of sacred song, and how can they teach if they know not the way of life and salvation themselves? We must realize the words we sing, the solemnity of the vows we make, the sacred name we take upon our lips.

"Take my life and let it be
Consecrated Lord to thee.
Take my moments and my days
Let them flow in ceaseless praise."

How can any one sing this old familiar hymn without making it a real prayer of consecration? Yet in the routine of congregational singing it might be very lightly passed over, the true thought and significance entirely missed.

"Peace, perfect peace in this dark world of sin,
The blood of Jesus whispers peace within,
Peace, perfect peace by thronging duties pressed
To do the will of Jesus, this is rest."

It seems hard to imagine anyone singing this hymn of Bishop Bickersteths, of which the above is the first stanza, without entering into the thought so beautifully expressed, without close self-examination that we may know for ourselves of this same peace. Every hymn, rightly sung, brings its message of help and comfort, but there is a danger in congregational singing that it become merely mechanical, just a part of a routine, that we sing for the music, or not in the Spirit.

Sacred song has been a power in the evangelizing of the world. How some old familiar hymn, sung perhaps at a street corner or in a mission, has brought before the wanderer a vision of the days gone by, and how finally mother's prayers and tears which had followed him always, now guided his faltering steps to an altar of forgiveness and peace. To those who have been entrusted with the interpretation of sacred song, upon such falls a great responsibility. The preacher has his field, but let us never belittle the opportunities that come to the gospel singer.

When the Friends church broke over the line and introduced singing into its meetings there must have been felt at that time a deep need for this kind

of thing, not emotionalism, not for the sake of harmony, but an act of devotion and praise. When singing in the church or music of any kind becomes a source of entertainment, then it were better to do away with it, a far better grade can be obtained in the theatre or concert hall.

This is a plea for an honest examination of the subject of singing in Friends churches. I am afraid it is a matter that is not given much thought. That it can be a blessing when rightly used there can be no doubt, but it is also certain to be a menace when abused.

Pasadena, California.

Baby Year

1916 is Baby Year. The facts about American babies, the needs of American babies, and America's responsibility to her babies will this year be known as never before, because the first week in March will be Baby Week throughout the country.

More than 400 communities, representing every State in the Union, are already laying their plans for Baby Week, according to the Children's Bureau of the U. S. Department of Labor, in order that during those seven days the needs of the babies may be so presented that all the parents in those communities will learn a little better how to care for their babies, and all the citizens will realize that they have a special obligation to safeguard the conditions surrounding babies. And it is confidently believed by those who are interested in this nation-wide Baby Week that the remainder of the year will be marked by a strengthening of all community activities for saving babies' lives and giving them a better chance to grow to a healthy maturity.

The Baby Week idea originated in Chicago not quite two years ago. Then New York had a Baby Week, and Pittsburgh, and other cities. Such practical benefit has in each case resulted that the General Federation of Women's Clubs has undertaken to promote this nation-wide observance. State health officials and national organizations interested in public health and child welfare have taken up the plan and in various ways are giving it not only their sanction but their active co-operation. The extension divisions of the State universities have promised special assistance in interesting and helping Baby Week in rural communities.

The Federal Children's Bureau believes that Baby Week will give more parents a chance to learn the accepted principles of infant care, and will awaken every American to his responsibility for the deaths of the three hundred thousand babies who, according to the Census estimates, die every year before they are twelve months old. Therefore the Children's Bureau has prepared a special bulletin of practical suggestions for Baby Week campaigns, adapted to the varying needs of communities of different types. Copies of this bulletin may be had free of charge from the Children's Bureau at Washington. —U. S. Department of Labor, Children's Bureau, Washington.

Two Weeks With Missions in Cuba

By CHARLES E. TEBBETTS

(Continued)

On the 14th we went to Holguin and were the guests of Mr. and Mrs. Zenas L. Martin and Mr. and Mrs. Clarence McClean. Here also are Miss Emma Reeder and Miss Carrie Haviland, teachers in the school. The school here is the largest of the Mission, and the one that is undertaking secondary school work. They have entirely outgrown the capacity of the rooms built for school purposes and are renting commodious quarters across the Plaza. The building they are using is for sale, and the school is at any time liable to be thrown out, without any other available rooms in sight. It is likely it would be an excellent investment for the Mission to purchase the building if it can be had at reasonable rates. There is no other location so favorable for our work.

On Thursday evening we attended the mid-week meeting. There was a goodly company present, and very attentive. There are more older members here. In all the stations the people are very appreciative, and very cordial in their greetings, shaking hands warmly, and expressing their pleasure in words that you do not understand but with smiling faces that are easily understood. Holguin is a growing city and is the most important in our territory, having a position that corresponds to a county seat with us. It is inland, while all our other stations are on bays with fairly good harbors for smaller vessels.

On Friday, the 15th, we went to Banes. This station has no direct communication with the others, as Spanish countries do not build roads. By the railroad it is 65 miles to Dumois, and then you travel about 18 miles more over the Fruit Company's railroad. This railroad is not chartered to do passenger business, but they run a train through each way daily without charging any fare. The manager was very kind to us, sending his own gasoline motor for us both coming and leaving. Our train was over two hours late and it was after midnight when we arrived at Banes, and received a warm welcome at the Mission home, where Raymond Holding and his good wife are in charge; and our daughter Edith at the Teachers' Home, a few steps away. Here are Miss Sarah A. Lindley with her two Mexican girls who had spent a year at Earlham College two years ago, and who are doing excellent work with Miss Lindley in the school there. Miss Iva Pickering is also with them, learning the Spanish language preparatory to regular work next year. The school is having a prosperous year.

All our stations are pushing out in out-station work. I have already alluded to this feature at Gibara and Puerto Padre. Holguin also has a neat chapel at Auras and a goodly company of members. They have also two Sunday Schools in the out-

skirts of Holguin, besides the main school at the Mission. Banes also has two such schools. They are held in a cheaply built structure, either owned by the Mission or rented for the purpose. We attended one of these on Sunday morning. There were about sixty present in the small room, mostly children. The superintendent was a motherly woman who seemed to have good executive authority. She and her husband live in the building, and she conducts a small day school there on her own account.

Sunday afternoon is a busy time at the Mission, as a double work is carried on: a Sunday School for the Cubans at two o'clock and a service in the evening. At three o'clock there is a Sunday School for Jamaicans, followed by a regular service at four. The work for Cubans is in Spanish and that for the Jamaicans in English.

These Jamaicans are coming over in considerable numbers to get work on the sugar estates. There is a shortage of laborers there, while in Jamaica there are hard times this year on account of the storm a few months ago that destroyed the bananas. In Jamaica a laborer receives only about thirty-seven cents a day, while in Cuba they can make a dollar and a half to two dollars a day. The Jamaicans are colored people (as are most of the inhabitants of Jamaica). A considerable number of them are church members and many of them are quite capable workers. Their Sunday School was well attended and entirely managed by themselves. At the service following the church was full, every seat being taken and many standing—probably two hundred or more. Their singing was good but rather slow, and lacking in the enthusiasm of the American negro. They seemed more like a white congregation in that regard. They were a good congregation to speak to. They take an offering at every service, which goes to support the native worker who assists Mr. Holding, and this makes it possible for him to give them some pastoral care. It makes his Sundays very full, with the four services in the afternoon and oftentimes marriages to be taken care of between services. The church membership of the Jamaicans is divided between the Baptists, Wesleyans, Anglicans, Friends and perhaps a few others. So far, however, they all work together. They are organized as an Endeavor Society and harmonize well in that way. The question of their church membership has not been taken up very largely yet. It is very desirable that they should keep together, and it is our policy to try to secure that.

This Jamaican section of our work is increasing. The sugar estates in our field attract them. I have already alluded to the group of them near Puerto Padre. There are other groups in the Santa Lucia

sugar district, and all are open to our supervision at present. There are probably from six hundred to a thousand in the Banes district. They may be a valuable contribution to the Protestant forces of the island. The work among them has to be kept separate from that of the Cubans, even though many of the Cubans are negroes as black as any. But the language forms a barrier between them and they do not seem to care to affiliate with each other.

The Banes Sugar Company is the United Fruit Company which now owns most of the steamships plying between the United States and the West Indies. It was founded by Captain Baker, who was largely instrumental in starting the Friends' work in Cuba. He was familiar with our work in Jamaica, and gave liberally to the work in both islands. The Company built the Mission school house for us a few years ago, and contributed fifty dollars a month towards its support. The new town of Banes is largely due to them, and it is the most progressive and like our American towns. The head officers are English and American and they are very kindly disposed toward our work. They do not, however, contribute in any large way to the religious work. They are purely there for the money in the business. There is practically no Sabbath recognized. The only difference from other days is that it is a day for sports and pleasure seeking. None of them attend our services. Some of them are church members, but seem to have left their religious interests behind when they came to the island. The wife of the manager was on our ship going down, and we had the pleasure of forming an acquaintance and of meeting her husband on the train from Santiago. He is a Jamaican (white), a member of the Anglican Church, and she was raised a Scotch Presbyterian. They were most hospitable and kind to us in every possible way. He thinks that one church is sufficient and as Friends are there does not encourage his own church to come in, even though they have solicited the opportunity.

This whole territory, with its immense sugar interests is all Friends' field and we are responsible for its care. The Roman Catholic Church is doing little in any way. Some of their churches are abandoned and many places are entirely neglected by them. They are doing practically nothing for the religious and moral welfare of the people. The ecclesiastical authorities come around occasionally and baptize the children, and confirm some, and perform marriages, but only for a fee. So far as I could learn, no effort is made to care for the religious training of the children. The only other Protestant work in our territory is a Methodist chapel at Holguin with a native pastor. There is a great opportunity for us. We have a fine force of workers, who have the respect of their communities. The only important need of the work is an increasing heart interest on the part of the supporting meetings in America. No single Yearly Meeting has ever had

the responsibility for it. The undertaking of this work fifteen years ago, when Protestants were first admitted after the Cuban war, was what led to the more perfect organization of the American Friends Board of Foreign Missions. This work is worthy of our best efforts, and the results already attained in a fine body of young Friends, with at least five young native workers coming on in the ministry, is God's seal upon our past efforts, and challenge to the best we can give them.

After Six Weeks In Jamaica

By LORA P. ARMS

After four weeks' hurried preparation, I sailed October 7th for Jamaica. As the steamer pulled out of New York harbor, I felt that I knew better than ever before the joy of leaving all to follow Jesus. While there was sadness because of goodbyes said and thoughts of a long separation from loved ones, yet great peace filled my heart in realizing that God had opened the way and given me the privilege of being an ambassador for Christ.

After six days on the sea, we landed at Kingston, October 14th. As we neared the harbor, one of the first real Jamaican scenes that greeted my eyes was the "coin-divers" swimming rapidly out from the shore to meet the boat. It was an interesting, curious sight to me to see the boys dive after the coins thrown to them by the passengers on the boats, sometimes turning a complete somersault in the water and almost invariably coming up with the coin in their mouths.

As I rode through the streets of Kingston that first day, I truly felt that I had reached a new world. New scenes greeted me on every side. The faces, dress, customs, everything was new and strange. It did not take long to learn that things do not move so quickly in Jamaica as they do in New York City. I soon learned, too, that the Jamaicans who rushed up in the custom house begging to be allowed to carry my baggage to the railroad station were not all George Washingtons, as the custom house office slyly told us. One of the first things that impressed me was the poverty of the people. Most of the country people, and many who live in the towns, live in the meanest little huts imaginable, with almost no furniture. Jamaica is just now going through a very hard, discouraging time. The hurricane of last August destroyed the banana crop and much of the cocoanut crop. These being their principal products, times are very hard. The war has also caused prices to rise; besides many of the best of the men are going to the front. The natives here are a patriotic people, very loyal to their mother country—England.

Jamaica is a very beautiful country. Some of its drives along the seaside could not, it seems to me, be surpassed in beauty. Beautiful ferns grow abundantly along the mountainsides; graceful cocoanut trees are seen all along the seashore. Waterfalls and pretty streams foam and dash over the

rocks and mountains. With all of its loveliness, Jamaica is by no means a Paradise.

"In vain with lavish kindness
The gifts of God are strewn;
The heathen in his blindness
Bows down to wood and stone."

Sin and degradation abound on every side. The immorality of the island is appalling. Stealing, drinking and smoking are very common evils among the women as well as the men. How much they need preachers and teachers to show how Jesus' blood can break the chains of sin, and to train them to live lives of virtue and righteousness!

Although I have been here only a short time, I have had the pleasure of visiting several of our mission stations. As I have come in contact with the workers and their work, I have been greatly impressed with their faithful, self-sacrificing lives. Some of the workers have spent as many as from 15 to 20 years in hard work among the people here. And truly their work has not been in vain. I have felt that a wonderful work is being accomplished in the schools, in the training of the children and young people to live useful, Christian lives. Surely these can never go out into the world and forget the lessons they are there learning. In the churches are many earnest, native Christians. Some of these are doing active Christian work under the mission; others have set up Christian homes, a great help to their community.

Although the greater part of the population are negroes, the East Indian coolies especially appeal to me, partly, no doubt, because I feel especially called to work with them. My school of East Indian boys and girls at Fellowship, which I have taught for only three weeks, is a joy to my heart. They are as bright and energetic as any children I ever taught in the U. S. And the way they can repeat Scripture, I am sure would put to shame many of the children at home. As I look into the faces of these bright, brown-faced children day after day, my heart prays continually that I may sow some seed in these Hindu hearts that may spring up and bear fruit—some forty, some sixty and some a hundred fold.

Most of the parents of these children live in barracks near the school and are the chief laborers on the large banana estates which surround the school. They are indentured by the English government to serve a term of five years and do heavy work under the most unhealthful conditions. Many of them live in their heathen customs, steeped in their Hindu belief. When these Indians are visited and told the story of Jesus, while some go on with their work and do not care to hear, others listen with intense interest as they follow carefully every word of the interpreter.

The harvest truly is great and much of the field is white unto the harvest. I am glad God led me to this place to live for Christ and these people. There is nothing that brings such joy and peace to

the heart as being in the will of the Lord. Pray for us here that we may have strength of body in this trying climate and wisdom from on high to do the work of the Lord.

A Laymen's Missionary Convention

By SAMUEL L. HAWORTH

When a man has the chance to attend a Laymen's Missionary Convention, such as was recently held in Minneapolis, he ought to take it, unless he can convince himself that he has better use for his time and money. And, from the standpoint of an attendant, the burden of proof is on the man. Nay, rather, here are some reasons by which he may persuade himself to take the chance.

First, there were concentrated on one spot and in the short period of a half-week, facts and experiences of a generation of men in two hemispheres—from Alaska, "Uncle Sam's Ice-box," out of which has already been produced five hundred million dollars worth of stuff, the future empire of the far North; from Africa, the "Dark Continent" through which the streaks of light are running, whose vast population is in the grip of a mighty contest for supremacy; from Armenia, whose tragic career seems about to be closed simultaneously with the course of her oppressor, the Turkish empire; from India, whose teeming millions are in process of a revolution, silent yet not the less significant; from China, the "Sleeping Giant," aroused from millennial rest and stretching for the world struggle; from the United States, rich in resources, whose Christian life is called upon to bear the heavier part of the world's need. Over all hung the horror of Europe. In the presence of such world conditions, a man's outlook is extended and his sympathy broadened. He can scarcely listen responsively to the rehearsal of these conditions without becoming a bigger man.

Secondly, it was an inspiration to meet under the leadership of such men as were sent out by the Laymen's Missionary Movement, and to see them in action. One may sit by the evening lamp and read facts in books and magazines and get some knowledge of the world. But the personal presence which makes the experiences live again before the mind, is lacking. At this convention one could hear S. Hall Young, missionary for thirty years among natives and white people in Alaska, as, in his pleasant way, he talked of enjoying the rigorous climate of the North, where it was so cold that a man's breath would rattle like paper as it passed his ear; he could listen to J. P. McNaughton, who, after years of sympathetic service among the Armenians, knew how to appreciate their true worth, and who, full of feeling, yet holding himself in magnificent self-control, narrated the details of Armenian atrocities with dramatic effect, but with no plea for revenge; he could see Fred B. Fisher and hear his stirring recital of the transformation of India—hear him, with arm uplifted and in sonorous voice, sing again in the native tongue, "Victory to Jesus," as the native multitude had sung it at other times; he could feel

the impulse of the constraining love of Christ for a perishing world as told in song by the soloist, Naftsgger. So, unless his soul were insulated by some sort of non-conductor, his faith grew and his sense of responsibility was quickened.

Thirdly, men were brought face to face with world-needs and world-problems under a sense that these must be met and solved in the spirit and according to the principles of Jesus Christ. It was worth something to face such needs and problems. They call for the heroic in a man. At the same time they make him know that the spirit which drags down the peoples of the world and creates the strifes of nations is moving in his own land and community, and that, wherever he is, he may put his hand to the work of relief and of redemption, sure that his effort will count in the total result. It was worth something, also, to realize again that the ultimate solution of world-problems involves the application of the gospel of Jesus Christ. Because this is true, we American people are not making full response to the appeal of the world's need.

One speaker expressed the conviction that we do not meet the need because we do not want to meet it. The Christian motive is lacking. It is easier to arouse enthusiasm for a proposition to spend five hundred million dollars on fighting machinery with which to repel possible attacks of other nations than to persuade people to spend that amount in manifesting good will and Christian helpfulness toward the nations. Yet the latter is the better way, as Shailer Matthews and Hugh L. Burleson, in calm assurance and heart-searching appeal, impressed on their hearers. Moreover, we otherwise spend our money for that which is not bread, either for ourselves or for others. So at least did the neighbor of one of the speakers who lives in an eastern city and who, with keen sarcasm, presented that neighbor in the picture of a "thirty thousand dollar necklace on a thirty dollar dog led by a thirty cent woman." But men and women of wealth do give of their means and men and women of spirit are consecrating themselves to the great work. May their number grow.

Practical suggestions were made for developing the missionary spirit and for expressing it in money, or "coined life." Every individual must do his part, small or great, if the whole work is done. World-problems, in miniature, present themselves for solution in each life and the Christian principles which solve them in the smaller sphere are applicable in the greater. It is worth going to, and through, a Laymen's Missionary Convention if one discovers that truth.

Minneapolis, Minn.

Give me thy harmony, O Lord, that I
May understand the beauty of the sky,
The rhythm of the soft wind's lullaby,
The sun and shadow of the wood in spring
And thy great love that dwells in everything!

—Alexander Pringle.

WITH THE CHILDREN

Daddy's Girl

Flying feet upon the stair,
Shining eyes and tumbled hair;
Laughing lips on mine to press,
With happy words and glad caress.
Little hands mine own to hold,
While change the skies from grey to gold
Sunshine lights the world for me,
With daddy's girl upon my knee.

In the toil and stress of life,
Weary days with troubles rife;
When the skies forget to shine,
And the darkest way is mine;
Yet there is a star that gleams
Ever in my troubled dreams,
To bid me know where'er I be,
Daddy's girl will pray for me.

Let the years come as they may,
Golden locks be changed to grey;
Shining eyes will on me smile,
Sweet and tender all the while,
Though the changing world forget,
Daddy's girl will love me yet—
Love me truly all the way,
Till the closing of the day;
And be to me, till life is o'er
Just "daddy's girl" for evermore.

—London Magazine.

A Straight Line

Robbie was working away at his drawing lesson. Presently the teacher came around to see what progress he was making. "Look here, Robbie," she said, "that line isn't straight." "No, it isn't quite straight, I know," answered Robbie, "but I can fix that up later."

"A straight line never needs straightening," said the teacher, quietly, as she turned away to look at the work of another scholar.

That simple remark that the teacher made set Robbie to thinking. "A straight line never needs straightening." How much better, then, to make the line straight rather than to draw a crooked line, which would have to be straightened afterward! Besides, a line that has been partly rubbed out and then made straight never looks quite so well as a line which is drawn perfectly true and straight the first time. So Robbie made up his mind that hereafter he would try to draw the straight lines straight the first time.

A thing that has been done right does not need to be done over again. When we speak the truth we do not have to stop to correct what we have said. Let us try to do and say things in the right way the first time, and we shall find that life is easier, and we shall make far better progress than when we do or say the wrong thing first. Let us always remember that a "straight line never needs straightening."—Apples of Gold.

ENGLISH MISSION FUND.

Our readers will remember a recent appeal in these columns from James Wood in behalf of funds to help English Friends meet their foreign mission obligations. A letter recently received by Dr. Raymond Binford of Earlham College from Henry T. Hodgkin, of London, which we are privileged to publish herewith in part, will indicate how generous has been the response on the part of American Friends, as well as the status of the work for the current year:

Dear Friend,

I dare say that you will, by this time, have seen a notice in "The American Friend" with reference to the conditions of our foreign missionary work, and the special need with which our Board was faced at the beginning of last month, when it seemed as though we were likely to close the year with a very large deficit. I am now able to tell you, with very great thankfulness to God, that Friends have responded in a wonderful way to the statement of our need that was then made, and that we have been able to close the year, having met all the liabilities incurred within it, and having practically covered the deficit which was brought forward from the previous year, so that I think that we shall now start the present year without any deficit at all, though I cannot be positive on this point.

There still, however, remains the fact that several large subscribers have died during the last few years, and that, especially during the last eighteen months, we have not been able to do more than a very little towards replacing the heavy loss which we have suffered through their death. We are, therefore, in the position of having work already in hand which is costing us something like £5,000 a year over and above the normal income received from subscribers. You will, I know, easily see how this situation hampers us in any forward work, and how it means that, from year to year, we are under the necessity of calling for special gifts. No doubt the financial stringency due to the war will begin to make itself felt more and more during the next year or two. For a little time, therefore, it would be an unspeakable help to us if there were some response from Friends in America to the statement of our need which, I hope, will be made through "The American Friend" and other Friend papers in the United States.

This is the year in which we hope to celebrate our fiftieth anniversary, and we are anxious that, at the close of that celebration, we should be able to advance steadily into some of the great fields which open out before us. We certainly should feel very bad indeed if our fiftieth year meant a heavy curtailment of our general work. We are, therefore, trying to raise, in connection with our Jubilee, a special fund, both for meeting special expenditure in buildings, etc., and for increasing our general fund for the carrying on of the work which we have in hand.

I am thankful to say that candidates are still coming forward, even at this time. I had an offer, only a day or two ago, from a fine young fellow who has recently joined Friends, having been brought to us through his very strong convictions in regard to war, and through association with Friends during his course at Cambridge University. It is splendid to know that some of these fine young fellows, who are feeling things most deeply at this time in connection with the war, have felt the call to go out as foreign missionaries. I hope that our work abroad will be greatly strengthened as some of them get into the field.

I feel sure that you will rejoice with us in the news which I am able to give you of the wonderful answer which there has been to our prayer and effort at this time. It may be that you and other Friends in America will feel that there is a possibility of your being able to do something to help us to meet the grave position with which we are still faced. I thank you for your very kind interest in the work which we are doing.

The amount received altogether, in answer to the statement of our need, is about £5,750, towards a total estimated requirement, in order to close the year without a deficit, of £5,850.

With kind regards and all good wishes for the New Year, I am,

Your sincere friend,

HENRY T. HODGKIN.

HEADQUARTERS IN LOS ANGELES.

The Committee appointed at last Yearly Meeting to take such steps as seemed advisable for the establishment of Friends' Headquarters in Los Angeles for California Yearly Meeting have been meeting in the office of A. F. N. Hambleton and formulating plans, which they hope will eventually result in the strengthening and the rebuilding of the membership of all the

Friends Churches of California.

Past experience has proved to us that many eastern Friends, upon coming to California, get out of touch with the church, and that eventually large numbers of formerly active Friends are lost to our denomination. By the establishment of permanent headquarters in Los Angeles, which will serve as a bureau of information for all Friends contemplating coming to the coast, and by keeping in close touch with the clerks and pastors of eastern meetings it is hoped that all coming west may be kept in touch with Friends, and not allowed to drift away from the influence of our denomination.

To this end the committee, composed of Arthur C. Brown, A. F. N. Hambleton, Raybright Lewis, Lindley M. Greene, Florabel P. Rosenberger and J. J. Mills, have asked A. F. N. Hambleton to serve for the present as our Bureau of Information, using his office as Headquarters for Friends for the time being. It is the hope of the committee that pastors and others will cooperate with them in their effort to conserve the membership of Friends by notifying them of prospective removals to the Pacific Coast.

Those desiring to receive or give information will please send communication to A. F. N. Hambleton, 403 Columbia Trust Bldg., 313 W. 3rd St., Los Angeles, Cal.

W. C. T. U. AND PEACE.

Hannah J. Bailey, Superintendent of the Department of Peace of the National W. C. T. U., a well-known Friend, living at Winthrop Center, Maine, has recently made the twenty-eighth annual report of this department. The opening paragraph of the report is as follows:

"Our Peace Department and other peace organizations have found great need and incentive to extend their influence into all the world, for the entire world is affected by the terribly cruel and heart-sickening war now raging in Europe. There is no cause for discouragement or for halting in our efforts. Let us press forward toward the mark for the prize of victory, for the peace of the world. It will surely come sometime, for the Lord of Hosts, the Prince of Peace, is on our side and He will put to flight the armies of the aliens who oppose our efforts and put obstacles in our way. By God's blessing we will surmount them and the prophecies of world-peace will be fulfilled."

Remember that March 5 is "American Friend Day." It should be observed in all Friends meetings. See page 2.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HIATT, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

THE REPORT OF THE PANAMA CONGRESS.

In view of the fact that Friends are working in no less than three mission fields in Latin America—the American Friends Board in Cuba and Mexico, and California Friends in Central America—many of our readers will doubtless want to secure a full report of the Congress on Christian Work in Latin America. An account of the Congress from the pen of Charles Tebbetts will appear in *The American Friend* a few weeks hence. We are glad also to announce that the complete official report of the Congress will be published in three volumes as soon after the close of the Congress, February 10th-20th, 1916, as it can be properly edited. The price of the three volumes of the report has been fixed at \$2.50, carriage extra. The report will be furnished, however, to all who send in advance orders, at \$2.00, carriage extra. The report may be ordered through the office of the Board at the address indicated at the top of this page.

LAYMEN'S CONVENTIONS IN MANY CITIES.

Judging from reports which are coming in from the conventions in this year's series which have already been held by the Laymen's Missionary Movement, these great meetings of laymen are going far beyond the conventions of previous years in practical value to the churches represented in them and in spiritual power. We are convinced that any Friends Meetings within one hundred miles of any of the following cities which fails to have at least two of its men in attendance on the dates indicated will be missing splendid opportunity for quickening its spiritual power and enlarging its sphere of usefulness. May not the pastor or some other Friends in every such meeting take immediate steps for getting two or more men to attend.

Des Moines, Iowa.....February 20-22
Los Angeles, Calif....Feb. 27-March 1
Indianapolis, Ind.....Feb. 27-March 1
San Diego, Calif....March 1-3 and 5
Columbus, Ohio.....March 1-3 and 5
Worcester, Mass.....March 19-21
New York.....April 9-12
BrooklynApril 9-12

FROM JAMAICA TO PANAMA.

The last letter received at the Mission Board office from Charles Tebbetts was written at Port Antonio, Jamaica. With this letter was enclosed the second installment of his article on Cuba, which appears on an earlier page of this issue. An account of his visit to our various stations in Jamaica will appear at an early date. As the *American Friend* goes to press this week, the Congress on Christian Work in Latin America is in session in the city of Panama, to continue for ten days, closing February 20th. Beside Charles Tebbetts and his family, Sylvester Jones and Clarence G. McClean, of Cuba, and R. Solomon Tice and Genaro Ruiz, of Mexico, are representing Friends at this important congress at Panama.

SCHOOLS AND FARM AT VICTORIA

Solomon Tice, who for several months past has been laboring alone at C. Victoria, Mexico, and Genaro Ruiz, the pastor of the meeting at H. Matamoros, sailed from New Orleans on S. S. "Cartago" for Panama, February 2nd. Shortly before leaving Mexico, Mr. Tice sent a brief account of what had been accomplished at Victoria up to the time of his departure.

"I left things at Victoria in fairly good shape. I succeeded finally in getting teachers for the common school grades and opening the day schools of both Penn and Juarez. I got three teachers for each. I could not get the teachers I wanted for either school as they were all engaged and couldn't resign. The farm work is very uphill work. It needs the constant attention of one person to keep it going. I finished planting 225 lemon trees and 257 limes. Eight of the former were stolen from the field just a few days after planting. Am planting corn between the rows of trees as the ground is already plowed and irrigated. It has been so hard to get plowing done as we have only oxen to work with and there are so many things to do. Our cows are only in fair shape. Our feed problem is quite a serious one, though I did succeed in getting some meal and fodder with which to feed them in my absence and we have about six or eight acres of oats sowed that I think

will furnish some green pasture soon."

It is upon this farm that the industrial work of the boys' school, Juarez Institute, will be conducted when that institution reopens.

DON NENGUE, THE BLIND PATRIARCH.

The day that the new church building was inaugurated in Gibara, Cuba, among the many who attended the services were three blind persons who for the first time heard the preaching of the gospel. One of them never returned, another came only on rare occasions, while the third, Don Nengue, became a constant attender and a member of the church.

Blind as he was, he learned the way to church and would come by himself. Each Sunday morning he would come tapping up the aisle with his cane and find his way to the chair that always awaited him at the right of the platform. He came with his clothes clean, but in his shirt sleeves and collarless. In all the years that I knew him, I do not remember of having seen him once with a coat or collar. In his working years he had been a sailor and always showed the bluff informality of the sea-faring life.

The religion of such a man could not admit of shams. Perhaps the blindness gave acuteness to his spiritual vision. His testimony was inspiring, as he would stand, leaning upon his staff, and tell of the love that had won him and of the light that shone upon his pathway. When he bowed his head and offered prayer, God didn't seem far away.

He did not know the year of his birth, but at the time of his conversion he thought he had passed his ninetieth year and most certainly he was well advanced in the ninth decade. He had lost his sight a few years previous, an almost unbearable loss to a man of his vigorous nature, but made bearable by a spiritual vision.

One day Don Nengue's chair was vacant at the meeting. Sickness which proved to be his last, had kept him at home. As he grew worse he frequently sent for me to pray with him. A shadow came into his last days because of the evil conduct of a relative, though not a member of his immediate family. As in all things, so in this he sought divine help, and it was given him to pass from earth in peace and receive his sight in a fairer world.

Don Nengue had raised a family of eleven children, most of whom also raised large families. He lived to

know his great-great-grandchildren. At the time of his death, his lineal descendants numbered more than two hundred. As I write this I can recall forty-three of these that have been members of the church or Sunday school or have been regular attenders. The first marriages I performed in Cuba after being legally authorized were those of two of his grandchildren, who were well along in life and who had long lived in sin with their respective companions. In both cases the marriages were performed in the presence of their well grown children who had been born out of wedlock.

THE IOWA PAGE

CHRISTIAN ENDEAVOR DEPARTMENT.

A new Christian Endeavor Society has recently been organized at Hynes, Iowa, in Oskaloosa Quarter. Ernest Wignall was chosen as President and Ruth James as Secretary and Corresponding Secretary.

A new Society was also organized at Hiteman on the same Quarterly Meeting about the same time. The Christian Endeavor Union of the Yearly Meeting extends a most cordial welcome to these new members.

Our Field Secretary, Ora W. Carrell, has just recently returned from a trip through Bangor and Honey Creek Quarters, where he held conferences in all of their Christian Endeavor Societies. He reports the work as most encouraging throughout these Quarters.

The LeGrand and Bangor Meetings are unique in that both Meetings have a Senior, an Intermediate and a Junior Society. Splendid work is being done under very efficient leadership. Marshalltown and New Providence each have a Senior and a Junior Society.

The Marshalltown C. E. has a very unique and successful Mission Study Class. From ten to fifteen minutes are devoted to Missions each Sunday evening. They are using Margaret E. Burton's "Comrades in Service," which is a series of most interesting Biographical sketches of great Home and Foreign Missionaries. Different ones are appointed to bring short reports of these characters without giving the names of the persons described while the rest of the Society must guess the name of the person thus presented. This book may be secured from Ross A. Hadley, Richmond,

Ind., and comes at 60 cents in cloth or 40 cents in paper.

The Society at Nevada, in Bangor Quarter, has been doing splendid work even though but few in numbers. They expect to take up the Peace Study Lessons soon.

The Stanford Meeting, in Bangor Quarter, has a very active C. E. Society. This Society was not reported for some reason last year, but it has been organized for more than a year. Fay Hinshaw is President and Inez Rash, Union, Ia., is Corresponding Secretary.

A most excellent conference was held with the Honey Creek Endeavorers at the hospitable home of Mr. and Mrs. Mills. A splendid company of from 25 to 30 young people was present. This Society now has a Class in Expert Endeavor which has been meeting for a few weeks.

New Providence has a Society of more than 70 members. The interest is very good and excellent work is being done. They have taken up the Peace Study Lessons in their Society. Their prayer meetings are well attended and a good interest is manifest.

The Society at Hubbard has been very active along all lines of Christian Endeavor. A very fine relationship exists between their Society and the Epworth League of the Methodist church.

The Fairview Society has not been holding regular meetings for some time, but they hope to re-organize soon and take up the work in earnest. The Christian Endeavor Union of our Yearly Meeting is with you!

One of the newest members of our Union is the Society at Iowa Falls just organized since Yearly Meeting. Mrs. Frank Pemberton is President and Fern Cammack is Secretary and Corresponding Secretary. We are glad to know of the encouraging report from Iowa Falls.

MISSIONARY DEPARTMENT.

Men! Don't forget the great Laymen's Missionary Conventions to be held in our state this month. You cannot afford not to attend.

The Convention at Davenport is to be held February 13-16, while the one to be held in Des Moines is just one week later—February 20-22. Plan to attend the Convention nearest you. You will get to hear some of the most powerful missionary speakers of this country and have the opportunity of mingling with some of the most active

church men of our state. It will be worth your while to go.

Men of every denomination will be there—all to consider together the biggest problems that have ever confronted the Christian church—the problems now rendered more clear to us by the light (or darkness) of the European war. Don't you want to be among the men of our nation who will dare to face these problems honestly?

There will be a sectional conference sometime during the Convention made up of the men of our own Yearly Meeting. Other denominations will hold their sectional conferences to consider their share of the obligation which rests upon the Christian church. We want to make the Conference of Quaker men just as large as possible—as a church we want to DO OUR share. We want you there. We NEED YOU there! You will not regret it—IF you go.

EVANGELISTIC DEPARTMENT.

Evangelistic meetings at Rubio, conducted by the pastor, W. I. Kent, resulted in eleven conversions and one renewal, making thirty in two series of meetings conducted by him, and a general stirring up of the membership.

Elgie McCargar was brought down with an acute attack of grippe while conducting meetings at Canby, where several cases of definite blessing resulted, but it cut the period arranged for in two. Brother McCargar was confined to his bed for a week at Canby, then went home for a couple of weeks and at time of writing he is in meetings at Middle River, where there is much conviction. His next place of labor is Motor.

Charles Moore of Indianola, has just closed a series of meetings at Arnolds Park. Very cold weather and deep snow hindered much, and the nineteen sessions held were not very largely attended at any one time, but Brother Moore and the pastor, E. L. Gregory, did some excellent work in visiting resulting in a manifest deeper interest on the part of some. Thirty conversions and renewals are reported, fully one-third of these being reached in their homes. Visitation pays.

Winneshiek Quarterly Meeting was held at Hesper, January 29 and 30. Snow and ice storms with extreme cold prevailed. Representatives from Valton and Kedron were present. At the meeting for ministry and oversight a considerable discussion and deep interest in the conditions prevailing in the meetings were manifest. The outlook is encouraging. H. R.

Keates preached on Saturday morning, after which the business session was held, but on account of stormy weather no meeting was held on Saturday evening. There was a fair attendance on Sunday, when H. R. Keates spoke in the morning and Oren L. Hutchins, the Quarterly Meeting Superintendent, spoke in the evening. He was followed with close attention and several raised their hands expressing their need and purpose of seeking a closer walk with God.

Arthur S. Moon, who has been supplying at Kedron, moves into the parsonage this week.

Springdale Quarterly Meeting was held at West Branch, February 4-6. The meeting on ministry and oversight was held on Friday afternoon and felt to be a profitable occasion. Among other things considered was our responsibility and duty on the peace question, both foreign and national. With the present trend of affairs it appears as though our loyalty to the principle of peace may be submitted to a severe test at home and it behooves us not only to be ready but to stand firm for non-intervention and quietness in America. The Quarterly Meeting was held in the disused Presbyterian church, kindly lent to the West Branch Friends while their fine new church is being built, and which is expected to be completed some time next month. H. R. Keates was in attendance and spoke on Saturday morning and Sunday evening, the pastor, Charles E. Mesner, having charge of the meeting on Sunday morning. At the business session the reports presented were of an encouraging nature. C. J. Bowles, who has lately undertaken the pastoral work at Muscatine, was present and was welcomed to the Quarterly Meeting.

On Sunday morning, H. R. Keates attended and spoke at Springdale meeting, which has been without a settled pastor for over a year, but has had student supplies on Sundays. We need a consecrated man of experience for this place, who can throw himself into the work of rallying the work by personal visitation and wise counsel. An effort is being made to provide a new church building and they have about two thousand dollars promised. It is sincerely hoped that they will carry this to a successful issue and be ready to start work in the spring.

We all have pierced him, and wicked Christians far more than did those of old who knew not what they did.—Christian Rossetti.

YOUNG PEOPLES BOARD

PEACE STUDY TOPIC FEB. 27.

Interdependence of the Nations, I Cor. 12.

Paul sounded one of the truest notes in social life, when he pointed out to the Corinthian Church the basis of harmony in society. He showed them the law of interdependence. Society is grounded upon the principle of consciousness of kind. When this principle is ignored disintegration sets in. One cannot say, "unto thyself enough." He has responsibility towards others and they in turn owe him something.

Our food, every garment, every commodity of the household has been put there through the efforts of a multitude of men representing all nationalities. None of us would care to be deprived of our present conveniences and live as our pioneer fore-fathers did. And yet that is what we would have to do if we refused to use goods that had been sent to us by foreign countries.

Each nation, as each person, has some gift. It should develop that gift not for its own good, but for all. If through climatic conditions, geographical location or peculiarity of temperament God has made one nation unique that implies it has greater responsibility towards its neighbors. It should not be hated, but loved. It should not grow selfish, but altruistic. We all are members of one great social body with Christ as our head.

During these troublesome times, we ask every young Friend to stand true to his principles of Christian brotherhood. Let us be called dreamers, fanatics. We will stand until the world will be compelled to see a new type of heroism. Protest NOW! Write letters and send telegrams to your Congressmen NOW! This vast increase of preparedness must seriously impede the progress of the Friends ideals for Peace. Are you a Friend? Stand for her principles! Do you believe Christ? Make Christianity practical by practicing it!

CHRISTIAN ENDEAVOR TOPIC, FEBRUARY 27.

Topic—"How to put the Bible into Life." Ps. 119: 105-112.

The Bible is a lantern that lights one's pathway. Let it shine in your community and the darkness of sin will flee away.

High Schools and Colleges are coming to see the great value of Bible study. It is educative, which is a good thing. But that is not all, it remakes a life. Study the Bible, and by and by the rough places in one's life will be ironed out and the free full spirit of Christ shall ride triumphantly into the citadel of our souls. Read it devoutly but carefully. Test all of it with close thought. It will thus become more wonderful.

NOTE—Because some Endeavor Societies have not taken up the Peace Study we will run some notes on the regular C. E. topic hereafter, also.

THE SPRING CAMPAIGN FOR YOUNG FRIENDS.

During the months of April, May and June, the Young Friends Board proposes to make a special campaign for Christian Endeavor and Denominational Loyalty. We have already surpassed our aim for Peace Study Classes. Far greater interest than we had hoped for has been expressed. We hope that an interest equally great will be showing itself in the spring campaign.

Christian Endeavor

The Board has a number of Efficiency Charts and Expert Endeavor books on hand which it hopes to place in needy fields. The new Chart shows how broad Christian Endeavor is. Study Classes, Social Service Groups, Fellowship Groups and any other special forms of expression can be included under the modern Christian Endeavor.

No one can work an organization well without knowing the same. It will be necessary therefore to study "Expert Endeavor." Examinations will be given either by the pastors, another expert or the Young Friends Board. Questions can be had upon request. Let us enter "The Million Campaign." We must have several hundred more Endeavorers this year.

Quaker Study Classes

Quaker Study Classes will use either Emmott's "Story of Quakerism" with accompanying outline, or C. E. Woodman's "The Present Day Message of Quakerism," with outline. The first contains twenty short lessons or ten full hour discussions. The second will be made up of eight rather short lessons. The first gives a general view of the church from its beginning to the present. The second presents its doctrines and their message for today.

Emmott's book is priced \$1.25 with outlines at 5 cents each. Woodman's book sells for \$1 with outline at 2 cents.

Send in for books at once, that you may have something definite to talk up for your Society. Considerable preparation must precede organization.

PREPAREDNESS, not for an imaginary foe, but a literary enemy. Fortify your home not by teaching your children hideous fairy tales, but by "Beautiful Bible Stories." This book for boys and girls contains more than fifty Bible stories splendidly illustrated, size 8x10 inches, 275 pages, substantial cloth binding. Price, postage prepaid, \$1.50. Address Rev. P. D. Guyer (pastor Friends church), Paonia, Colorado.

CHURCH AT WORK

Long Beach, California—The Bible School at Long Beach has a good attendance with Clarkson Parker as superintendent. The meeting is fortunate in having for its pastor Andrew F. Mitchell, a man thoroughly in love with his calling and abundantly able to expound the Word in love and in the power of the spirit. He is never more at home than when he feels called upon to denounce all wars as being incompatible with the teachings of Jesus Christ. A congregation often fills the church auditorium with a goodly number of visitors generally present.

Muncie, Indiana—On the evening of February 4 the Friends Memorial Church held a get-together social for the entire membership in the Sabbath School rooms of the church. A splendid program was arranged in charge of Mrs. Flora Sayers. There was special music, then the Whittier Sabbath School class gave some sketches from the lives of our early Friends. First of all was an impersonation of George Fox, his parents, his life, his work, imprisonment and marriage to Margaret Fell. Next was a talk on Margaret Fox's life followed by William Penn coming forward and we were instructed by his life, his sympathy, his kindness and his treaty with the Indians. Last of all Elizabeth Fry and her great prison reform work were represented. Refreshments were served at the close in the dining room of the church.

West Elkton, Ohio—On Sabbath morning, February 6, Henry McKinley, pastor of the meeting here, preached an excellent sermon relative to peace, war and preparedness. He praised President Wilson for his attitude toward the warring nations of Europe and our sister Republic of Mexico, but he criticised him severely for the stand he has taken within the last few weeks in regard to preparedness, traveling over the country, creating a feeling among the people for war merely for the sake of political purposes. He said that during the first three years of the President's administration he was honored and respected by all lovers of peace, law and order, but since his swing around the circle he has lost much of that prestige. The pastor's text was from II Samuel, where David went out unarmed but in the name of the Lord and slew Goliath the Giant.

Sterling, Kansas—Dr. William L.

Pearson, professor of Biblical Literature at Friends University, Wichita, Kansas, acceptably attended Friends meeting here February 6, his subject being "Church Union." In the evening he spoke before a large and appreciative audience in the M. E. Church, this being a union service of Friends, Methodists and Congregationalists. His subject was "The Prince of Peace and World Peace," taking his text from Isa. 9:6, 7. The folly of the preparedness craze was ably set forth, the recent visit of President Wilson to Kansas giving emphasis to his remarks.

Denver, Colorado—Denver Quarterly Meeting was held in Denver, January 21-23 with representatives present from Boulder, Colorado Springs, Deer Trail and Sand Arroya. There were also some present from the Friends settlement near Arroya where a meeting was set up on January 29. On Friday evening preceding the meeting on ministry and oversight the ladies of the local meeting kindly provided a bounteous supper at the church for the pastors of the Quarterly Meeting, who thus met for a conference regarding future work. The meeting on ministry and oversight proved to be very interesting and beneficial, the subject for consideration being "The Responsibilities of the Ministry and Oversight Body, 1. To the pastor; 2. To the church at large; 3. To the world (non-church members)". These sub-topics were discussed by C. L. Nellis, Walter H. Wilson and Kirby V. Bowen respectively, followed by a general discussion participated in by John Fry, L. E. Kenworthy, Adrian DeLong and others.

At the meeting for worship on Saturday morning C. L. Nellis, pastor at Deer Trail, brought a helpful message from John 3:16. After a social hour and dinner in the church building the session for business convened at 1:30 o'clock with Mary E. Lewis and Ella Sorrells, clerks, at the desk. Reports on the state of Society showed the various meetings for the most part to be in a satisfactory condition. Quarterly Meeting sanction was given for the recording of Letson Burns of Arroya as a minister of the gospel. After a lengthy discussion of the preparedness program of the President and other related topics it was voted to remonstrate to our Congressmen against the support of any such program and also to commend those who are influentially standing against it. The committee appointed nine months ago to set up a Monthly

Meeting at Arroya had been unable to perform the work, and the names of Walter H. Wilson and C. L. Nellis were added to the committee for the purpose of setting up said meeting January 29 and 30. On Sabbath morning K. V. Bowen of Boulder, Quarterly Meeting Superintendent, brought a stirring peace message based on Elisha's prayers as recorded in Kings 6:17-20. On Sabbath evening C. L. Nellis spoke from Matthew 11:28. God's blessing was manifest throughout the entire Quarterly Meeting. The next session will be held at Boulder April 21-23.

Lynn, Mass., Eastern Avenue—The Christmas spirit was keen at the Eastern Avenue Friends meeting. The C. E. Society held a "pound gift evening," the results from which were distributed to needy quarters. The Endeavorers also presented a beautiful cut glass water set to their minister, Tom Sykes, and his wife. The primary and beginners' department of the Bible School held a successful Christmas tree and social. The girls' classes of the School and the Lend-a-Hand class held a combined social in the gymnasium. The men's circle hit upon the happy idea of entertaining all the boys and men at a Christmas party in the gymnasium room. A "White Gift Service" and Christmas exercises were held on Sunday evening, the auditorium of the church being well filled. An effective and interesting program was carried out.



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NO ALUM—NO PHOSPHATE

Plattekill, N. Y.—Cornwall Quarterly Meeting, New York, was held here in January. Considering the weather and condition of the roads the attendance was good. The Temperance Committee decided to engage Mrs. Ella A. Boole, State President of the W. C. T. U., to give a lecture at her earliest convenience before a conference of the Quarterly Meeting.

In December the Clintondale Sunday School presented a pleasing and very impressive pageant, representing the birth of Christ. The other Sunday Schools of the Quarter had appropriate exercises. The ministers of the four meetings of the Quarter will continue to serve their respective meetings during the coming year, viz: Anson Coutant, resident minister at Tilton; Frank Allen, a Congregational minister, residing at Plattekill; Martha Bell, a resident minister at Milton, and John D. Piper, who was unanimously chosen as pastor for another year at Clintondale.

The C. E. Societies of the Quarter are doing good work. The Clintondale Society held a business meeting and social recently, at which time it was decided to give the envelope system of collection a six months' trial.

Greensboro, N. C.—The Spring Garden Street Friends have just closed a very successful series of meetings in which God honored us with His presence and wonderfully blessed and revived the work. Jasper M. Cain, evangelist from Mt. Airy, N. C., who for some time, has felt a deep concern for this meeting, led in the campaign. His method of conducting meetings is quite different from the plan usually followed by evangelists and God used it very effectively. His preaching was pointed and practical and large audiences gathered to hear him. During the meetings there were forty-seven professions of conviction and thus far there have been thirty-four applications for membership. We rejoice that God sent Jasper M. Cain this way, and the prayers of a grateful people will follow him as he goes to other fields.

Guilford College, N. C.—Albert J. Brown of Wilmington, Ohio, came to Guilford College in the interests of the Y. M. C. A. on Sabbath, January 30, holding two services that day in New Garden meeting house, where the students attend meeting. He held meetings with the boys each evening until February 3 and spoke at chapel on two different occasions. He had many private conferences with college classes and with individuals.

Bed Spreads, Pillow Cases, Sheets For Spring and Summer-Attractively Priced

Dependable qualities, of a kind that have added to the fame of our Bedfurnishing Store:

BED SPREADS—best quality, American made; white Crinkled Dimity, 63x99 inches, \$1.50; 72x99 inches, \$1.75; 80x99 inches, \$2.00; 90x100 inches, \$2.25. Of white corded dimity, 63x99 inches, \$1.75; 72x99 inches, \$2.00; 80x99 inches, \$2.25; 90x100 inches, \$2.50. Crochet weave, in Marseilles design, size 78x88 inches, \$1.75. Marseilles Spreads, white satin finish, size 80x90 inches, \$2.50. Fine quality Marseilles Spreads, satin finish, with scalloped edges and corners,

cut for 4 feet 6-inch metal beds, size 88x98 inches, \$5.00.

SHEETS—Strawbridge & Clothier special brand, bleached muslin of standard quality; size 63x90 inches, 80c; 72x90 inches, 85c; 81x90 inches, 90c. Extra lengths, 63x99 inches, 90c; 72x99 inches, 95c; 81x99 inches, \$1.00; 90x99 inches, \$1.10.

PILLOW CASES—S. & C. Special brand, bleached muslin; size 42x36 inches, 22c; 45x38½ inches, 25c; 50x38½ inches, 30c.

A Wide Assortment of Blankets and Comfortables.

Hundreds from which to choose, all marked at prices that are an exceptional economical inducement, because the bulk of our great stock was bought before the advance in manufacturers' prices.

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Much good was done and new life came to many of the young men.

Berlinville, Ohio—Isaac Kinsey closed a series of meetings of three weeks' duration at Berlinville on January 30. There were thirteen who professed definite help. The meetings were of special value in that there has been a religious awakening throughout the entire community. Many have attended the meetings who had scarcely been in a meeting house for years. Isaac Kinsey is now engaged in meetings at Sullivan Avenue Friends Church, Columbus, Ohio.

Bloomington, Indiana—George H. Moore recently gave before the students in Bloomington Academy a series of Chapel Talks on War and Peace. He set forth in a very convincing manner arguments against armaments and strong pleas for the peaceable settlement of all difficulties arising between nations. Students were glad to make note of the facts presented for their use in meeting present day sentiments for "preparedness."

Our meeting has just experienced a gracious visitation of the Holy Spirit through the ministry of Lindley A. Wells of Portland, Oregon. His clear and forceful exposition of gospel

truth, his insistence on holiness of heart, his thorough loyalty to the church and his large sympathy for men made a deep impression on all who heard his messages, and many testified to definite blessing in converting, renewing or sanctifying grace. A large work was done among the students of the Academy and the active co-operation of the teachers was a potent factor in bringing it about.

Highland, Ohio—Esther Cook of New Castle, Indiana, conducted a very profitable series of meetings at Highland, beginning on December 12 and closing on January 2. There were no conversions, but much good to the church has resulted and many were deepened in the divine life.

NOTICE.

A joint conference under the auspices of the Woman's Home Council and the Foreign Missionary Society of Western Yearly Meeting will be held at the Bertha Ballard Home, 411 North Delaware street, Indianapolis, Indiana, on February 29. The morning session will begin at 9:30 o'clock and continue until noon with lunch at the Bertha Ballard Home. The aft-

ernoon session will convene from one o'clock until two, then adjourn for the Women's Auxiliary meeting at the Second Presbyterian church at 2:30 o'clock. Delegates to the Women's Western Yearly Meeting Conference will be entertained for the night of February 29 and breakfast the next morning, so they can attend the sessions of the Women's Auxiliary on Wednesday, which are held in connection with the Laymen's Missionary Convention.

Claribel B. Harrison,
Secretary.

LAYMEN'S MISSIONARY MOVEMENT—WOMEN'S AUXILIARY.

In connection with the Laymen's Missionary Movement Convention at Indianapolis, Indiana, Women's Auxiliary meetings have been arranged for the afternoon and evening of February 28, 29 and March 1. The sessions for women will be held in the Second Presbyterian church, corner Vermont and Pennsylvania streets. Some of the eminent speakers who address the men's meetings will also address the Women's Auxiliary. Among these speakers and gifted men are Bishop Hartzell of the M. E. church, missionary to Africa; Julius Hecker, the great editor, educator and missionary from Russia, and S. H. Little, for fourteen years a missionary in China. No woman who can possibly get to these sessions can afford to miss them.

A registration fee of twenty-five cents each entitles all women to the sessions of the Women's Auxiliary, including the mass meeting at Tomlinson Hall for both men and women to be addressed by President Woodrow Wilson and J. Campbell White, provided President Wilson can arrange to be present. He will speak on the Propagation and Power of Christianity Throughout the World. Any woman who reads this notice in The American Friend may send her name and address to Mrs. T. W. Grafton, Chairman of Committee, office Y. M. C. A., Indianapolis, Indiana, together with registration fee of twenty-five cents. Each one who does this will receive a button which will admit her to all sessions of the Women's Auxiliary. A thousand women is our goal. Overflow meetings will be held at the tabernacle Presbyterian Church.

LAYMEN'S MISSIONARY CONFERENCES.

An article by Samuel Haworth on an earlier page of this issue will re-

The American Friend Book Department

The American Friend is arranging to handle books, booklets and pamphlets which will be of general interest to Friends in America. Arrangements have already been made with the John C. Winston Company of Philadelphia, Friends Book and Tract Committee of New York City and the United Society of Christian Endeavor to receive orders for their publications. We hope soon to make similar arrangements with other houses, so that in the near future orders can be sent to us for practically any book that will be of general interest to our membership.

Some Suggestions in Books

The following books together with many others can be secured by sending your orders to this office. In this way you will be helping The American Friend.

Barclay's Apology, by Robert Barclay.....	\$0.70
Beginnings of Quakerism, by William C. Braithwaite.....	3.20
Bright, John, The Life of, by G. M. Trevylan.....	4.70
Christ and War, by William E. Wilson, cloth, \$0.70; limp.....	.50
Christian's Secret of a Happy Life, by Hannah Whitall Smith.....	.35
Decisive Hour of Christian Missions, by John R. Mott.....	.60
Dymond on War, Introductory Words by John Bright.....	.25
Dynamic Faith, by Rufus M. Jones.....	1.00
Fox, George, by Henry Stanley Newman.....	1.50
Fox, George, by R. M. Jones, two-volume edition.....	4.25
Student edition (same author), one volume.....	1.65
Friends and the War, Proceedings of Llandudno Conference, 1914.....	.55
Fry, Elizabeth, Life of, by Georgina King Lewis.....	1.20
Gurney, J. J., Life of, by J. Bevan Braithwaite.....	1.50
Grellet, Stephen, Life of, by William Guest.....	.75
History of Friends in America (Revised edition), by Allen C. Thomas.....	1.15
No Cross, No Crown, by William Penn.....	.70
Quaker Apostle, (In Memoriam of John T. Dorland), by W. K. Baker.....	.85
Quaker Diary in the Orient, by William C. Allen.....	1.00
Quaker Experiment in Government, by Isaac Sharpless (illustrations).....	2.25
(Without illustrations).....	1.50
Quakers, The Rise of, by T. Edmund Harvey.....	.75

The above are only a few of a long list of publications which can be ordered at any time. Send your order with remittance to

THE AMERICAN FRIEND,
RICHMOND, INDIANA.

veal something of the opportunity which Friends Meetings in the vicinity of Des Moines, Indianapolis, Los Angeles and other cities are confronting within the next few days. In Des Moines, on February 20th to 22d, and in Indianapolis and Los Angeles on February 27th to March 1st, conventions similar to the one held in Minneapolis will afford scores of Friends Meetings the opportunity of being represented. It is to be hoped that no meeting within 100 miles of any of these centers will fail to be represented by two or more men.

MARRIED

Sheets-Lewis—At the home of the bride, Georgetown, Illinois, January 25, 1916, Herschel A. Sheets to Goldie Lewis, Elwood Lewis, grandfather of the bride, officiating.

BORN

Andrew—At Prairie Center, Kansas, August 2, 1915, to Alpheus L. and Della Andrew, a son, Charles Leslie.

Cosand—At Damascus, Ohio, January 23, 1916, to Clarence L. and Maggie V. Cosand, a daughter, Evelyn Lorene.

Gordon—At Prairie Center, Kansas, November 27, 1915, to William A. and Nellie Gordon, a daughter, Viola.

Holloway—At Saylesville, R. I., January 6, 1916, to Louis E. and Anna L. A. Holloway, a daughter, Aldah Arline.

Kemp—At Wichita, Kansas, December 23, 1915, to Wallace C. and Blanche Kemp, a son, Wallace Chester.

White—At Prairie Center, Kansas, December 17, 1915, to John M. and Ida M. White, a son, William Elbert.

DIED

Branson—Abner Branson, son of William and Eliza Branson, was born in Harrison county, Ohio, April 28, 1841, and died at Oskaloosa, Iowa, January 8, 1916, aged 74 years, 8 months and 10 days. He was a birthright Friend and converted at the age of eighteen years. He was ever interested in the forward movements of the church and especially active in peace and temperance work. He married Eliza C. Jepson in 1867 and after her death he married Esther Pickercell in 1892. He was in the nursery business for forty-nine years first at West Branch, Iowa, and later at New Sharon. For the last seven years he resided with his daughter at Oskaloosa. Five years ago he lost his eyesight but maintained a contented and cheerful disposition.

FOR SALE at a bargain: six 10-acre tracts of land and two large tracts. Some of these have bearing orange and fig groves; all located in a splendid Friends' community, near Friends church and academy, also near public school. Good hard roads. Located in the orange and fig district of Texas. For particulars address P. M. Hoke, Colfax, Illinois.

NOTICE

Owing to the death of the author, Dr. Charles Frederick Holder, it has been decided to close out the edition of "The Quakers in England and America" at the special price of \$3.00, express prepaid. If you are desirous of obtaining this work, address C. F. Holder, 475 Bellfontaine Street, Pasadena, California.

BIBLE SCHOOL

FEBRUARY 27.

Subject—The Seven Helpers.

Lesson—Acts 6.

Golden Text—Bear ye one another's burdens and so fulfil the law of Christ. Gal. 6:2.

Was disaster already overtaking the policy of having all things in common, or were the Hebrews looking after those of their own race first, or were the numbers getting so large that the misistering force was not adequate to the needs? Probably there is some truth in all these surmises. When food is given away to members of an organization the numbers are apt to increase, and unless the supply is unlimited it is apt to grow smaller in amount. They followed Jesus for the loaves and fishes; possibly some of these saw a chance to live easily and comfortably, so the faithful had to devise new methods of administration.

Notice how carefully they planned the new regime. Men of good report, known to be filled with the Spirit were to be selected and we may presume men too with some business ability. One of the saddest features of church work is that too few business men—men who have administrative talents are placed on the financial boards and budget committees. It is well to have spirit filled men but that is not all the work demands. Let us hunt these out and set them to managing our religious organizations, while some of the rest of us that cannot make ends meet in our own petty purchases do something for which we have some ability. Note too that at least some of these men had a racial interest in the matter at hand. When Greek widows and orphans are to be cared for it is perfectly fitting that Greeks shall be on the visiting staff.

Division of labor here. Too few had been managing matters. Are there any schools, are there any meetings where all the work is done by a certain few? Perhaps the officers are all old people; what will become of the organization when these faithful ones are compelled to quit their tasks. Some go to the other extreme and ruthlessly turn all the old and experienced workers out. Let us strike the golden mean and train the young beside the tried and true.

This service seems to have given some of the seven just the opportunity needed to develop latent talents. Very soon Stephen is doing yeoman service in the ministry. In his analysis of the Christian message he seems to have anticipated Paul. The question of the Christian's relation to the Mosiac legislation was bound to come to the front sooner or later. In spite of the fact that some of the testimony of the "suborned men" was prearranged, it seems that Stephen had come to a new view of that relation and was starting the cleaving wedge.

What a mistake the legalists made in their haste. When facts cannot be summoned to silence an opponent's ar-

gument it is a great temptation to resort to force. The man must be silenced at all hazards even if stones or fire or ridicule or disownment has to be resorted to. The man against whom meeting houses were once locked is today one of the honored ministers of the church. They of Berea examined the scriptures daily to see if Paul's teaching were true, and they were more noble than those of Thessalonica.

TRANSIENT BOARDERS DESIRED
In a private home in Washington. Convenient to car line and Union Station.
Laura N. Wilson,
46 Bryant St., Washington, D. C.

WESTTOWN SCHOOL

is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about sixteen Yearly Meetings. It has all the attributes of an efficient high school and successfully prepares for College some twenty pupils a year.

Will Friends kindly bear Westtown in mind in laying plans for their children's education? If their current plans have been interrupted, perhaps Westtown will satisfactorily fill out the balance of the year. The school is unusually large, but there is room for a few more.

Thomas K. Brown, Principal.
Westtown, Pa.

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The American Friend

Old Series
Vol. XXIII. No. 8.

SECOND MONTH 24, 1916.

New Series
Vol. IV. No. 8.

The Better Way

By PHOEBE CARY



I ask not wealth, but power to take
And use the things I have aright;
Not years, but wisdom that shall make
My life a profit and delight.
I ask not that for me the plan
Of good and ill be set aside;
But that the common lot of man
Be nobly borne and glorified.
I know I may not always keep
My steps in places green and sweet,
Nor find the pathway of the deep
A place of safety for my feet;
But pray that when the tempter's breath
Shall fiercely sweep my way about,
I make not shipwreck on my faith
In the unbottomed sea of doubt;
And that, though it be mine to know
How hard the stoniest pillow seems,
Good angels still may come and go
About the places of my dreams.
I do not ask for love below,
That friends shall never be estranged;
But for the power of loving, so
My heart may keep its youth unchanged.



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting.

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,

RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year.

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

Urgent Campaign Against Preparedness

Friends in America have probably never faced a more definite challenge to their cherished principles than they are confronting right now, in the astounding program of an increase of the country's military establishment that is being advocated by President Wilson and his administration. Never in the history of our country has there been such serious danger of the United States being saddled with the terrible burdens and waste of enormous military equipment in time of peace as at present. It is all the more appalling to have our President urging upon Congress vast increases in the army and navy when we remember what a reputation as a peace man he had up to a few months ago. But there is no question that at this time, nothing is being left undone by the National Administration that will help to induce Congress to authorize by law the carrying out of preparedness plans, that involve not only a great increase in immediate expenditures for the army and navy, but the gradual development of a military establishment that would place this country in a class with the leading European countries. The plans include even the possibility of conscription as a means of getting the needed men. Of course all newspaper readers know what strenuous efforts are being made by various organizations and individuals throughout the country to arouse sentiment favorable to the administration's program. Surely if the peace principles of American Friends were ever anything more than mere sentiment it ought to be now.

It has been reported how, with these conditions in mind and with a deep sense of the country's peril in their hearts, a group of Friends met in Washington a short time ago. They have gotten in touch with Congressmen, interviewed members of the Administration, attended committee hearings and

in other ways tried to get a grasp of the whole situation with regard to "preparedness." Their Committee has now opened an office at 1811 I Street and Arthur M. Dewees has been engaged as secretary. There will be telephone connection with the office and it will be open every day. The hope is that this office may prove of real service in the course of the session of Congress in helping to organize and bring to bear in the most effective way the peace sentiment of Friends throughout the country. It is desired that the office shall be a clearing house and headquarters for all Friends who want their opposition to militarism and war to count for something. Help will be gladly furnished to Friends in anything they may want to do to help in the crusade against this hasty movement for a big army and navy. Already Friends in a number of Congressional Districts have promised to help and it is hoped to hear favorably from many others soon.

On the 9th, 10th and 11th, the Committee on Military Affairs of the House heard those opposed to preparedness. There were representatives of the National Grange and of the Farmers' Union sent to protest against large military increase. It was very interesting and gratifying to find in this delegation Oliver Wilson, a member of the Liberal branch from Illinois, who is Master of the National Grange, and L. J. Taber, of Barnesville, Ohio, Master of the State Grange, and a member of the Conservative body of Friends there. General Nelson A. Miles, retired, surprised all those present at the hearing by speaking in favor of a small and democratic army. Representatives of big labor organizations having hundreds of thousands of members and many prominent social workers protested against Congress going into plans for spending hundreds of millions of dollars for purposes of destruction, and asked that more money be spent instead upon human betterment plans in this country. Friends were represented by President Swain and Profs. William I. Hull and Jesse H. Holmes of Swarthmore, and by President Sharpless of Haverford, and Carolena M. Wood, of New York. The dangers to our national life of militarism and the undemocratic character and tendency of it were pointed out and it was urged that our ideals of the past should be held and developed toward arbitration instead of war. The Committee of Congressmen gave earnest and sympathetic attention to all that was said and these men appeared to be little affected by the excitement and clamor in the newspapers throughout the country. The struggle will doubtless come in Congress and Friends must make their ideals known, each to his own Representative, if they desire to save our country from extreme legislation at this time.

Whatever is done must be done quickly. Hearings are now over and the committees of Congress are at work preparing bills for presentation in the near future. Personal letters, telegrams and petitions should be sent immediately to Congressmen to let them know that further enlargement of the army and navy is not approved.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF *QUAKERISM* IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 8.

SECOND MONTH 24, 1916.

New Series
Vol. IV. No. 8.

The Transformation Power of the Gospel

The tragedy of religion is that its vitality has all too frequently been obscured by ceremonialism and theologic contentions. In essence religion is a life, conformed to the teachings of scripture and to the will of God. No theory about its nature and its operations can ever be a satisfactory substitute for it. The difference between knowing God and knowing about Him, is the difference between a religion of experience and a religion of form. Religion is an affair of the heart and not alone of disciplinary definitions.

Religion that is not transforming will never be uplifting in any vital sense. Belief in the efficacy of repentance will never save a man, but actual repentance is the gateway into the kingdom of God. Faith as a theologic term gives no assurance of a new life, but faith as an experience of the repentant heart is the highway that leads to the place of divine forgiveness and to the joy of a transformed life. When Jesus said "Ye must be born again" He spoke the final word about a philosophy of life that is fundamental to all human experience.

The miracle of life is the transforming power of the gospel of Christ, operating upon human personality. Contrast Peter, trembling before the maid and denying in the face of commonly known evidence, that he was of the order of despised discipleship, and Peter filled with the Holy Spirit, standing a few days later with John within the circle of the accusing Sanhedrin and boldly proclaiming his allegiance to his Lord and Master. Contrast Saul, "breathing threatening and slaughter against the disciples of the Lord," and the transformed Paul who suffered persecution even unto death, for the sake of his abounding faith in the Christ whom he had met on the road to Dasmascus. Contrast George Fox, depressed and almost despairing, and George Fox, bold in the new found knowledge of Christ's ability to speak to his condition, ready to face magistrates and dungeons and the wrath of kings in testimony of the realism of gospel truth which had been made manifest in his own life.

See Jerry McAuley, serving imprisonment for robbery, turning from his vicious life to become the patron saint of missions in New York City. Go to

the missionary lands, to the islands of the sea, where whole communities and tribes and peoples are being transformed into a new and better life through faith in Jesus Christ. We may turn to the saints of our own acquaintance, many of whom are marvels of the work of redeeming grace, as evidence of the transforming power of the gospel of Christ in their lives. As Christ was incarnated in the flesh, so must he be incarnated in human personality today, else religion is a meaningless jumble of words, a bit of ceremonialism that veneers the old life with respectability, without the vitalizing power of holy experiences in heart and life.

In the face of the existing world cataclysm, there is an ominous future before the Church of Christ. It is neither a time for self-exaltation, nor for emphasizing our goodly heritage. The slow, plodding tendencies of Christian activity will not avail in this hour. This crisis which is to test the stability of the church and the power of Christianity as a transforming, uplifting world force, cannot be met by any system of dogmatic theology, whether new or old. It is not a day for ceremonialism or ordinances. The whole world is face to face with the need of a living Christ, working through transformed human personality for the regeneration of society and governments and international relationships. The reflection of Christ in individual life must be revealed in community and world life, before the desert will rejoice or blossom as the rose. The idealism of the church will not save. It must have a membership that will be exemplars of the transformed life.

The church will not thrive unless it can succeed in changing the ideals of both the social and industrial order. There can be no caste in a religion that is potent to redeem the race. Religion must become the soul of business and politics and diplomacy, but public regeneration will come through the agency of personal regeneration. Human frailties and human proneness to sin must be transformed into human strength and the human practice of righteousness by the touch of God upon lives that are surrendered to His will.

A revival of Christianity in the personal lives of

the multitudes will do more than all else to clean up community life, to regenerate the social order, to solve the perplexing problems of peace on earth, good will to all men. When the ruling thought of

the world can be made to feel the touch of personated righteousness, there will be a new day break for the civilization of the race.

The Minister as a Preacher

(Paper read by Errol D. Peckham at a meeting of the ministers of New York Yearly Meeting at Poughkeepsie, N. Y., February 8 and 9.)

Preaching is one of many important functions of a minister. One minister has said, "I do not conceive my work as that of a professional teacher, preacher, visitor, organizer, comforter, priest, reformer, or even prophet. It is something of all these, but it is something more than the sum of all these." Whether this adequately defines his work or not, the successful minister is a person of many parts. I do not underrate the others when I emphasize the preaching function and express my belief that the minister has no more important function. We are warranted in the conviction that every period of great spiritual power in the history of the church has been a time of great preachers. The church started with preachers like Jesus, Peter and Paul. Among the early church fathers were preachers like Chrysostom, Ambrose and St. Augustine. Later, when the preachers became priests, the church degenerated. At the time of the reformation great preachers arose like Luther, Calvin and John Knox. Preaching declined and the church became cold and formal. The rise of Friends was marked by a generation of powerful preachers that sprang up about Fox and his message. The same could be said of John Wesley's movement and the times of Thomas Hooker and Jonathan Edwards.

One reason we do not have more preachers today who stand head and shoulders above everyone else in the community is the new conditions of life in which we live. Time was when the minister was the only educated person in many communities and one of the very few who could read and write. Today everybody reads and most communities have a fair degree of education. More than that, ours is a day of specialists. We have eye specialists, ear specialists, lung specialists. We have experts in law, in science and in agriculture. No man today can hope to be what the great preacher in former times often was, viz., the one man in the community who knew everything. With the general spread of knowledge and books, there has come a corresponding decline in the esteem which the minister held in the community life. "In the early days, he was considered superhuman, later he was looked upon as supremely human, still later he was regarded as interesting and useful, but we have fallen upon a day when great numbers of people look upon the minister as an impertinence or a boss."

If we agree that the times of greatest spiritual power have been times when great preachers have

had the ear of the community, and if the work of the modern preacher has been rendered very difficult by the general diffusion of knowledge, we will all welcome any discussion which may help us as ministers to do better preaching. And since many of our ministers preach in rural districts let me urge you to magnify your office there. In a pamphlet entitled "Maine's Hall of Fame," four hundred and fifty prominent citizens of that state are named. The great majority of these and among them the most distinguished were reared in country places. Statistics gathered in four leading churches of Boston showed eighty percent of all the ministers and Christian workers born and brought up in the country. At the present time an increasing number of people are emphasizing the importance of the rural church, and that means a new day of opportunity for the individual who preaches in rural places. Not that the city can or should receive less attention, but that the country should and will receive more. Notwithstanding the so-called decline in preaching, notwithstanding the increased difficulty of preaching, I very strongly believe the preacher is here to stay and he who learns to speak God's message to the people is to have a large and very vital place in the days that are ahead. How then can we improve our preaching? I will present my subject under three heads: The preacher's material, the preacher's preparation and the preacher's power.

I. The Preacher's Material.

It has been well said that the preacher must be a constant student of two books, his parish and the bible. Our last hour has been used in a discussion of one book, his parish. This hour is to be devoted to a discussion of his other book, for the one thing I want to say and have remembered is that the Bible is the book of books from which preaching material may be taken. Robert Barclay said "The scriptures are not the fountain, but the declaration of the fountain and are, therefore, the most excellent writings in the world." Here are recorded the experiences which holy men of old have had in soul-fellowship with God. The preachers who have been able to read the Bible, discover its meaning and make that meaning plain to the people are the preachers that have lived in history. They are the great expositional preachers. Read Peter's sermon in second chapter of Acts or in Acts three. A very large portion of them is quoted from the Old Testament scripture. Read Stephen's sermon in Acts seven or Paul's in Acts thirteen. All these

sermons are distinctly expository. St. Augustine, Ambrose, Martin Luther, Spurgeon, Campbell Morgan and John Henry Jowett are all examples of strong expository preachers. The burden of their work is and was "Preach the Word." In this day of spiritual unrest and unbelief people want the meaning of the Bible made plain. There never was a day when minds were more alert or keen in their questions but the day is rapidly coming when people will go to hear faithfully that preaching which gives the sense of God's word.

Two great blessings for the preacher are in expository work. They grow out of two serious things he must do. In the first place he must shut people in Pilate's council chamber alone with the Lord. You remember that day Pilate took Jesus into the council chamber alone and asked him concerning his kingship. You remember Pilate was convinced there was no fault in Jesus. He recognized Jesus' right as king of righteousness, but he heard the voices outside calling, "Crucify him, crucify him," and deliver him up. Men and women have voices of temptations calling on every side to crucify the Christ that is in them, and it is the business of the preacher to shut these men and women in the secret chamber with Christ and enable them to hear his solemn claim to lordship over their lives. There is no material a preacher can use which will so faithfully do this work as that in the scriptures. This truth is his shield and buckler. The other serious but joyous work of the preacher is to "Feed the sheep." He must not always be making a tirade against sin. People are busy, tired, ignorant, spiritually worn. They need comfort and tonic for the soul and happy is that preacher who can discover in the Bible the food for men's souls which is stored therein.

II. The Preacher's Preparation.

We have stressed expository preaching as that most worth while. An expository sermon is one preached on a more or less extended passage of scripture, a psalm, a parable, a paragraph or even a book. Other types of preaching like textual or topical often wander far from the Bible; expository preaching, never. Therefore, if one considers himself a textual or topical preacher he will do well to combine with these the expository habit. Two facts are outstanding in this habit; first, the setting of the scripture expounded and second the thought in that scripture. The setting of a scripture passage should take account of the circumstances under which the book in which it occurs was written. If you write a letter to a bereaved family and another to a family in the joy of a coming festival, your letters would undoubtedly differ in character, and a stranger reading them would have a clue to understand them if he knew the circumstances. Just so when one prepares to preach from scripture, say in the epistle to the Hebrews; he will better understand it and be better able to make others understand it if he knows this letter was written to a congregation of Jewish Christians; that it was

written about 65 A. D., five years before the destruction of Jerusalem, when the shadows of that disaster had fallen on the Jews in persecution so severe that they were ready to backslide from Christianity to the faith of their Hebrew fathers. To know these things makes the argument of the book pertinent, as it seeks to convince the readers that Jesus Christ is the supreme revelation of God to man: proving first, that Jesus was superior to the angels by whom the first covenant was mediated; second, that Jesus was superior to Moses, the great Jewish law-giver, and finally that Jesus was greater than the Aaronic priesthood by which the fathers had drawn nigh to God.

Not only does the setting of scripture take account of the circumstances in which the book was written, but it has regard for the immediate content as well. Romans seven is a passage which illustrates the value of this. No scripture has puzzled people more, or received a greater variety of interpretations. The trouble is, we try to understand that chapter apart from the argument of which it is one block. We must see it in relation to the argument which begins with chapter 1:18 and closes with chapter eight. These chapters are all of a piece and one might as well try to get a clear idea of a point on one page of an argument twenty pages long, and that page in the middle of the argument, as to try to get a satisfactory grasp of Romans seven when the argument is not clearly in mind which leads up to that chapter. To change the figure, what adequate idea could one get of the function of a single wheel in a strange machine unless he could see it in proper relations to the entire machine?

Further, the expository habit will save us from many pitfalls of interpretation. How many times I have heard the assertion that one who preaches the real gospel will be heard gladly by the common people; and the point is proved by the scripture, which says the common people heard Jesus gladly! How many of you would risk the proof that you are preaching the real gospel by the crowds of common people which gather to hear you? The fact is, when you study that scripture in the light of the context, you see that the time the common people heard Jesus gladly was in the days when He was denouncing the scribes and leaders of the nation who were the oppressors of the common people. He was saying, "Beware of the scribes, who desire to walk in long robes, and to have salutations in the market places, and chief seats in the synagogues, and chief places at the feasts; they devour widows' houses and for a pretense make long prayers." Where could you not get a crowd of common people to listen today to a preacher while he denounced the sins of their oppressors? But what about the common people at Nazareth, where Jesus began his ministry? Did they not go about to kill Him by casting Him over a precipice? And what about the common people at Capernaum the day after five thousand were fed, when Jesus revealed

them to themselves by declaring they followed Him for the physical benefits of loaves and fishes? Then it was that this crowd of common people who had been ready to take Jesus by force and make him king began to turn away until Jesus turned in sorrow to the twelve and asked, "Will ye also go away?" What about the common people at Jerusalem? Did not they cry, "Crucify him," "Crucify him?" When we take an expository view of "the common people heard him gladly," we see it was only under certain conditions that that was true. The common people need the preaching of God's word, and we may hope many will be won by faithful work, but do not let the fact that great crowds fail to gather to hear you be the evidence on which you determine whether you are preaching the gospel. I am pleading for the expository habit. Whether you do textual, topical or expositional preaching, consider the circumstances under which the book was written and pay attention to the context.

Let us now consider the preparation of the sermon with reference to the thought in the scripture to be expounded. I will mention four things in this connection, viz., the scripture thought, related thought, the skeleton and the flesh of the sermon. It is well to get the scripture in mind early in the week. Analyze it and set down the leading ideas on paper to carry with you until you have them fixed in mind. I want to add a hard saying for those who think they can bear it. If the scripture is not too long commit it to memory during the early part of the week. Let me give you a secret about fixing things in the memory. Take a short passage, a clause of a sentence and repeat it out loud and really loud at that. Repeat it ten or twelve times or whatever number of times is necessary to hook it onto the memory. I dare say you will be surprised how much this process helps. If you get the scripture or the leading ideas of the scripture fixed in mind early in the week, then recall them day by day; the Holy Spirit uses the truth thus planted in your mind to bring forth fresh meanings and new depth of old meanings. Thus sermonic material of your own by the Holy Spirit is created and these fresh creations are the things which will give spice and interest to your preaching.

In the second place you will do well to gather other thought and clear up difficult points in the scripture by reading a good commentary or two upon the passage. However, you must always have respect for your own ideas, i. e., you must stand on your own feet, but do not have your mind closed to any added light which may be thrown upon the scripture. With this start made during the first half of the week you will not find it difficult to gather related ideas from your pastoral work and general reading. I think it well also to make little notes of ideas which occur to you that seem specially good. By these means a goodly supply of sermonic material will grow up around your scripture passage by the latter part of the week.

The skeleton of the sermon includes your theme, text and outline. All the week you should be on the outlook for the one central thought in the passage. As you gather the truth of that scripture to your mind the Holy Spirit will often let that thought stand out like a flash of light and you feel that is the central thing, the big thing in your lesson. When that thought comes, fasten it. Work it over until you can state it in one simple sentence, clear as crystal. Bishop Wilberforce said a sermon that is worth anything should be capable of being written in one line. It would prevent much cloudy preaching if we would remember that. This sentence will be your theme. If you can select a verse of scripture which will embody it, that will be your text, although I do not believe we should feel slavishly bound to always find a text for this type of a sermon. As you repeat the scripture day after day or mull over its leading ideas, certain things will begin to stand out like mountain peaks, i. e., certain ideas will grip your mind as the important ones in that scripture. If your theme is well chosen they will be closely related to it. These three or four main ideas, seldom more for one sermon, are the heads for your outline. Try to find one word which will carry or suggest each point. The danger in outlining is to make it too full. An ideal to work for is a theme stated in a short, simple sentence and three or four related heads, each suggested by one word. But mark you, this is ideal and one should feel the greatest liberty in making this or any plan of sermon preparation very flexible.

The outline is but a skeleton. You must clothe it with flesh. Toward the end of the week go over your material, selecting and organizing it under the main heads of your outline. It is a good plan to keep before you certain individuals who may be in your audience, a tired mother, a wayward young man, a thoughtless girl, a tempted man; or certain classes of people as, the sickly, the devout, the tired, the business men, etc. This will help you make your sermon walk on the earth. If you write, it will help much in the long run to clarify your statement of ideas, and many find it helps to stimulate the mind to grasp their theme more fully. It is worth a deal of practice.

These ideas on the preparation of a sermon are suggestions at best. No rule of thumb can be given by which you can prepare sermons, for real sermons are living things. We should remember this as we seek to help each other in our discussion of the preacher's preparation. Neither do I pretend to have covered all the plans of preparation, but this is an effort to tell you things that have helped me.

III. The Preacher's Power

There are two words I would say about the preacher's power. They are work and pray. Books on preachers repeatedly refer to laziness as the preacher's cardinal sin. Business does not drive him nor a boss oversee him, so he lowers his standard and plays on the job. Men and women who toil regularly under the grind of a daily task will not

find much power in a preacher they have come to believe is lazy. If the preacher's preparation I have discussed has not suggested labor I have failed. The work of becoming an expository preacher is a huge task in itself, to say nothing of a multitude of other claims on the minister. It will take years to become efficient, but the testimony of expository preachers is that any of us who has the pluck to stick at it will find it increasingly inspiring and informing. Preachers who do not develop this method tend to preach around a little circle of ideas over and over, no matter from what part of the Bible they speak. Hence so many short pastorates. Preachers stop growing and run dry. The expositional preacher never stops growing, is always adding fresh material to his supply. We must have fresh material if we preach with power and make false the current proverbs of our day, viz., "Dull as a sermon" and "prosaic as a parson." This will take work.

My second word on the preacher's power is, pray. "The rivers which turn the great mill wheels take their rise in solitary places." Nothing is more true of powerful preachers than that. Jesus spent hours in prayer. Luther prayed more, the more busy he was. Dr. Jowett, in his book, "The Preacher and His Work," says that the deepest secret of a preacher's power and the strongest safeguard against a preacher's dangers are sternly kept times of prayer.

Paul says we are grafted into Christ. This grafting process is accomplished by prayer. When a fruit grower grafts a scion from one tree upon the stock of another, he makes a wound in both. This is to expose the cambium layer, that soft layer between the bark and the wood of growing trees through which the sap flows and where the new wood is formed. The stock and the scion are so adjusted as to place the cambium layers of these wounded parts in close contact, and then this joint is sealed over with grafting wax to keep all foreign matter out while the parts grow together. The living union is formed by the life processes setting up connections between the cambium layers in both scion and stock and the life-giving sap flowing from the stock into the scion to nourish and give it strength. Now we are grafted into Christ. We are scions, he is the stock. The wounded cambium layer in our lives, we discover by the pain which conviction for sin causes. The wounded cambium layer in Christ, we discover in the consciousness that we ought to live right, the consciousness that Christ was wounded for our transgressions which records itself in our experience by a pull toward him. We first adjust these two wounds in immediate contact, when in prayer we hold our painful conviction for sin and Christ's pull in our heart toward him right together in our consciousness, and then believe, as we do this in utter surrender to Christ's pull, that the life-giving forces in Christ begin to flow into us, healing the wounds in both our hearts and forming a living union through which we continue to draw life from him as we are faithful in prayer. Secret prayer seals

over this union and keeps out foreign matter just as grafting wax seals over the union of grafted plants and shuts out foreign matter while the parts grow together. It takes time for the scion to grow into the stock. It takes thought also for the Christian scion. It takes concentration of mind, for there is no spiritual power without concentration of mind. Therefore, pray.

It is said that the sugar maple trees are occupying the forests of New England because they can grow in the shade. When the trees fall in whose shade they have begun to grow, they have the start of all other trees and soon occupy the space. Many of us who preach for Friends must grow in the shade of larger churches, and often the shade of peculiar and trying circumstances, but I am praying we may find a method of preaching which will enable us to grow in the shade. Not that we think it is Christian to look for the places which larger churches are filling, but that we may overcome the trying places and grow into preachers of God's Word that can be used to occupy the barren places of tremendous need in forests of God's field.

Brooklyn, N. Y.

An Easter Program for the Sunday School

"The Hope of the World" is the title of the new Easter program for the Bible School. A similar program for last year was called "The Living Christ for Every Life and All of Life" and was used widely among our Bible Schools. Everywhere it seems to have made a profound impression alike upon those who took part in it and upon those who witnessed it.

This year's program, "The Hope of the World," contains a strong note of peace as well as of missions, and is to be used in connection with a reproduction of the painting of the same name by Harold Copping, showing Christ surrounded by a group of children from various countries.

Sample copies of the program may be secured for three cents in stamps. Schools expecting to use it should send without delay in order that thorough preparation may be made and the best results obtained. The prices are 25 cents a dozen or \$1.80 a hundred, postpaid. In brown photogravure the picture costs 20 cents, and a larger, lithographed copy in colors, 40 cents. Inquiries concerning the program and orders for the program and for the picture should be sent to the American Friends Board of Foreign Missions, Second National Bank Building, Richmond, Indiana.

I Never Thanked Him

A Christian lady in the South of England was sent to see a gypsy boy who was dying, and in the course of her gentle pleading with him she thrice repeated the text, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life" (Jno. 3:16). He looked for a few moments intently upon her, then with life's last effort, gasped, "And I never thanked him!"—The Wellspring.

Southland College

(The following letter from Anna B. Wolford from Southland College to the Southland College Board of Indiana Yearly Meeting will be of interest to readers of The American Friend.)

Southland, Arkansas,

December 27, 1915.

Dear Mrs. Bellis:

Your Christmas greeting arrived Christmas morning and was opened, read and appreciated. Thank you.

No doubt the Southland Christmas would interest you, for it was generously sprinkled with laughter and with tears. Quite a number of the boys and girls went home for Christmas. Many were rejoiced to go and others left with eyes very "weepy." Those who remained were much of the same mood as those going—some looked wistfully, some satisfied, and others tearfully, and with all there was somewhat of confusion.

Two days before Christmas the mail, which comes twice a day, was very heavy. Numerous boxes from home arrived and to see their reception, one would think they contained "gold, frankincense and myrrh." Sometimes the boxes were broken and the contents "spilled" and there were sorted out of the mail bags, little home made cookies, crullers, sticks of candy, sausage and even roasted chickens. It almost took a Solomon to get the things justly divided.

We find the home folks have put forth much effort to send their children a nice box for the Christmas. The President and Matron are unusually well remembered with these edibles and at such times a famishing Esau is needed to consume all one is expected to relish.

On Friday afternoon before Christmas five of the teachers were called into the sewing room where a large box of clothing, toys, etc., had been brought. These things had been previously selected as the barrels from the north were opened. As each article is held to view the name of the recipient is announced and the article is wrapped, marked and record made of same. This procedure goes on until every student has four presents.

Christmas eve after the children had gone to the dormitories, the Christmas tree, which was of holly and reached to the ceiling, was placed in the large dining room and the presents put on and about it. The dining room had been decorated quite elaborately some days before by one of the college boys, who is an artist in this line.

Christmas morning at nine o'clock the children with many "ohs" and "ahs" passed into the dining room which was dimly lighted and partook of their breakfast of corn flakes, pressed beef, cold sliced pork, bread, butter, cocoa and orange. Before the students arose from the tables the teachers came in and the Christmas lesson was read and prayer offered while all faced the lighted Christmas tree. After this service the presents were taken from the

tree amid much rejoicing. The teachers were as jubilant as the boys and girls.

After breakfast bundles of clothing, toys, candy, oranges and apples were sent to many in the neighborhood, especially to those without much Christmas. All such gifts seemed to be greatly appreciated.

At three o'clock dinner was served and this meal was as nice as we could make it, not the least being the baked goose and candied yams. Presents received were placed on exhibition in the possessor's room and there was much visiting back and forth to see. Night came early on Christmas day and everybody, tired and happy, was soon ready for bed, all glad that the Christmas which had been so slow coming had arrived with its many joys and kind remembrances.

Our Christmas sermon this year dwelt on the gift of good will to men, and we felt as we thankfully bowed our heads on Christmas night that though the good will of man for man in the world at present seemed so rare, yet Southland and her friends knew the spirit for they had shown it by their deeds.

On behalf of Southland I send to you and Mr. Bellis love and kindly greetings for the New Year.

Your friend,

Anna B. Wolford.

Somewhere in France

(From The Louisville Courier-Journal)

By MARY BOYLE O'REILLY.

As the channel boat churned into Boulogne a tremulous little old woman told me her trouble. "I am Mary McMillan, at your service, ma'am. My Jack has been wounded at Loos. The War Office sent word to come. This is my first journey out of England. You don't happen to know when a quick train goes to—?"

The withered hands trembled piteously. Alone, adrift in a world war, practically penniless, how could such a pilgrim make her way across France?

The clamor of a Gallic crowd rose from the quay.

"Does everyone speak French over here?" gasped Jack's mother. "Is there no one at all can help me reach my boy?" Slow tears rolled down her face. A big man wearing unmilitary khaki saw them and sprang up the gangplank. "Mrs. McMillan? Good; I come from your son. That's our motor-car waiting."

"Please, sir, are you an officer, or—or an army chaplain?"

"Neither," he answered cheerfully; "I am only a Friend. And—and I do not believe in war."

Then the great car plunged forward, carrying Jack's mother to her boy. "Only a Friend"—one of the religious sect often called "Quakers," whose creed stands for service, whose men neither fight nor swear. "Only a Friend" in a nightmare country blasted bare of life; fields catacombed with systems of man-deep galleries—trenches running across country for miles; shell-shattered woods empty of birds; mined quagmires; villages of dead houses—

a world reeking with blood, canopied by perpetual smoke, echoing with the infuriating clangor of guns; in the midst of the reddest fields, a thousand men toiling at tasks of kindness—"only" the Society of Friends.

* * *

Maire Jeanne of Poperinghe told this story: "Our men have gone. Only the old and the weak remain. All we have in the world is here. To leave means to lose our fields. We must stay for the sake of the children. But behind the barbed wire fence we must have died—but for the Friends."

Along the shell-smashed road a canopy of yellow-flagged ambulances sped south to safety.

"Typhoid"... "the fields of Flanders are a charnel house. Round Ypres alone, 30,000 people were inoculated against the plague. To each one the Friends gave disinfectants"——

A broad-hatted Friend leaned from his motor to make inquiries. Three great trucks laden with new plows and harrows followed him——

"To-morrow the sheep and pigs and poultry will arrive," he told the villagers. "Next week I'll bring up the sacks of winter seed."

M. le Maire watched the last motor van recede from sight. "When the first Friends came we could not understand them," he said. "They are not fighters, but they know no fear. Across the fields their stretchers seek the slain. In the midst of gunstorm they silently spread a gospel of peace.

"Every village behind the lines has its war scenery. Every soldier's grave is first marked by a bottle holding the record of the dead.

"After every battle the Friends identify the graves of our heroes and replace the bottles with lettered crosses."

* * *

"The complete history of this war can never be written.... But the people of the war zone will remember and will tell their children's children how the 'Friends' came to take care of them in the great war."

American Friend Day, March 5

American Friend Day should be utilized throughout America in setting forth the mission of THE AMERICAN FRIEND to all the meetings within the Five Years Meeting. In an important sense the paper is a mirror of the life of Friends in America, and its highest purpose will be fulfilled in being able to bring to all Friends' families a real message week after week that will not only be an inspiration, but a positive help in the operations of every local congregation.

It is the business of the editor and all who have to do with furnishing the material which is printed week after week to maintain the paper with increasing efficiency to the whole church. It is the duty of its supporters and all others who ought to be its

supporters to recognize it, not as the organ of one man, but as the spokesman of our entire church fellowship, and as the instrumentality of a common, progressive, denominational program.

It should be kept in mind and announced in all meetings on March 5 that new subscribers can secure THE AMERICAN FRIEND for the remainder of this year for \$1.00 and we trust that in every meeting, and more particularly in the smaller meetings, a thorough canvass of the community can be made immediately following March 5, either by the pastor or by a team of interested young people, in the effort to secure additional subscriptions. THE AMERICAN FRIEND must be able to speak to a larger constituency, both for their own sake and the sake of all our meetings.

Praying Mary

A number of people were assembled for the discussion of difficult questions. Among others it was asked how the command to "pray without ceasing" could be complied with. Various suppositions were started and at length one of the number was appointed to write an essay upon it, to be read at the next monthly meeting, which, being overheard by a plain, sensible girl, she exclaimed: "What! A whole month wanted to tell the meaning of that text? It is one of the easiest and best texts in the whole Bible."

"Well! well!" said an old minister. "Mary, what can you say about it? Let us know how you understand it. Can you pray all the time?"

"Oh, yes, sir!"

"What! when you have so many things to do?"

"Why, the more I have to do, the more I can pray."

"Indeed! Well, Mary, do let us know how it is, for most people think otherwise."

"Well, sir," said the girl, "when I first open my eyes in the morning I pray, 'Lord, open the eyes of my understanding'; while I am dressing I pray that I may be clothed with the robe of righteousness; when I have washed me I ask for a washing of regeneration; as I begin to work I pray that I may have strength equal to my day; when I begin to kindle up the fire I pray that God's work may revive in my soul; as I sweep out the house I pray that my heart may be cleansed of all impurities; while preparing and partaking of breakfast I pray to be fed with the hidden manna and the sincere milk of the Word; as I am busy with the little children I look up to God as my Father and pray for the spirit of adoption, that I may be His child: and so on all day everything I do furnishes me with a thought for prayer."

"Enough! enough!" cried the old minister. "These things are revealed to babes and often hid from the wise and prudent. Go on, Mary, continue to pray without ceasing; and as for us, my brethren, let us bless the Lord for this exposition and remember that 'the meek will He guide in judgment.'"—Ex.

Canadian Friends' Conference

(From The Canadian Friend)

The First Conference of Friends in Canada is over. It remains to see what will be the results on the Meetings from which the delegates came. If the interest and enthusiasm manifested in the Conference can only be translated in living terms in the individual Meetings, new life will spring up in our work throughout the Yearly Meeting. Already one Meeting has planned for an Echo Meeting of the Conference. We believe others would do well to follow this lead. Still better would it be, if some of the Meetings that were represented by only a few members, could plan and hold a Conference of the same nature, though on a small scale perhaps. This should be done at once while the enthusiasm is still high, and before the rush of work begins on the farms. In many places it would be best to do it in conjunction with churches of other denominations in the same neighborhood. Make it a neighborhood affair for the discussion of community interests. We feel sure that leaders can be secured to introduce topics for discussion, and we believe an invaluable assistance might be rendered the communities which we seek to serve, if this were undertaken.

Conference Notes.

A very representative gathering met at Toronto in response to the call for a Canadian Conference. Representatives were present from Pickering, Newmarket, Rockwood, Wooler, Norwich, Pelham, Effingham, Rock Union and Toronto.

It was evident from the first that the meeting was gathered in the spirit and inspiration that had marked the larger Conference at Richmond. Though the first session was called for 9 a. m., yet some 35 were actually present.

A short devotional period, presided over by Clarence E. Pickett, opened the proceedings and then Mr. Groh, President of the Farmers' Association of Ontario, gave a most interesting address on "The Place of the Country Church in the Community." There was much that was helpful in the address, and some of the points made were: The country church does not vary from the city church in its purpose; it only varies in its methods; the influence of a church is infinitely beyond its numerical strength; the church is a civilizing influence and it reaches out beyond what is usually termed the religious life; the work of the country church is to put man where he belongs, into touch with

God. The difference between city and country churches is that in the former the people live in a false conception of life and community life as such is really lost sight of. Men and women do not know one another in the same way as in the rural church. The unity of spirit is lost, and individuality and loneliness takes the place.

Dr. W. Carlton Wood followed along the same subject, "A Country Church at Work." Some of his most important points were: The church must touch the community on more than the religious side of life. The church exists to serve the community. Christ came, and so did the church, not to be ministered unto, but to minister. We have made a mistake in not stressing sufficiently the social, economic and even the political problems. The prosperity of church and community are interrelated, each to the other, by an indissoluble tie. The church must be the center of real communal life for young people. Try out plans, and when a good one suggests itself, stick right at it until success is assured. Recognize the fact that Jesus Christ is working through all our schemes, and let all work be carried on with this in mind. A deeply interesting discussion followed.

Charles M. Woodman of Portland, Maine, gave two illuminating addresses upon the subjects, "God, the Dynamic of Service" and "Service the Pathway to God." The two were closely related. He sought in the former to show that things can only be kept going when there is a point of contact with a given force, impelling and compelling. The possibilities of life are great, but nothing is ever accomplished without the point of contact. Pentecost was made possible because men and women were ready to receive the electric current of divine life through the removal of all corrosion by days of prayerful friction that had brightened their spiritual susceptibilities and the current flowed readily through them to others. The power of God was a potent factor in the 17th century, but it took a George Fox to get the point of contact. God must be a supreme factor in all our lives, and Jesus Christ becomes a dynamic for the impossible tasks. A rugged and persistent loyalty to God gives us the quality of dependableness. God is a dynamic to help us in the insignificant details of life.

In the second address he led us to realize how service really helped us to get to God. Service gives us a

sense of God because it identifies us actively with His work. Worship is the human spirit seeking to get into touch with the Divine Spirit. By actual service we become workers together with God.

In the afternoon Mr. Caskey, Secretary of the Laymen's Missionary Movement, gave an intensely interesting and instructive address on "The Every Member Canvass." It was a very illuminating survey of what had been done in many churches, and showed the possibility of what might be done in all. As a concrete example he cited a church which raised its missionary collection from \$490 to \$1,700, and yet its revenue for church activities grew at the same time.

The evening was devoted to a very extensive introduction of the work of the Citizens' Committee of One Hundred, for a dry Ontario; and an address by Charles M. Woodman, on "The Place of Quakerism." He divided his subject into three heads of thought—1st, 50 Years of Aggressive Quakerism; 2nd, 150 Years of Quietism; 3rd, 50 Years of Awakening. He compared truth to a beautiful tendril twined around a column which in its coiling ever and anon came out into full light and then receded into the shade to reappear once more higher up the column in later years. Thus the full flush of Truth came into view during the first Christian centuries, only to disappear behind the column of history during the long centuries of the Middle Ages. Again it reappeared in the Reformation, only to be lost in the shadow of an infallible book, taking the place of an infallible church. But again it reappeared in the light during the 17th century, through George Fox and other leaders, and it has never since entirely disappeared. The whole address was an exceedingly clear and lucid statement of the Message and Place of Quakerism in History.

On Sunday Charles M. Woodman was present, and spoke in the morning meeting on "The Church of the Living God" and in the evening he spoke of God as active in the individual life. Both times he spoke with power and the meetings were very helpful.

In the afternoon he conducted a Conference of Young People on Young People's Work. The session was most profitable and suggestive.

As a whole, the Conference was a great uplift to all who attended and the "Spirit of the Living God" was mightily present.—Alfred Young

MEN'S CONFERENCE PROCEEDINGS.

Many subscribers to the Men's Conference proceedings have not yet sent in their remittance. We trust that it will not be necessary to send bills for these as that means an additional expense for postage. We trust that all who have received these books will send remittance at once so that settlement can be made with the printers.

The price to registered delegates is fifty cents per copy, paper cover; cloth, seventy-five cents. To all who were not registered the price is twenty-five cents more. These books have been highly commended and contain addresses which ought to be in every Friend's library in America. Send orders with remittance to S. E. Nicholson, Richmond, Indiana.

ACTIVITIES AT WHITTIER.

The mid-year Bible School Conference of California Yearly Meeting was held at Whittier January 29. The trend of thought and achievement of our Bible School workers was shown in the discussion of the following subjects, considered in the adult section of the conference: "The Teacher—His Relation to Christ," by Emma F. Coffin; "His Relation to Modern Sunday School Methods," by Martha King; "His Relation to the Pupil," Harry Rimmer; "Is It Possible for a Small School to Have Genuine Graded Teaching?" Eunice Pearson; "The Value of a Workers' Council," Wallace E. Gill; "Aims and Foundation for Missionary Teaching," Florabel Rosenberger; "Characteristics and Needs of Pupils in the Teen Age," R. J. Hamilton; "How Can We Improve Our Financial System?" President Absalom Rosenberger; "Plant for Social, Literary and Study Periods," by Olema Rees; "How to Make the Bible Real," W. J. Symons; "Adult Class Activities," Levi Gregory; "Organization and Methods of the Home Department," by George Taylor.

Of these the extension of the graded system, the cultivation of the missionary spirit, the improvement of financial methods and holding to the church and its work pupils of the teen age were especially emphasized. Mabel Roberts, Bible School Superintendent for the Yearly Meeting, discussed "The Usefulness of Handiwork in Bible Teaching," in which she gave an extended display of outline maps together with relief maps in different colors and materials with various smaller articles representing objects

included in the Bible lessons, many of which were the work of the younger pupils.

On the preceding day, the Pastors' Association of the Yearly Meeting held a session, in which notes of the methods and experiences of the pastors in their various fields were compared most helpfully. This meeting was addressed by Robert W. Douglas of Ohio on "The Distinctive Doctrines of the Friends Church," and by John S. Kimber of Providence, R. I., on "The Fundamentals of Effective Service." At a recent meeting of the Men's League of the Friends church a concern arose to make the influence of its four hundred members tell for the peace cause, and a committee, including Prof. H. S. Fawcett, Dr. W. V. Coffin and W. J. Symons, matured a cogent statement of the arguments against preparedness which was forwarded to the Senators and Congressmen from California at Washington. Of the replies received two are favorable to the views of the League, several were non-committal while others signified a disposition to give the matter very careful attention.

Significant of the increased interest and activities of the men of Whittier meeting a gospel team, numbering about a dozen members, has been doing excellent work in visiting the smaller Friends meetings upon invitation of the pastors, and occupying the hour of service with song, testimony and prayer. This gospel team is composed of men from a large Bible School class of which President Rosenberger of Whittier College, is teacher. Several members of the class are recent accessions to the church.

INTER-CHURCH ORGANIZATIONS.

The Commission on Federated Movements of the Federal Council of Churches with Fred B. Smith as Chairman and Roy B. Guild as Executive Secretary, has arranged for a conference of nation wide interest to be held at Atlantic City June 2-5. Addresses will be given by such men as John R. Mott, Robert E. Speer, Joseph E. McAfee, William J. Williamson and Raymond Robins. Representatives of Y. M. and Y. W. C. A.'s, S. S. Associations, the Laymen's Missionary Movement, the Missionary Education Movement, the various brotherhoods and young peoples' movements, the Home Mission Council and other similar organizations, will have a hearing at this gathering.

THE PEACE CALENDAR.

January 6, 1916.

Stanford University,
Palo Alto, Calif.

Dr. John J. Mullowney of Paxtang, Pa., a young man, a member of the Society of Friends, has compiled a peace calendar which has been received with great favor as the best of its kind which has yet appeared, the selections representing many of the very best things that have ever been said in favor of the reign of law, security and peace.

Unfortunately, and without realizing that a calendar is a perishable commodity, Dr. Mullowney contracted with the publishers to sell a very large number of copies himself. The calendars were not received until the first of December, and it has been impossible for him to sell the stipulated number. This has thrown a very heavy financial burden on a man not ready to bear it. This is to ask the friends of Peace into whose hands this letter may fall to buy one or more of these calendars, worthy of space in any library, for the sake of the cause and for the sake of relieving a burden undertaken purely in the interests of Peace.

Very truly yours,
DAVID STAR JORDAN.

(Dr. Mullowney will send the Calendar to any address on approval and will accept anything which the friends of Peace desire to give toward helping to pay for publication and distribution.)

FRIENDS AND CONSCRIPTION.

The following letter was sent to members of the Cabinet and of the House of Commons:

Compulsory Military Service.—"On behalf of the Committee of the Society of Friends specially appointed to have charge of this matter, we write to inform you that if any measure having the above for its object should become law, the opposition of our Society to it will in no sense be modified or withdrawn. Such opposition is fundamental, and is based upon a conscientious objection to all warfare. We are further to inform you that if any such measure should become law, the support and co-operation of members of the Society will be available for those outside their own body whose conscientious objection is based upon the same grounds as their own. Signed on behalf of the Committee,

Edward Grubb, Joan Mary Fry,
Robert O. Mennell.

NEW NOTES.

The annual social and tea of the Carlton Adult School of Toronto will be held on the evening of February 26.

Luke Woodard and wife, of Fountain City, Indiana, attended White-water meeting in Richmond on February 6.

Professor W. O. Mendenhall of Earlham College, spoke for West Richmond Friends on Sabbath morning, February 6.

Dr. T. R. Woodard of Knightstown, Indiana, who has been seriously ill with double pneumonia, is able for office work again.

Leanna Hobson, who suffered a broken arm early in the winter, is again able for her duties as pastor at Fountain City, Indiana.

Edgar A. Wollam of Cleveland, Ohio, has been holding evangelistic services at Farmland, Indiana, where Charles Swanders is pastor.

Joseph Elkinton of Philadelphia, visited the Quaker Study Class at Washington City on January 12 and 13, attending the regular mid-week meeting on the latter date.

According to the daily papers English and Canadian soldiers have succeeded a second time in breaking up a Friends meeting in England, called to consider the question of peace.

Baltimore Friends have resumed publication of "The Interchange" for the circulation of church news throughout the Yearly Meeting.

Daniel G. Hodgkin, pastor of the Friends meeting at Mt. Pleasant, Ohio, is assisting in a revival at Greenfield, Indiana, where Oscar H. Trader is pastor. The meeting opened on January 25 with good interest.

The women of the Friends meeting at Calgary, Canada, are engaged in knitting and sewing for the Friends Ambulance Corps. Two hours are spent each Wednesday evening for this purpose.

President Isaac Sharpless of Haverford College, was one of the speakers against the preparedness program at the hearing before the House Committee on Military Affairs at Washington on February 9.

Rufus M. Jones of Haverford College, spent Saturday, Sunday and Monday, February 5-7, in Boston and vicinity. On Saturday night he spoke to an invited group, on Sunday at Roxbury, in the afternoon at Phillips Brooks House, Harvard, and on Monday gave one of the Lowell Lectures at King's Chapel, Boston.

Among Eastern visitors who have been spending some time at Whittier, California, are Mercer Brown of Spiceland, Indiana; Joseph Hoskins of Wilmington, Ohio; Robert W. Douglas of Versailles, Ohio, and Isaac Ellis of Colorado.

Following the recent revival at New London, Indiana, a Bible class of young people has been started with thirty-four persons enrolled, and twenty-seven young people present at the first meeting to take the work in the gospel of John.

The annual gathering of the meeting at Toronto, Canada, was held on the evening of January 19, at which time reports were received from the various departments of the church. The meeting is planning for an every member canvass again this year.

The February issue of the Friends Missionary Advocate contains the annual report of the Secretary and heads of the departments of The American Friends Board of Foreign Missions. It is a valuable edition which ought to be in the home of every Friend in America.

H. B. Rush is in a Confederate Soldiers' Home at Ardmore, Oklahoma, a cripple for life, having suffered amputation of his left leg last summer. His wound has healed and his health is good. He writes that he hopes to be able to tell "The old, old story" again before very long.

The group of young men, who have been maintaining a meeting for worship at the State College in Pennsylvania, are arranging to do team work between the semesters this winter, and are planning to visit the meetings at Bellefonte, Half Moon, Unionville and Fishertown.

From The Interchange we learn that the Sunday evening prayer meetings, which have been a feature of the community life at Fishertown, Pa., since the "Bungalow" revival in 1913, have been more thoroughly organized this winter and are under the direction of Harper Corle, one of the new members at Fishertown.

Richard Simms and wife of Chester, Indiana, who have been spending the winter with their children in Chicago and vicinity, are expecting to return home shortly. Richard Simms has taken part occasionally in the Sabbath services in the Chicago meeting and on January 2 occupied the pulpit of the Presbyterian church at Berwyn, Illinois, giving an account in the evening of the peace work of Friends both at present and in the past.

* Professor Elbert Russell of Johns Hopkins University, Baltimore, has been giving a number of public addresses this winter on peace and on social and religious questions in and about Baltimore, at Washington City, New York and Philadelphia.

Through the efforts of John H. Williams and wife of Elkhorn Valley meeting, West Virginia, a Bible School has been started at Carswell in that state. They also hold a meeting on Sabbath evening, these activities being the only form of Christian work at this place.

A missionary conference of Walnut Ridge Quarterly Meeting was held at Charlottesville, Indiana, January 28 and 29. Addresses were given by Ross A. Hadley, Thomas E. Jones, Milo S. Hinckle and E. Harrison Scott, all of Richmond; also by Edith Shugart, of Bethel. It was an interesting and profitable occasion.

Arrangements are being made for a brief series of lectures at Friends meeting in Kansas City, Missouri, by President David M. Edwards of Penn College, Iowa. The time will be the last of February or early in March. The interpretation and practical application of the Christian faith will be the general theme.

CORRESPONDENCE.

Middlemiss, Ontario, Canada.

February 7, 1916.

Editor American Friend:

I am making an inquiry of the late Isaac Harvey's descendants whether they are in existence and still members of the Society of Friends. In the spring of 1823 Isaac Harvey, a member of the Society of Friends and connected with the Friends mission at Wapakoneta as Superintendent of Mills, was rescued by an Indian known as Captain Wolf, alias Biaseka, Chief of the Delaware Tribe. Would it be possible for the descendants of Isaac Harvey, with the aid of the Society of Friends, to erect a suitable monument for the heroic Indian Chief who gave himself for his friend, Isaac Harvey? Account is given in Edward Eggleston's writing, page 323, Tecumseh and the Shawnee prophet. Captain Wolf died in Canada on a reservation known as Muncey Town in the County of Middlesex, Township of Caradoc, Province of Ontario.

Hoping to hear a favorable reply at an early date, Sincerely yours,

J. P. WOLFE.

(Note: The American Friend will be glad to receive information or suggestions concerning the above.)

YOUNG PEOPLES PAGE

THE CHRISTIAN ENDEAVOR PRAYER MEETING.

The question often arises how can one stimulate attendance in the Christian Endeavor Prayer Meeting? Various methods have been suggested, all of which have been worked with more or less success.

A few common suggestions are (1) a variety in program. (2) Do not read slips from the C. E. World or any other paper. (3) Hold a contest for members, and (4) Raise the social side of your meeting. While all these are good they are insufficient. The one supreme requirement for a growing attendance is to make the Meetings spiritual.

Hold a brief prayer meeting with the leader, president, and Prayer Committee chairman just before the regular meeting. Establish a precedent against any shallow testifying. No one should speak who does not feel that the message he gives is coming from his heart under the direction of God. Introduce silent prayer once in a while. At other times let silent meditation take the place of the singing. At all events make the meetings spiritual.

YOUNG FRIENDS IN PENNSYLVANIA STATE COLLEGE.

About thirty young Friends meet for worship once a week at Pennsylvania State College. The meeting is held in an upper room of the building where general religious meetings convene. The room is well lighted and filled with comfortable chairs arranged in rows like benches in a meeting house. The room is simple and artistic, giving the general impression of a Friends meeting house, with the exception that there is no pulpit or ministers' gallery.

The meeting is conducted on the basis of silence. For the first half hour anyone may speak who feels the anointing of the Spirit. The meeting is thoroughly unprogrammed. The latter half hour is devoted to a study of H. E. Fosdick's "The Manhood of the Master."

Pennsylvania State College is located in the central part of Pennsylvania, not far from Tyrone. It is attractively situated in the midst of beautiful blue mountains. The school is noted for its high standard of morality and religious life. The Young Friends in this institution recently gave Thomas E. Jones a very cordial reception.

There is a Real Difference

Cream of tartar, derived from grapes, is used in Royal Baking Powder because it is the best and most healthful ingredient known for the purpose.

Phosphate and alum, which are derived from mineral sources, are used in some baking powders, instead of cream of tartar, because they are cheaper.

If you have been induced to use baking powders made from alum or phosphate, use Royal Baking Powder instead. You will be pleased with the results and the difference in the quality of the food.

ROYAL BAKING POWDER CO.
New York

They have decided to enroll in the Young Friends' Directory. It is a great encouragement to find so many educated young Friends maintaining the ideal of Friends during their academic life.

CHRISTIAN ENDEAVOR MARCH 5.

Topic—"The Consecration of Strength." (Consecration Meeting) Ps. 29:1-11.

How few of us are not moved by an approaching thunder storm! The jagged lightning, the cracking thunder, and the rush of wind thrill us with awe. At these times an egotistic, over estimate of one's self becomes plain. How insignificant one feels before the power of nature! The fear centers of one's psychical life are stirred and he turns to a power above man for help. No human authority can suffice in the crisis of life. Instinctively one turns to God. How many incorrigible children have promised in whispered awe while the thunder storm raged, that they would be good boys and girls if spared God's wrath this once. How many horny handed men and women have taken a more sober view of life when the power of God is revealed in nature! If this be true today, how much more true was it in the child-like race of Hebrew singers, twenty-five hundred years ago.

Poetic in instinct and theocentric in thought, the ancient Hebrew was necessarily deeply moved by the rush of a mountain storm. He saw something

more than angry elements. He saw a majestic spirit back of all the external. He beheld one who had power not only to stir up angry air currents but to crush the lives of disobedient children. In this age of science, when stronghold after stronghold of ignorance has been demolished by laboratory, library and lecture room, we are inclined to give up wondering. Yet God is as great today as ever before. His strength encourages not only devotion but manliness on the part of man.

He says we are fashioned in His likeness. As He is strong, then may not we take new courage for our tasks. He has given us bodies endowed with strength. He has given us minds strong enough to control that body. And He has given us moral instincts which are powerful to keep our minds ordered aright. Supreme, above our moral instincts, God stands all powerful. He stimulates and encourages us to come to Him. He asks us to cleanse our minds and bodies from secret faults. He who throws away his strength in dissipation cannot expect to be strong. A broken down shambling wretch dependent upon charity is the consequence.

God asks for strong stalwart men and women. He gives you a chance. Why throw it away? If He has helped you, cannot you help one who does not appreciate this gift?

"We are not here to play, to dream, to drift,
We have hard work to do, and
loads to lift.

Be strong, Oh men, Be strong!"
—M. D. Babcock.

PEACE ASSOCIATION OF FRIENDS IN AMERICA

NOTE—It is hoped that this page may present in brief form a record of activities typical of the work Friends are doing for peace. News items, short, pointed arguments, suggested plans, all will be welcome, and will be used subject to the limitations of space and the proper distribution and arrangement of the matter received. All communications intended for this page should be addressed to **Allen D. Hole**, President, 615 National Road, West, **Richmond, Indiana**.

PEACE ORGANIZATIONS.

By ISAAC SHARPLESS.

The question of Peace and War now so prominent in our country has resulted in an abundance of organizations for and against armaments, and looking towards various methods of settling the questions which will arise after the present war is over. The Army and Navy League is frankly in favor of a large increase of our material forces for attack and defense to provide for any possible use the nation may have for such equipment. The National Security League, now increasing in members rapidly in the Eastern States, would demand an armament for defense adequate to meet all possible exigencies. The League to Enforce Peace, less militant in its tendencies, would work for an international agreement providing for a court of arbitration for justiciable cases and a court of conciliation for other differences, supported by a small international army or navy to enforce their decrees upon powers which were members of the League but which refused to honor its decisions. At the other end of the line we have the Fellowship of Reconciliation protesting against all war for any purpose and placing its dependence upon justice and constructive good will.

Friends will by tradition and conviction fall most readily into the ranks of the last named organization. It expresses the views of their most honored leaders from George Fox down, and seems to them best to represent the spirit and life of Christ as expressed in the New Testament.

Whether they can be active members of the League to Enforce Peace will probably be determined differently by different consciences. The ultimate difficulty will lie in the military force by which the decrees of the Court are backed. This it is claimed, is simply a police force, no more objectionable than the similar organiza-

tions in civil life, which we all are willing to use.

One essential difference between a city police force, and the sheriffs and constables of our municipal units on the one hand, and an army on the other is that the former is organized to protect life and property and the latter to destroy them. The policeman is not expected to take human life. In London I believe he is not allowed to have firearms about his person. Here if he does shoot, it is an incident which he must accept only in extreme urgency. I do not believe that killing a man is ever justifiable under the Christian code, yet I am willing to support a police force because this feature is quite subsidiary to its main purpose.

Such the military force is intended to be by the advocates of the League to Enforce Peace. The history of arbitration in the past shows that, perhaps without exception, the force of public opinion is sufficient to enforce decrees of a Court into which a nation has voluntarily thrown its case. If not, the international army sees that it is done. Friends must decide, each for himself, whether this renders it impossible to aid in the beneficent program of the League.

There is an interesting similarity between the features of this League and one of the earliest arbitration suggestions on record, William Penn's Plan for the Peace of Europe. This plan proposed an international Congress composed of representatives of the different states somewhat in proportion to their numbers and interests, making ninety in all. He went into detail as to the arrangements to avoid struggle for precedence, etc., suggested that a three-quarters majority should be necessary to make a decision, and gave some idea of the rules of procedure. If any one of the combined sovereignties should refuse to submit its differences to the Congress or to abide by its decisions, "the other sovereignties united as one strength shall compel the submission and performance of the sentence," which suggests a military force as a last resort.

As I write, the statement of the Association to Abolish War, with headquarters in Boston, reaches me. This is an admirable presentation of the

pacific position and it is satisfactory to note that the Secretary and Treasurer are both Friends.

It suggests the possibility of Friendly work for Peace, even when the number of Friends is small, in organizing such sentiment as exists, and making converts of undecided people.

The present is the time, when every one is thinking on the subject and when the advocates of preparedness and war are unusually active, for Friends to inform themselves on what can be said in opposition. They will find that their cause is stronger both on the moral and economic lines than many of them had conceived.

WORK IN NEW YORK CITY.

Some of the younger New York Friends have formed a joint committee with some of the young Hicksites to present the Quaker view of war and preparedness. The secretary can always be reached by telephone, and arranges for speakers to be present wherever there is opportunity given. In the last month nine meetings have been addressed by one or more speakers, and several more dates have already been provided for. It has been found that the audiences are much interested and will always stay for a long discussion. For the most part the people are undecided, and at no meeting has there been a large majority in favor of "preparedness." In fact, the most interested part of the audience is usually opposed to preparedness. It is endeavored to have one speaker at each meeting present the religious view and another present the economic view.

In view of the success of this New York work we would encourage Friends everywhere to take up this work. We find that many people are opposed to "preparedness," but do not know just why, and here seems to be a chance to give the world something of which it has heard little for many years.

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CONVENTION AT INDIANAPOLIS.

On Sunday afternoon, February 27th, occurs the opening session of the Laymen's Missionary Movement Convention at Indianapolis. The convention is to continue for three days and a half, closing Wednesday evening, March 1st. An exceptionally strong program has been planned, with addresses for some of the leading church workers and speakers of the country. Sessions will be held in the First Baptist church, with auxiliary sessions for women in the Second Presbyterian church. Every Friends' meeting in Indiana and the eastern part of Illinois should, without fail, have at least two of its members in attendance. A conference of all Friends delegates will be held on Wednesday afternoon, March 1st.

WHAT IS IN THE ANNUAL REPORT

In the February number of the Friends Missionary Advocate appeared the twenty-first Annual Report of the American Friends Board of Foreign Missions. Separate copies of the report are now available and may be secured from the Richmond office of the Board, as given at the top of this page. A nominal charge of ten cents per copy, or eighty cents per dozen, is made for the report, which covers, in all, seventy pages.

The following are a few of the many questions to which this annual report contains the answer:

What effect has the war had upon missions?

In what countries are Friends' missionaries working?

Who are our missionaries in Cuba? in Africa? in Jamaica? in Mexico? and where do they each live?

What other Friends Mission Boards are there in America besides the American Friends Board? and what are their fields?

Who are the members of the American Friends Boards of Foreign Missions from your Yearly Meeting?

Of what use is a printing press in the Kavirondo country in Africa?

Which of our missionaries are now in America?

How much did your meeting give last year to missions?

How much did all Friends Meetings in America give to missions last year?

How much would they have given if they had contributed an average of five cents per member each week?

A NEW WORKER IN JAMAICA.

In last week's American Friend, an article bearing the title "After Six Weeks in Jamaica" gave our readers an opportunity of becoming a little acquainted with Lora P. Arms, our newest recruit in the Jamaica field. That interesting account of her first weeks in Jamaica showed how many things a stranger in a foreign country will see which an older resident fails to observe because of his familiarity.

Lora Arms is a native of Iowa. She regards Spencer as her home, though her family has for some time been located near Oskaloosa. She has attended Penn College and the Iowa State Normal College and has studied for a short time at two other Iowa colleges. For the past few years she has been engaged in teaching and has at the same time been active in church and Sunday school work. One year was spent in city mission work in Chicago.

On the 7th of last October, Lora Arms sailed for Jamaica and three weeks after her arrival she began teaching in our school for East Indian children at Fellowship, near Port Antonio. Through the school, she will be thrown in daily contact with between twenty and thirty Hindu children, and outside of school hours will find a ready welcome as she visits the barren, cheerless homes of these pupils. One of the striking characteristics of the East Indian is the high regard and affection in which he holds his own or his son's teacher. The opportunity of the Christian teacher, therefore, is unlimited and the mission school becomes a powerful evangelistic agency. We bespeak for this new worker and for her associates your prayers that they may have the strength and skill to use to the full the opportunities which they, as our representatives, are facing in the name of Christ.

There is nothing so great that I fear to do for my friend; nor nothing so small that I will disdain to do for him.—Sir Philip Sidney.

PREPARATION FOR EASTER.

If the event which Easter commemorates means as much to us as it did to the Apostle Paul, should we not observe it more seriously and intelligently? And ought we not to make such preparation for Easter that it may mean more to us and that we may bear more effective testimony to the present power of the risen Christ?

The Board of Foreign Missions is recommending the use in all Friends Bible Schools of an Easter Program called "The Hope of the World." A notice of this program with instructions for obtaining it appears on another page of this paper. The program contains three parts: I. The Easter Story; II. The Story Proclaimed by the Early Church; III. The Story for the Nations. It is made up of songs, Scripture selections, recitations, children's exercises and prayer.

For prayer meetings previous to Easter, we suggest the use of a small four-chapter book by W. E. Doughty called "Efficiency Points." Each chapter will provide a topic and abundant material for each meeting. The Board of Missions will gladly supply, without charge, a booklet of suggestions for the use of this book in prayer meetings. Pastors and others are urged to send for this booklet, which is entitled "Pastors' Pointers."

In this same connection, we would recommend a series of sermons or talks preparatory to Easter, giving a survey of the progress of Christianity in various mission fields. Material for such talks may be found in abundance in "The New Era in Asia," by G. S. Eddy, or in "Rising Churches in Non-Christian Lands" by A. J. Brown, and in numerous other books and current missionary periodicals.

Another effective way of preparing for Easter will be for groups of people, both young and old, to take up the study of some book such as those above mentioned, which will show the power of Christianity among the nations of the world. Such a study group or class may meet once each week until Easter or later, and at the conclusion of the study the members of the class may well hold an open meeting, where several members give brief reports of the study they have carried on.

Those interested in any of these plans are invited to write to the Assistant Secretary of the Board for further suggestions or for material to use in carrying on this line of work.

Read The American Friend.

THE IOWA PAGE

BIBLE SCHOOL DEPARTMENT

Our Field Secretary spent the past week visiting the Schools of Pleasant Plain Quarter. Good weather and roads together with the very loyal support given made the work pleasant.

Rubio—An enthusiastic Conference was held at the home of the pastor, William I. Kent. This School has an average attendance of 65 and good work is being done. One pressing need of the School is for more room to care for many others in the community who might be enrolled. Teacher Training was presented and five books were ordered for the organization of a class.

Hopewell—The Conference here was held at the home of James Singleton. This School has an average attendance of 40. They have an interesting Young People's Class which has recently taken steps toward class organization.

Richland—The School here was visited by the Secretary and a very helpful Conference held on Sabbath afternoon, Feb. 6. This School has taken on new life since getting into its splendid new quarters—the beautiful new meeting house which was finished and dedicated last fall. The elementary department of the School will soon have special quarters in the basement. A. W. Jones is their efficient Superintendent.

Pleasant Plain—A very representative Conference was held at the home of their pastor, Charles C. Haworth. The School here has eight classes with an average attendance last year of 75. The pastor has a splendid young men's class which is doing good work. A cradle roll department has been recently organized with Mrs. Martha Sasseen as Superintendent.

One reason for the good work being done by the School here is due to the fact that regular monthly conferences are held of the Bible School committee and executive officers and teachers of the School. They thus keep in touch with all classes and departments of work.

Walnut—This is a rural School two miles out from Pleasant Plain. A very helpful Conference was held in connection with the mid-week prayer meeting. They expect to take up teacher training just following their weekly prayer meeting.

Woolson—The meeting was visited

here but no conference was held on account of the revival services being conducted by Edwin Loft. Their School is very well organized, however, and is doing good work.

Chapel—This is one of the newest of our Friends Schools as the meeting has been recently organized as a Friends Meeting. While the active workers are few at present, yet there is a large community to be served with a splendid outlook for the School. Mrs. A. L. Palmer, Eldora, Iowa, is Superintendent.

New Providence—New Providence has a well organized School with an average attendance last year of 139. The graded lessons are being used in the elementary department.

A Quarterly Meeting Conference was held at New Providence on Tuesday, January 25. Three important lines of work of the church were forcibly presented. The forenoon session was devoted to the interest of the Bible School; the afternoon was a special Christian Endeavor session, while the evening was given over to the cause of Missions.

The Conference was well attended, much interest was manifest and it was felt to have been profitable in every way.

EVANGELISTIC DEPARTMENT.

Springdale Quarterly Meeting was held at West Branch February 4-6. At the meeting for Ministry and Oversight there was a general discussion as to the maintaining of our denominational principles and especially that of peace in view of the political agitation which is upon the nation. On Saturday morning H. R. Keates spoke on "The Believer's Inheritance In Christ Jesus." A basket lunch was served, after which the business session was held when reports of an encouraging character were read from various departments of work. A special offering was taken for the use of the Five Years Meeting Peace Committee. Charles Mesner spoke on Sunday morning and H. R. Keates in the evening. Taking it all through, the Quarterly Meeting was felt to be a good one.

The Friends at Springdale have been struggling with the proposition of a new church. The removal of quite a number of the older members had a rather discouraging influence for a while, but the younger members have taken on new courage and hope to carry the project to a successful issue this year.

Lynn Grove Quarterly Meeting was held at Searsboro February 11-13. The meeting on Ministry and Oversight held on Friday evening had a very fair local representation, but there was only one person present from the outlying meetings. The meeting, however, was felt to be a profitable one. On Saturday morning at eleven o'clock J. E. Hartsuck of New Sharon, spoke on "The Lost Christ," and was followed by Zeno H. Doan, who emphasized the thought of the message. After lunch the business session was held, much interest being manifest in the various items discussed. One interesting item concerned the work at Blue Point where the meeting was laid down some years ago. Laura Haisley has been holding meetings there for some time and the prospects are quite encouraging at present. A new furnace and gasoline light have been installed in the meeting house and new pews will be installed this month. At the close of the business session the General Superintendent spoke on the work in general and urged a deeper devotion to the work of evangelism and church extension. E. J. Hartsuck remained for the Sunday meetings.

Bear Creek Quarterly Meeting was held at Earlham February 11-13. The meeting for Ministry and Oversight was held on Friday afternoon and in the evening Walter F. Dexter spoke. President D. M. Edwards of Penn College, was present and preached on Saturday morning and evening with much acceptance. The Sunday morning sermon was presented by H. R. Keates and in the evening there was a Young People's Union service. Dr. Edwards spoke to a crowded house on "The Influence of Consecration."

Elgie L. McCargar concluded a series of meetings at Middle River on Sunday evening, February 13. A goodly interest was manifest notwithstanding the inclement weather and sickness in the community. Nearly thirty persons came to the altar for definite purposes. It is hoped that the work will continue along soul-saving lines under the pastor's care. Brother McCargar goes to Grinnell for his next campaign.

Edwin Loft has been holding meetings at Woolson and although not feeling very fit physically he has been doing good work. Full reports are not at hand.

L. Clarkson Hinshaw of Haviland, Kansas, has just begun a series of meetings at LeGrand, from which good results are expected.

CHURCH AT WORK

Charlottesville, Indiana—A Missionary Conference for the meetings of Walnut Ridge Quarterly Meeting and part of those of Spiceland Quarter was held at Charlottesville, Indiana, January 28-30. It was an occasion of unusual interest and power. Because of sickness and bad weather the attendance was small, but those who were there felt that they had rarely ever heard addresses superior to those given. Some of the leading speakers were Ross A. Hadley, Assistant Secretary of American Friends Board of Foreign Missions, Edith Shugart of Bethel meeting, E. Harrison Scott and Milo S. Hinckle of Richmond, and Thomas E. Jones, Secretary of Young Friends Board. We feel very sure that the inspiration of these speakers will bear large fruit in the various meetings represented.

Walnut Ridge Quarterly Meeting was held February 12-13. James B. Unthank of Richmond was there and spoke most acceptably on Peace and Preparedness. His address was full of his broad information and given with his usual conviction. Daniel Hodgins of Mt. Pleasant, Ohio, was also present. He has been holding a series of meetings at Greenfield, Ind. He gave an excellent message to the Meeting of Ministry and Oversight.

The Friends at Charlottesville have recently purchased a good seven-room brick house for a parsonage. The pastor and his family will occupy it very soon. O. Perry Bantz is on his second year as pastor of this meeting. His services and those of his earnest wife are very satisfactory in the community. New members are being added to the church and there seems to be a spirit of earnest work with the greater portion of the membership.

Greenfield, Indiana—Daniel Hodgins, pastor of the Friends church at Mt. Pleasant, Ohio, closed a series of meetings here February 13. We believe he is a safe man in the pulpit. Wholesome in doctrine and meek in spirit, he boldly denounces sin and confidently heralds the Christ of Calvary as being able to save to the uttermost. Many have been helped by the meetings. O. H. Trader is pastor here and led in the singing during the meetings.

Emporia, Kans.—Evangelist Charles R. Scoville ended his Emporia evangelistic campaign on February 13, by

preaching his sermon, "The Second Coming of Christ," before an audience of five thousand persons. A total of approximately 4100 persons professed Christ during the campaign. Thirteen churches, including Friends, participated in the campaign.

Stafford, Kansas—Our Quarterly Meeting was held here on February 13, about thirty persons being present from other meetings in the Quarter. The weather was unfavorable, but we had a good meeting. M. J. Swafford, Yearly Meeting Superintendent, brought the message on Sabbath morning. At the business session on Saturday A. W. Whipple presented a paper on "What Kind of Literature Should Come Into the Home?" He also spoke in regard to The American Friend, saying that the church paper is what the readers or the members of the church make it. Every member should help to make the paper better.

East Parsonsfield, Maine—A series of meetings was held here between December 26 and January 16, which proved a blessing to this community. Perry D. Macy, our field worker on efficiency, helped much in the success of the work accomplished. On the 27th Lewis T. Jones, Davis Henley and Jennie Reynolds joined in the work, holding services each evening. They went from house to house, visiting the school and places of business, meeting the people and having personal talks, with the result that a number of persons accepted Christ. At the close of the meetings one field worker remained and organized a boys' club under the supervision of competent men. We think the influences of this will be far reaching. Our Monthly Meeting was held on January 19, followed by our church roll call. Letters were read and contributions were received from non-resident members. Refreshments were then served, and the Christian Endeavor with teacher and pupils from the day school came in to join us at the noon hour for a pleasant social occasion.

Brooklyn, N. Y.—Under the leadership of Errol D. Peckham as pastor, this meeting has taken on several new phases during this season. One of the most interesting and gratifying is the establishing in somewhat remote districts of two mid-week prayer meetings, being in opposite directions from the central meeting, so that on Wednesday nights three prayer meetings are held, one in the section of the city known as Flatbush, and one

in Richmond Hill, there being several Friends living in each of these sections, the pastor moving about one week in one place and elsewhere the next. The two other meetings are led by some member of the congregation with the result that each of the three meetings is larger considerably than the original one meeting had formerly been, and real Christian work is being done in the salvation of souls. This work was begun somewhat as an experiment, but it has developed into a real part of the church work.

The Sunday School has also increased about sixty-five per cent this year. One of the leading factors is that of the Men's Bible Class taught by the pastor. This is a regularly organized class with the motto, "We Mean Business," now reaching thirty-four in number and we hope to make it one hundred before spring. This is proving a great help to the entire church work. Mr. Peckham has shown himself a real general in marshalling his forces. His Sunday sermons are clear, logical and most helpful. Mrs. Peckham is teaching a Training Class for young women and should come in for her full share of the new life and interest which has come to Brooklyn meeting.

South Glens Falls, N. Y.—On Thursday evening, February 10th, a roll call meeting of Moreau Monthly Meeting was held at South Glens Falls meeting house. Notices had been issued to every member inviting them to attend, and to either bring or send a verse of Scripture to be read in response to the name when it was called. Owing to the distance from the meetings of Clark's Corners and Ft. Edwards, none from these meetings were present, but many sent verses of scripture. With these exceptions there was a goodly number in attendance and an enjoyable time was had. A program of musicals and reading was rendered, interspersed with the reading of the roll. At the close refreshments were served.

Mount Airy, N. C.—Mount Airy has been greatly favored by a recent visit from Thomas Newlin, President of Guilford College. On January 30, Dr. Newlin spoke at the Friends church at eleven o'clock, using as his theme, "Our Personal Responsibility." A splendid audience was present, including a large number of young people and children who were moved by the strong appeal to give our best gifts to the church in winning the world to Christ. The message, while powerful and scholarly, was simple

and practical. In the evening President Newlin addressed the regular union meeting of all the churches at the Methodist church, speaking in place of our pastor, M. Davis Branon, whose turn it was in the rotation of pastors to preach. The sermon from the subject, "The Ideal Church," was just the message needed for this union service and the great audience seemed pleased with the way in which the subject was handled. We feel that Dr. Newlin's coming has been not only a great blessing and uplift to the churches of Mount Airy, but that Guilford College has had a new and favorable introduction.

Indianapolis, Ind.—Beginning Sunday, February 6, W. O. Trueblood, pastor of the First Friends Church, began a series of Sunday evening sermons on the subject, "Fruits of the Spirit, Native to the Soul." At the mid-week prayer meeting service he will give talks on "The Life of Christ." Interest is being increased at both these services. The boys and young men in the athletic department of the Bible School are doing exceptionally creditable work in competition with other similar organizations in the various Sunday Schools of the city. An attempt is being made to support and encourage this branch of the work.

Vermilion Grove, Illinois—Vermilion Quarterly Meeting was held in regular session here February 11-13 inclusive. At the meeting of Ministry and Oversight on Friday, eight of the pastors of the Quarterly Meeting were present. Short, helpful messages were brought by several of these and the occasion was one of spiritual uplift. Mead A. Kelsey of Richmond, Indiana, was present throughout the meeting which followed and in strong, masterful sermons brought gospel messages. He represents the National Christian Association in the capacity of field agent and held meetings in several of the surrounding neighborhoods. The Quarterly Meeting endorses the work of the Association as represented by him.

On Saturday at the business session Aurilena Ellis, President of the Board of Trustees of Vermilion Academy, reported a recent gift to the Academy of \$1,000 by our beloved Friend, John Henderson, the interest of which is to be used annually in the Biblical Department of the school. From its beginning John Henderson has been one of the Academy's strongest supporters and this new evidence of his faith in the institution is appreciated

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cut for 4 feet 6-inch metal beds, size 88x98 inches, \$5.00.

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by all interested Friends. The Sabbath evening service was in charge of the Missionary Superintendent, Sibyl J. Haworth. Mary C. Hadley of New London, President of Western Yearly Meeting W. F. M. S., was present and gave a helpful address. The Quarterly Meeting was a feast of good things and we trust Christ's kingdom is being strengthened and built up in this part of his heritage.

SPECIAL CONFERENCE OF PASTORS.

For the first time in the two hundred and twenty-one years' history of New York Yearly Meeting, a special conference of its pastors was held on February 8 and 9 at Poughkeepsie, N. Y. The meeting of the pastors was called and the conference conducted under the direction of the Evangelistic and Church Extension Committee of the Yearly Meeting. From beginning to end there was a glowing warmth of fellowship which meant much to the ministers coming from their widely separated meetings, where some of them hardly come in touch with another Friends' pastor from one session of Yearly Meeting to another, and all expressed a great desire that

the conference might become a permanent factor of the Yearly Meeting.

The conference was forcefully and fittingly opened by Alfred T. Young of Newmarket, Ontario, Canada, on the subject of "Prayer," and throughout the discussions at each session there was sounded a deep note of consecration. The four featured subjects were: "The Minister As a Pastor," "The Minister As a Preacher," "Sunday School Efficiency" and "Work of Young People." The last service of the conference, which was a consecration service, led by Alfred Young, was a time of great power and inspiration. The thought was that we might go back into our trenches of service with a loyalty and consecration unto the Kingdom of our Lord, such as is exemplified in the life of the European soldier in his loyalty to the country of his birth.

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**BIBLE SCHOOL LESSON
MARCH 5.**

Subject—The Death of Stephen.

Lesson—Acts 7:1—8:3.

Golden Text. Be thou faithful unto death, and I will give thee the crown of life. Rev 2:10.

This lesson is a continuation of the one of a week ago. Stephen is now before his accusers in the "prearranged" trial. The time for him to speak has come and he begins his defense, but not as we might expect. His is a message for his inquisitors concerning the Christian faith, rather than a reply to personal accusations which they had made against him. The gospel of Jesus the Christ is on trial rather than Stephen the deacon. This is an unexpected opportunity to preach to the rulers of Israel. What does it matter what becomes of a single unit in the newly organized church?

Stephen's sermon, (if we may call it that) is an interesting example of what must have been the common method of developing the publicly delivered message within Jewish circles. The new faith is shown to be a development of prophetic Judaism. Jesus is the Messiah whom God had promised. Stephen with all the power at his command undertakes to drive this view of the truth home to his hearers. The first forty-seven verses were not offensive to his accusers, but the next statement is a direct thrust at the temple and its services as held by those before whom he was being tried. Verses fifty-one to fifty-three are sharp and cutting. We would say that they were lacking in tact and show very poor pedagogical principles. Stephen was a bold and fearless advocate, and like many of his kind paid the penalty for his method.

What shall we say about the religious leaders who now give vent to their pent up hate, hasten the Christian out of the city and stone him to death? Let us think twice before we throw stones at them. Paul afterwards declared that he was doing his part with a clear conscience. The law condemned the blasphemer; here was one, as they judged matters, so, true to the teachings of their law and their religion, they put him to death, and felt as good over it as modern church people do when they have disowned a heretic. O how cruel religionists are to each other! What murders, tortures, agonies and wars have been done even in the name of the Prince of Peace.

Evidently Stephen was one of the first, if not the very first of the Christian martyrs, but in a very short time others were to suffer a like fate and before the new faith was to be at peace in the world many thousands were to follow him. Could it have been otherwise, would tact and kindness have spared them? In many instances, yes, in many more, no. Jesus had failed in this respect and his disciples could not hope to always escape, but that was no excuse for later ones to seek occasions to die to the disgust of the Roman Tribunes.

Stephen's death as pictured by Luke is a remarkable exhibition of the courage and hope of the early Christians. He may have experienced some



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favors not shown to others but his courage in the hour of death was no greater than scores of others. Maidens of tender years seem to have fac-

ed their executioners with a courage and faith that astounded soldiers, hardened by experience on many battle fields.

BORN

Partington—At Union Springs, N. Y., February 10, 1916, to Eliezer and Flora H. Partington, a daughter, Mary Elizabeth.

Pruitt—At Greenleaf, Idaho, January 6, 1916, to Edward H. and Bessie Pruitt, a daughter, Estella Elizabeth.

DIED

Birdsall—Catharine Birdsall, wife of Thomas W. Birdsall, was born in Leptondale, N. Y., December 11, 1829, and died at Newburgh, N. Y., January 8, 1916. She was a birthright Friend and for thirty years an esteemed elder of Marlborough Monthly Meeting. While she always kept in touch with the outside world and was blessed with a large circle of friends, her life was centered in her loved ones and her home.

Brown—Clayton Brown was born in Preble county, Ohio, November 11, 1822, and died at Greenleaf, Idaho, December 14, 1915, in his 94th year. Moving to Indiana in early life he was for many years a member of Whitewater Monthly Meeting. He married Phebe Roberts in 1853, and after her death married Susannah Knowlton in 1885. He was the pioneer Quaker of three Monthly Meetings, at Paton, Iowa, Harmony, S. Dakota and Greenleaf, Idaho. For many years he was a sufferer from asthma and sought changes of climate at three different times. His trust in his Savior was an inspiration to his meetings. The widow and three children survive him.

Hubbard—Bertha Johnson Hubbard, wife of Homer S. Hubbard and daughter of George Y. and Matilda H. Johnson, died December 14, 1915, while visiting her mother and sister at Portland, Oregon. She was the granddaughter of Washington Hadley. Interment was at Los Angeles.

Mills—Ola R. Mills, daughter of Seth A. and Rhoda J. Mills, was born in Elwood, Illinois, September 24, 1887, and died at the home of her parents, Greenleaf, Idaho, October 6, 1915. She was converted in early childhood and lived an earnest, active Christian life. She led many to Christ and her highest aim was to do her Master's will. She served two years as recording clerk of Newberg Monthly Meeting, Oregon. For the past year she was a great sufferer, but was always hopeful and cheerful.

Morgan—Enos Averl Morgan, son of Enos and Minerva Morgan, was born in Cherokee county, Kansas, April 4, 1884, and died at his home in Long Beach, California, December 26, 1915. He was a birthright Friend and was converted early in life. He came to California with his parents in 1887 and two years later settled in Long Beach. He was an active member of Bethel Monthly Meeting and during months of affliction exemplified God's wondrous grace and victory. He married Grace A. Swayze in 1910. He leaves a widow, two children, his father and mother, one brother and three sisters.

Overman—Benajah Overman, son of Joseph and Anna Overman, was born near Amboy, Indiana, October 21, 1853, and died at the same place January 5, 1916, aged 62 years, 2 months and 14 days. He was a birthright Friend, was of a quiet disposition and a conscientious Christian, thoroughly upright and honest in all his dealings. His illness was of short duration. He leaves a widow, two sons and a daughter.

Patton—Elizabeth Hensley Patton was born near Bloomington, Illinois, October 31, 1839, and died at the home of her daughter, at Arnolds Park, Iowa, December 28, 1915, aged 76 years, 3 months and 28 days. She married John Patton in 1856. She was recorded a minister of the gospel in 1881. She had a special gift in prayer and song and in her early ministry was engaged in evangelistic work, winning many souls to Christ. She was a charter member of the Denver Friends meeting and later was a successful worker in the Crittendon Mission at San Jose, California. She served as pastor near Newberg, Oregon, for seven years. She worked the work of

Him that sent her while it was day. One son and three daughters survive her.

Sanders—Zillah Sanders, wife of J. C. Sanders, and daughter of Elias and Mary Ann Newlin, was born near Georgetown, Illinois, November 15, 1840, and died at Newberg, Oregon, December 20, 1915, aged 75 years, 1 month and 5 days. She was a birthright Friend and was converted in early life. She leaves her husband, two daughters, two step-children, nine grandchildren, three brothers and three sisters.

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The American Friend

Old Series
Vol. XXIII. No. 9.

THIRD MONTH 2, 1916.

New Series
Vol. IV. No. 9.

THE MANLY MAN

The world has room for the manly man with the
spirit of manly cheer;
The world delights in the man who smiles when
his eyes keep back the tear;
It loves the man who, when things go wrong, can
take his place and stand
With his face to the fight and his eyes to the light,
and toil with a willing hand.

The manly man is the country's need, and the
moment's need, forsooth,
With a heart that beats to the pulsing tread of
the allied leagues of truth;
The world is his, and it waits for him and it leaps
to hear the ring
Of the blows he strikes and the wheels he turns
and the hammers he dares to swing;
It likes the forward look in his face, the poise of
his noble head,
And the onward lunge of his tireless will and the
sweep of his dauntless tread.

Hurrah for the manly man who comes with sun-
light on his face,
And the strength to do and the will to dare and
the courage to find his place!
The world delights in the manly man, and the weak
and evil flee
When the manly man goes forth to hold his own
on land or sea!

—Herald and Presbyter.

THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting.

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,

RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year.

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

The Road Through the Wood

The woods were dark and the night was black,
And only an owl could see the track;
Yet the cheery driver made his way
Through the great pine woods as if 'twere day.

I asked him, "How do you manage to see?
The road and the forest are one to me."
"To me as well," he replied, "and I
Can only drive by the path in the sky."

I looked above, where the treetops tall
Rose from the road like an ebon wall,
And lo! a beautiful starry lane
Wound as the road wound and made it plain.

And since, when the path of my life is drear
And all is blackness and doubt and fear,
When the horrors of midnight are here below,
And I see not a step of the way to go,
Then, ah! then I can look on high,
And walk on earth by the path in the sky.

—Selected.

American Friend Day

We trust that no Friends' meeting will forget that according to the custom of the last few years next Sabbath, March 5, is American Friend Day. This periodical needs and ought to have the prayers of the entire church, and we regard it as entirely proper that the publication and literature interests of the church should form the subject matter of a sermon upon that day.

It should be announced in all meetings that for the remainder of this year new subscribers can receive the paper for \$1.00 each, and we are quite satisfied that from one to a dozen new subscribers can be secured in each meeting, if following the announcement a team of young Friends can be set to work to canvass the community during the week following. Now that the paper consists of twenty

pages each week, it is in better position than ever before to minister to the upbuilding of the whole church. If subscriptions are sent in without delay the subscriber will receive 860 pages of literature by the first of January next, all for \$1.00.

An Emergency Fund

Jonathan K. Taylor, a prominent member of the other branch of Friends, living in Baltimore, has initiated an appeal for the raising of \$100,000 to be expended in a nation-wide campaign for the passage of the national prohibition resolution now pending in Congress. The National Legislative Superintendent of the Anti-Saloon League is reported to have said that he would almost be willing to guarantee the passage of the resolution if there were sufficient funds on hands to push the campaign.

Efforts are now being made in a constructive way to raise this \$100,000. A committee of a hundred friends of this resolution has been organized to participate in the effort. Friends should certainly not be left out of such a movement. Anyone interested in having a part in this patriotic service may write to Jonathan K. Taylor, Fidelity Building, Baltimore, or Howard H. Russell, Westerville, Ohio.

Claims of Conscience.

The following is the concluding portion of T. Edmund Harvey's bold speech in Parliament on Conscription:

"I believe that it is possible for citizens to serve the State without transgressing the higher claims in which they believe conscientiously. When religion and conscience tell a man that he must not take human life, I believe the State ought to recognize that and ought to allow him freedom to find other forms of service which may be of the truest value to the community, not merely in the time of war, but throughout the whole course of national life.

"When the right honorable gentleman, the Member for Exeter, appeals to Members of this House to put aside political maxims, I would answer that we will go with him as far as we can, but this is not at all a question of political maxims with us. It is a matter of the profoundest conviction. We are prepared if need be, I believe, to lay down life itself in the cause of our fellow countrymen, but we cannot take life even at the call of the State, and that because we recognize a higher call even than that of the State itself. It is not divided loyalty although it may seem so—the loyalty that we owe to the eternal State, the eternal city of God, and the loyalty that we owe to the State of today. We would do our utmost in so far as it is possible to serve that State in accordance with the light that we have been given, but we cannot disobey the clear command of our conscience; we cannot disobey what we believe to be the eternal law of God." —Philadelphia Friend.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 9.

THIRD MONTH 3, 1916.

New Series
Vol. IV. No. 9.

Keeping the Church Well Balanced

The writer of the Gospel of Mark relates the story of a demoniac, who having been dispossessed of the unclean spirit, was found "clothed and in his right mind." It has been a tragedy of religion that some of those who have made profession of faith have given evidence of disturbed and unbalanced minds. The proof of the power of the supernatural does not lie in a disordered and unnatural experience. The trance is far more often the evidence of a diseased anatomy than it is of the operations of the Spirit of God. Extreme emotionalism that may be excused in nervous people is not to be taken as positive evidence of the power of God.

Abounding joy is an inevitable characteristic of the miracle of divine forgiveness, but that is quite a different thing from those forms of distorted and unnatural conduct, sometimes associated with revivalism, that bring schisms into communities and destroy the faith of some. Extremes either in philosophy or theology are not conducive to stability or well balanced judgment. Liberalism that disturbs faith has its counterpart in excitable revivalism that produces corresponding doubt in the minds of many. As in the days when Jesus worked the miracle of order in diseased and sinful lives, so now should His disciples be exemplars of constancy and Christian decorum. Sin is abnormal, an alien element in human life, and therefore destructive, but the grace of God restores man to his rightful place of sonship in the family of the Father.

As Friends we lay great stress upon the operations of the Holy Spirit in life and conduct. Let us beware that nowhere within our borders do we become blind leaders of the blind, by incorporating within our practices elements of conduct that belie our holy professions. It is well to remember that as humanity differs temperamentally, all men do not find God in the same way; and as Paul would eat no meat if the eating of it caused his brother to stumble, so should Friends with their high professions of faith in Jesus Christ and in the leadership of the Holy Spirit guard their conduct, that no idiosyncrasies of action or demeanor become a stumbling block to any.

Holiness as a vital experience of human life has

frequently been discredited in many minds by the loose and oftentimes false teaching of some of its advocates. In the same way many are turning from revivalism because of its frequent liberalism in conduct, and because certain of its advocates have not learned to restrain their deportment in harmony with Christian sanity and well balanced, attractive evangelism. Abnormal and grotesque practices in the church defeat their own purposes and tend to warn seekers away rather than attract them into the fold. Those who lay stress upon particular kinds of outward demonstrations are apt to grow intolerant of the experiences of others, just as it is a singularity of liberalism sometimes that it can fail to exercise liberality toward others of different vision.

Our controversy is not with revivalism. On the contrary we plead for the Christianity of Paul who became all things to all men that by all means he might save some. Our concern is that the religion we profess shall become a religion of heart and of life, and not a manifestation of grotesque outward performances and excitable demeanor that suggests the vaudeville in the Christian life. It is a fatal handicap when the church fails to stress vital Christian living as the very essence of the Godly life. Experience must be expressed in service, or its value is depreciated many fold. There is little difference between a religion that voices itself in ceremonialism and a religion whose chief exhibit is a bodily torture visited under the spell of abnormal emotionalism. It is the every day life that counts. Neither the orchard nor the field yields fruit spasmodically or under the stress of great natural disturbances. True religion goes to the depths of life that is constant and abiding.

The work and teaching of Jesus were not conducive of excessive demonstration. The same multitude that tried it upon His entry into Jerusalem were ready to crucify Him before the week had ended. It is the ocean current that runs deep that is undisturbed by wind or tide. The times are calling for a Christianity that refuses to expend itself in unrestrained spiritual hilarity, but that goes to the depths of man's nature, transforming

him into a new creature in Christ Jesus, established in every good work.

Friends of this generation have traveled far from the landmarks of the fathers. We cannot say that their zeal has been misplaced. But we have suffered because here and yonder there has been no restraining hand extended to check the excesses of

enthusiastic endeavor. Friends will excel only as they maintain a church that is sensible continually of its immediate relation to God. Our estimates of values must be governed by spiritual standards, and these will ever lead us away from the trivial and the excitable into a realm of conscious fellowship with our Lord.

Quaker Contribution to Our Common Christianity As Seen Through Other Eyes.

(The following is the outline of an address delivered recently at Berkeley, California by Dr. Raymond C. Brooks, pastor of the First Congregational Church in that city. The local Friends meeting was adjourned and the members attended the meeting at the Congregational Church in a body. We are indebted to A. J. Weaver for this outline.)

"The Quakers, as they are called, or the Society of Friends, as they prefer to call themselves, have exercised an influence upon the life and thought of the world out of all proportion to their numbers. Indeed more consistently, it seems to me, than any other body of Christians, they have measured values in spiritual rather than in material terms and have sought for quality rather than quantity. In our best moments it is clear to all of us that the desire for quality is the only worthy human ideal. It is the bond which unites men on the higher levels of endeavor in stable, worthy, mutually helpful relationships, while the desire for bigness, especially the desire to be bigger than our neighbors, has been the source of unending strife. There can be no doubt that this desire for bigness has been an important factor in church history and it is worth much to all of us that at least one company of disciples has been so largely free from it.

"It has been not uncommon in popular thought to identify the Quakers with certain peculiarities of dress and of speech, and of worship, and to suppose that their external peculiarities sufficiently indicated their character. It takes only a moment's thought to see how superficial such a judgment is. Let me sketch the background of their history that the nature of their principles may be revealed.

Origin in England

"The Society of Friends had its origin in England in the seventeenth century. In the midst of the efforts that were being made to rescue the church from the corruptions that had grown up around it and to restore to the church purity in doctrine and worship and life, there were men who felt that the reform movement led by the Puritans had not gone far enough. Such men found a leader in George Fox.

"Now Fox was a man of singular purity and simplicity of character. From childhood he was of a serious religious disposition. As he grew up his relatives wanted to make him a priest, but he was put out as an apprentice to a shoemaker. When nineteen he was much grieved by the careless life of

those about him who were known as disciples of Christ and then began a life of much concern and of wandering from priest to priest to look for comfort and guidance, without finding any. At this time he formed the habit of going apart by himself in the fields for meditation and to read his Bible. In one of these hours he heard the voice which said to him, 'There is one, even Jesus Christ, who can speak to your condition.' When he was twenty-four he began to speak in the fields and in the market places and sometimes in the churches, and because his preaching was with unusual power and because his message was needed many gathered about him in sympathy and in friendliness. He longed to bring to others his discovery that the religion of Jesus was spiritual, not formal, not credal, not sacramental. He announced it as his aim to restore primitive Christianity and the burden of his message was to lead people to dare to trust the leadership of the spirit of God by whom they would be led into all truth. He undertook to make it clear that one became a true disciple of Jesus, not by the assent of the understanding to the truths contained in the Bible, not by any sacrament, but by a real change of the heart, through the power of the spirit of God. The inward light became not merely a mystical communion with God but a source of strength and guidance in the practical affairs of life.

Spread of Influence

"The soil was ready for this doctrine, but the rapid spread of Fox's influence was surprising. All classes flocked to his preaching. Among his converts were persons of the leading families in England, priests of the established church, ministers of other societies and many men of wealth and learning. For four years Fox was the only preacher for the society, going on foot through England at his own charges. Within a few years the Society of Friends was organized under his leadership and a considerable group of preachers went everywhere preaching his doctrine. It was not surprising that the church at the time should be disturbed by his preaching just as the Pharisees were disturbed by the teaching of Jesus. Again and again Fox was imprisoned for preaching without authority. For nearly forty years the Friends were persecuted with cruelty and persistence both in England and America, but it is said that never were persecutions

borne with a more heroic spirit of endurance or more Christlike spirit of forgiveness.

"When the days of persecution had passed the Quakers became less aggressive and won fewer converts to their views or to their practices. But they devoted themselves to the practice of the Christian virtues as they understood them and to philanthropy and to a most rigid discipline among themselves, even excommunicating anyone who dared to marry outside their society.

Religion of the Spirit

"In their effort to conform the practice to what they conceived to be the religion of the spirit, some of the singular practices associated with the Quakers began. For example, their belief in the spiritual character of the religion of Jesus led them to do away with the outward rites of baptism and the Lord's Supper. It seems to the Quakers that one of the important religious tasks for us is to distinguish between the essential and the non-essential, between the accidental and the permanent, between the spiritual and the form in which it is presented to us. It seems clear to them that we may easily lose the permanent spiritual values by making too much of the literal observances. Because they think it so important that we have the baptism of the spirit, they refuse to substitute for it the baptism of water.

"It seems to them also that many of the practices associated with public worship tend rather to hinder than to help the spirit of worship. Some felt that the introduction of musical instruments was undesirable because it seemed to be invariably accompanied by the declining of spirituality in worship. In like manner objection was made to any pre-arranged program of worship, to the spoken prayer and to the prepared sermon. The manner of dress and of speech, refusal to sanction the practice of putting on mourning, and other customs, were the result of a protest against 'the fashions of this world,' and an effort to conform their practices to the spirit of the religion of Jesus. But of far greater importance than these matters has been their steady and insistent protest against slavery, against the use of oaths, against the assumption of priestly authority and against war.

"If now we attempt to measure their contribution to our common Christianity, we will find it at least in three directions. First, the whole Christian world is indebted to the Friends for their steady recognition of 'the inner light.' For centuries men have been taught to look for authority in religion to a book, or a church, or to a person, until they have not dared to trust 'the light that lighteth every man' without whose shining life is dark indeed. The chief duty of man is to keep the windows of his soul wide open that the light may stream in. Second, it taught us to know the ministry of silence. Not until we learn to live in the silence can we expect to live wisely with our fellows. Third, they have patiently and steadily revealed to us the greatness and the goodness of simplicity."

Religion in Action

By THOMAS NEWLIN

When God wanted to impress upon Moses his duty as a leader, he gave this command, "Speak unto the children of Israel that they go forward." This same command needs to be sounded in every one of our neighborhoods and in every meeting. Christianity is fundamentally and essentially progressive. The church as well as the soul can never stand still and live. In Old Testament history we read that Abram was called from Ur, Joseph was taken into Egypt, and Israel was called out of Egypt, and when they were between Pharaoh and the Sea, the command was "Go forward."

In New Testament history Christ set his disciples to work. He chose the twelve and put them to work. He sent forth the seventy; he wanted them to learn by action, saying, "If ye do my will ye shall know the teaching," and when he was nearing the end his last command was "Go ye into all the world and preach the gospel to every creature."

It is thus evident that in all history Christianity is the progressive religion. This religion evangelized the Roman Empire in the Dark Ages and gained to Christianity Northern Europe, and later came the Protestant Reformation. The nineteenth century was characterized as the time of great missionary awakening. The Christian church in the opening years of the twentieth century has been aroused to a living sense of its social mission. It certainly is reassuring when we realize how Christianity has proved to be a religion of eternal vitality. New movements have sprung from her loins time and again as the needs have appeared. The Sabbath School, Missionary activity, The Christian Endeavor, The Laymen's Missionary Movement, the Men and Religion Forward Movement.

We know that many good, honest and sincere people have been distressed and troubled over the origin and introduction of every one of these movements. There has been an honest fear lest the church would go astray on social lines. "Not social service, but doctrine and creed" has been the warning sounded.

Back of all our social thinking lie such facts as "One is your Father, even God, and all ye are brothers" and "There is one family in heaven and on earth." Then we are to live as one divine household. But what shall I do with this man next to me, my neighbor? If we follow Christ's teaching there can be but one answer—treat him as my brother. In this way Jesus lived and taught. He gave one generalization of the Law and the Prophets, "Love thy God and love thy neighbor."

It is most remarkable that Christ's plan of redemption embraced the universe, for world-wideness was foreign to his day. The people were divided into Greek and Barbarian, Jew and Gentile. In Latin one and the same word meant stranger and enemy, and in each of these classes there was a nar-

rowness and intolerance most intense. And then to think that among one of these narrow classes Jesus came, himself being a member of the class, yet teaching universal redemption. In the parable of the Sower is the statement, "The field is the world." "Go teach all nations" was Christ's final message. But since we cannot do all at once we are to begin at Jerusalem, and the disciples were sent particularly to "the lost sheep of the house of Israel."

Where is our Jerusalem? Who are the lost sheep of the house of Israel? Is not Jerusalem our own headquarters, our home, our neighborhood, our parish; and are not the lost sheep those of our own people who have wandered away—no longer care for the church? What a flourishing meeting we could have in almost any city in our land if we could only gather in all those who have been in some way connected with us!

And who is our neighbor? This has ceased to have a local meaning, for we now see that our neighbor is any one whom we can help, whether in our own neighborhood or in China. What are we to do? Care for the body and soul, feed the hungry, visit the sick, comfort the sorrowing and do anything and everything as the need appears.

Much harm and misunderstanding has come because we have not always made a clear distinction between the sphere of action of the church, and the function of the church. The church in the name of Christ should claim every field of action as her own, but it does not therefore follow that in every field the church must do everything. The church should influence labor conditions, but it is not her function to be a labor organization or a labor bureau. She should deeply influence politics, but not presume to settle partisan questions except as she influences the lives and hearts of citizens. It seems the church may have a sphere and a function in regulating and providing amusements for the young and all who have needs in this line.

Every new organization and every new movement in Christianity has come through a vision of what the church ought to do and what the church ought to be. O, for more men of vision who will organize our religion into action! Every church ought to function in at least five different departments, should have five planks in its platform—to fill the needs for Christian activity and the real needs of communities—1. Bible Study. 2. Evangelism. 3. Work for Boys and Girls. 4. Social Service. 5. Missions.

Churches that have organized to do something along all of these lines have been the growing churches. In the last few years the two movements, The Laymen's Missionary Movement and The Men and Religion Forward Movement, have done more to awaken the religious consciousness in men than anything that has occurred in the last century. These things have not resulted in a mere passing

emotion. Already more than a million men have been added to the church in America. These movements have stirred whole communities, boys and girls have been looked after as never before, wages have been increased in certain cases, good and sanitary lodging houses have been built, and club houses for men and boys, and all these things from a Christian standpoint.

Christ was so manly, and Christianity of the first centuries was so virile that it seems strange to read the history and find that after twenty centuries it has become so largely a woman's religion. Of the Protestant population in the United States by the census of 1910 sixty per cent were women and forty per cent men. There are not too many women workers, but not enough men. There is a challenge. Such conditions must not continue to exist. The history of the Brotherhood movements is all modern. It is true that there were some early monastic and ecclesiastic bodies. The middle of the seventeenth century saw the Scotch Covenanters, and the Holy Club founded by Wesley and Whitfield was the real beginning of the Methodist church. But the first of the modern type so far as I can find was by the Episcopal church in Chicago, 1883, when St. Andrew's Brotherhood was organized. This was almost contemporary with the founding of the Christian Endeavor Society. Other churches soon followed until nearly every evangelistic church in the land has some sort of men's movement. This has reached many million men and boys in America.

What is the object and mission of all this work? I answer, simply to put religion into action, to develop initiative and increase the efficiency of the men in the church and thereby bring more men into the church; to make the church practical as well as inspirational. It aims to grip the men who are not in connection with the church, but in sympathy with it, and to grip and hold the boys and young men.

The intense needs of the age demand a better leadership in Christian work than ever before. The church in its leadership needs thinkers, men and women of intellectual grasp and spiritual insight, who have mastered the principles of Christian work, and who are able to attack the social, industrial and intellectual, as well as religious problems that seek a solution. Men and women who direct this activity must have great heart power, and couple with the organization vital friendship, brotherhood and love. They must sympathize with those who are tempted, those who are struggling with earthly toil, and those who sin. To be prepared for our gigantic problems we need resolute purpose to keep at our task without wavering. As the young men of Europe have gone out at the command of their rulers, so must our men in our churches go forth with the spirit of sacrifice and devotion to serve our King. For all this work we need and must have the superhuman help of God which is promised to be our strength.

Guilford College, N. C.

Evangelistic Note in Preaching.

By THOMAS E. JONES

Seers tell us that we are at the dawn of a new day in spiritual manifestation. The masses as well as scientists and philosophers are coming to see that agnosticism and atheism are shallow and unsatisfying. They are struggling forward like men groping in the dark. Van Dyke says, "They are as men in a storm standing at a cross roads with all the guide posts blown down." The old axiom "When in doubt do nothing," they have found also to read "when doing nothing one is always in doubt." They are as Winston Churchill tells us, "Conscious of a power that demands allegiance, but they do not understand how to place themselves in subjection to it."

This unrest is shown in the number of "isms" and sects that have sprung up in our country. These have been tried and have failed, as a report of the Federal Council of Churches shows. It says in part that few fads or "isms" are making headway. Twenty years ago the number of new religious platforms put forth were some twelve or fifteen a season. Most were local to given cities and had one man or woman behind them. A few gained national headway each year. Now the number of these annual outputs is hardly more than six, possible some years eight, and very few gain any real following that lasts beyond four or five years.

This fact may have two meanings, (1) People find that there is nothing in these fads and are coming back to the churches, or (2) they are losing all interest in any kind of religion. The former seems to be the most likely because as far as we know men never have lived without religion and it is not likely that they are going to begin now. Furthermore it has been demonstrated by various men that these masses are available and easily reached if approached in the right manner.

It is pretty clear that men have become too wise to be willing to have their religion made and thrust upon them. They realize more than we often think that they and God must settle this matter in the end, and it will not be settled by buying Him off with ritualistic performances. It is as deep as life and as important as God Himself. Men do not come to God for ecclesiastical gymnastics! They hate sham and pretence. They want truth in all its simplicity, ugliness and power. I say ugliness, because its bare bones are sometimes unpleasant. People come to hear a preacher who isn't afraid to speak out the truth no matter how hard it hits. It may cause some deacon or elder to chafe uneasily, but if it hits the case of the sinner may God forgive us for not daring to proclaim His truth. One reason why men flock to hear Billy Sunday is that they know he is not afraid to preach what he thinks.

Here we come to a lamentable situation. Often the church and evangelists are at sword points,

with the odds in favor of the evangelist. Now there is no need for this antagonism. Campbell Morgan radically denounces it as wrong, and Dr. Dawson of London says the time is ripe for educated evangelists and evangelism. Poor people like big churches; the best sermons that can be produced and a wide awake church that is taking a personal interest in them. Morgan further says "No church ought to be allowed to exist that has not added to its membership by confession of faith. If a church is existing only by letters of transfer, it is time the doors were closed and 'Ichabod, the glory of the Lord has departed,' was inscribed across them." A cross begotten enthusiasm for humanity will direct us into the right ways. Nothing else will be permanently effective, and while I believe in every method which can be pursued in reaching the people, I am sure none of these methods are in themselves "open sesames." What the world needs today is a living, loving church, glad because it possesses and proclaims the great message of the love of God, and proclaims it not only with eloquent and faithful lips, but by self-sacrificing lives. Let churches make Jesus visible and the world will be illuminated. He that says, "I am the Light of the World" also says "Ye are the Light of the World."

On the other hand the evangelist should not fight the church, but should recognize that here is a great God-given institution that can be wonderfully used in presenting the evangelistic message. The difficulties of class feeling, parochialism of idea and fastidiousness of false culture in a wealthy parish, as well as the narrow minded, selfish conservatism of poorer meetings can soon be broken down by comparing the results of an evangelistic policy with that of a non-evangelistic meeting.

Arthur T. Pierson speaking of Spurgeon on this point, says: "The Lord has added daily to his church for thirty-five years. The people flock to hear him because they get a blessing. They can get concert singing and stage performances elsewhere, but where else can they hear such praying, praising, preaching and get such a lasting blessing?" They can get essays, dissertations on politics, current events and literature out of Scribner's, Everybody's or the Springfield Republican, but they cannot get the burning message of Jesus Christ that will save the world.

The first thing then that is necessary to make an evangelistic church is to find an evangelistic minister. I do not mean by this a man like Billy Sunday, Gypsy Smith or Sam Jones, but rather a dignified, educated minister who has been gripped by the power of God like such men as W. J. Dawson, Spurgeon and Chapman. We must feel the crying need of fallen humanity whose very life is depending upon our ministry. I think we must care less for the form of our message and our meeting and more for the people we are trying to uplift. Milton says of ministers that "Some are blind mouths. The hungry sheep look up and are not fed." Too many pastors preach for a living or to

fill up space in a profession. We need men who will launch out with the enthusiasm of Paul, willing to go the limit in suffering that men may know the Gospel of Christ.

Dawson says: "I am yet more astonished at the miraculous way in which a single spark of enthusiasm for souls, once kindled, is able to pass like a flame through a church and set it moving in a crusade of love, pity and human service." And thus enthusiasm and power are acquired by living near to and wrestling with God for men's souls. Ministers must become deeply in earnest if they hope to do much telling work.

The evangelistic message must be a combination of deep emotion and intellect. Emotional preaching alone will not go far today, and purely intellectual preaching will accomplish less. It must be both. The sermon must have a passionate, definite motive, must be presented with unquestionable authority, and must bring a revelation of God to men's deepest need. One need not be afraid of doctrinal preaching if it has these characteristics.

In conclusion let me say that the church offers a tremendous opportunity to the young men and women of our day. Narrow sectarianism is fast breaking down; freedom to work out the heavenly visions that have come to some is already assured; sufficient support will come if the worth of the church is demonstrated. Churches are needing a revival that will last not only two weeks, but years. Multitudes are waiting to be let into the Kingdom of God. Our Heavenly Father is challenging the youth to bear the missionary message to the coming generation; to the foreigner within our gates; to the struggling millions in war-ridden Europe; to the hungry multitude of Buddhists, Hindus and Moslems. The call to Christian service has always been great, but it is incomparably greater today than in any previous age. No other profession can possibly present a field of service where one can so completely lose his life for Christ's sake. Here is a situation that challenges every ounce of manhood or womanhood that God has given us. Here is a field in which we grow constantly bigger and richer. Let every minister live closer to the source of all power that men's lives may be transformed into His likeness; let an army of youth be in preparation, not only intellectually but spiritually, that they may meet the ever increasing demand for religious workers.

Earlham, Indiana.

Why Not Live In The Light?

Our God is willing to light up our ordinary roads, even the byways and back streets of our daily life. Few of us spend our days in the main streets. Most of our life is passed in very quiet ways, often in trudging along very rough and rutty roads. Well, we can go along them all "by revelation," with God's soft light of grace falling upon the deep ruts and the sharp stones. In every path of duty we can have these revealing rays, warm and sunny with the very love of God. Every man can be illumined, and

in the heaviest and most miry road the place of our feet can be glorious.—Exchange.

Active or Passive Christians.

By C. E. COSAND.

The grammatical principle, that the active voice represents the subject acting while the passive voice represents the subject receiving the action, is thoroughly applicable to the classification of Christians. The passive Christian is one who consumes the energy of the church in being ministered to, while the active Christian is the one who adds to the energy of the church by ministering to others.

A story is told of two squirrels living on the campus of the University of Michigan which were led into a passive existence by the kindness of the students. Through the month of September they were fed lavishly by the students. October came, and with it came the challenge to every thrifty squirrel to prepare for winter. The trees on the campus laden with nuts, the cool nights and the frosty mornings all warned and invited the squirrels to duty. But the daily bread had been coming so easily and so bountifully that the squirrel instinct had been lulled to sleep. Day after day passed until beautiful October was gone. Chill November came, with its more emphatic warnings, but still the students showered their bounties upon their little friends, and the little friends delayed their preparations for the winter. Then suddenly the winter storms came. The squirrels' harvest time had passed. At the same time the students' interest in their little pets ceased. With no supply of food stored away, and with their artificial means of sustenance cut off, starvation ended the lives of the squirrels.

Does this not illustrate the spiritual life of too many of our church members? We allow the editors of our religious papers, our pastors, and our Bible School teachers to do our thinking for us. We say, in spirit if not in words, "It is the business of these people to supply us with our spiritual food." With little thought of the source of the supply and with no care for the loving sacrifice of these willing servants, we devour the pre-digested morsels which they serve to us in the most appetizing manner possible. Many of us even neglect engaging in any sort of exercise for our Master that would vitalize this food in our own lives. We forget, too, the fine old doctrine of the priesthood of believers, which gives to each one the privilege to go to the same source of spiritual food that our leaders draw upon so heavily. We, as well as they, may obtain our own food by direct communion with God in quiet meditation, by an unfaltering prayer life, and by a faithful study of the Bible. If, instead of living this active spiritual life, we become merely the passive recipients of good things supplied by our brothers and sisters, we shall find our higher life waxing feebler day by day.

From this attitude of depending on others for our spiritual service, it is but a short road to the condition of the innumerable throng, who are seeking the

loaves and fishes. Having lost their spiritual faculty, they drop back and demand of the church the baser material benefits. Failing to have this need supplied they drift away from the church into the various fraternal and social organizations which promise to make good the failure of the church to minister to the material needs. The parasite in physical life loses first the ability to procure its own food, and secondly the ability to digest the food procured from its host. Herein lies the tragedy of the spiritual degenerate. He may listen to the deepest spiritual messages but his unused faculties grow less and less responsive until they become wholly inactive. Activity in the spiritual life is absolutely necessary. Even the Son of Man came not to be ministered to, but to minister.

Again it is not those who say, but those who do who are promised the best things spiritually. It is easy enough to say fine things under the spell of a great religious conference where men's hearts are melted together by the fervor of the multitude. The real test, however, comes when it is not words, but deeds that are called for. The newspapers, a little while ago, contained a report which, if true, shows this principle in a very painful way. In one of the few strongholds of Quakerism, a city in which Friends play an important part in business, political, educational and religious activities, a business men's meeting was called to consider the advisability of endorsing President Wilson's military program. The meeting very enthusiastically spoke and voted for the President's most extreme policies. Notwithstanding the fact that more than a score of Friends prominent in the affairs of this city had just a short time before attended a conference characterized by wonderful addresses against militarism, only one Friend, the report states, was present to challenge the hysterical action. It is not difficult to send a letter to a Congressman a thousand miles away, telling him what he ought to do, but when a fine opportunity to really do some vital work at home for the cause of peace offered itself, only one Friend was courageous enough to grasp the opportunity. Do we not get our pronouns mixed when some militant duty comes knocking at our door, and instead of responding, "Lord, send me," we falteringly say, "Send him."

And lastly there is another phase of the passive Christian life that devotes so much energy to repression that it has no power left for expression. The tragedy of the life of the rich young ruler lay not in the fact that he had loved and obeyed the law so well. That was all very well so far as it went. Jesus looked upon him approvingly and loved him. It seemed quite plausible that one who had such powers of repression should have the ability on the other hand of carrying out a program of positive action. But when Jesus suggested to this capable young man a possible means of expressing himself in a vital way, he turned away sorrowfully and went back to live his narrow, negative life.

Almost every church has one or more members

who are pointed out as examples of goodness. When we have asked concerning some of these, what good things they have done, we have been disappointed in the answers. Have they identified themselves with any of the church activities? Have they helped in any positive, progressive program of reform? Have they changed in any vital way the spiritual atmosphere of their communities? No, but they are so good! They never have done anything wrong and they have never given offense to any one. Ah! and the rich young ruler had lived just such a life.

A man such as this was recently characterized as a positive force for evil in his community because of his passive goodness. He was so good, and yet he never allied himself with any positive effort to better conditions. Would it not be well for us as a church to be sure that we are not merely existing passively in being content to receive the good things of the kingdom, in saying good things while we send some one else to do the fighting, and in expending our energy merely to observe the "shalt nots?" Shall we not continue to pray not only that the words of our mouths and the meditations of our hearts may be acceptable in His sight, but also that we may do the will of our Father who is in Heaven?

Indianapolis, Ind.

The Prayer Meeting

By AARON M. BRAY

The average attendance at prayer meeting and at the Sabbath School is probably as good an indication of the work being done by a body of believers as can be obtained. It has been said that the prayer meeting is the power house of the church.

The statistics of California Yearly Meeting for last year are so arranged that the average attendance is given for each meeting, hence it is possible to make a study for each meeting. There are five meetings with a resident membership of more than 150 each, and 17 small meetings with less than 150 members each.

The statistics show the five large meetings to have a resident membership of 1746, and an average attendance at prayer meeting of 11 per cent and an average attendance at Sabbath School of 58.2 per cent. Fourteen small meetings reporting with a membership of 1182 show an average attendance at prayer meeting of 22.3 per cent. Sixteen small meetings reporting with a membership of 1249 show an average attendance of 92.7 per cent at Sabbath School.

These figures would seem to indicate that the only way that a large amount of work can be done is to keep the congregations small. Two churches of 200 members each occupying practically the same field will do more work than one church of 400 members.

If the statistics of other Yearly Meetings give the necessary data it would be interesting and valuable to have a study of them published in THE AMERICAN FRIEND.

Anti-Preparedness

At the recent conference of Friends in Washington 520 copies of the following letter were written by hand and sent to Representatives, Senators and government officials:

"A group of members of the Religious Society of Friends, representative of that Society in the United States, has gathered in Washington and is holding meetings daily at the Friends' meeting house.

"A deep religious concern for the spiritual welfare of our country prompts us to invite thee and the members of thy family to gather with us in a meeting to seek for divine guidance in the crisis which our country is now facing. The meeting will be held at the Friends' meeting house, 1811 I St., at 8 p. m. on Fourthday (Wednesday), the 26th."

The following are selected from some fifty replies received, showing that our concern was at least partly understood:

"I have received a number of letters from the different Societies of Friends and individuals of the different Societies in California on the subject and have been glad to be able to say to them that I am opposed to the program for preparedness for war and am also earnestly opposed to the exportation of arms and munitions of war to aid in carrying on the war that is now raging in Europe." Senator John D. Works, California.

"Some of my best friends, for whom I have the highest regard, are members of the Society of Friends and I thoroughly believe in and appreciate the importance of conscientious efforts to secure guidance in trouble by sincere conscientious believers." Representative Woodson R. Oglesby, N. Y.

"I respect you and your communion most sincerely and it gives me pleasure to say that I shall spare no pains or labor to prevent war as long as I am in Congress." Representative Joseph Taggart, Kansas.

"I have a great respect for the Religious Society of Friends and am sure that I should be benefited by listening to any suggestions relating to the spiritual welfare of our country which might emanate from your Society." Representative C. S. Page, Vermont.

"I think that there never was a time when our country stood in such urgent need of divine guidance." Representative Edward Keating, Colorado.

"I am happy to know that you have established headquarters here, as you can do a great deal of good among all Christians and humane people." Representative Isaac R. Sherwood, Ohio.

"It is certainly a matter of some cheer that a group of people feel a deep religious concern in the present crisis of our country." Julia C. Lathrop, Federal Children's Bureau.

"May I say that I appreciate your thought of me and my family. In this most critical stage of the world's affairs the earnest prayers of the righteous are needed and by no nation more than ours." Representative David J. Lewis, Md.

Sent from Friends' Peace Headquarters in Washington by Carolena M. Wood.

WITH THE CHILDREN

A Boy I Know

By REBECCA B. FORESMAN.

I know a boy who has a watch
But never thinks to wind it,
And when he ought to be on time
He's always just behind it.

And when he has a task to do,
He says, "Wait till to-morrow";
And when he can not find his things,
He simply says, "I'll borrow."

That boy may make a business man—
I know he wants to do it—
But he must mend his careless ways
Or he will live to rue it.

That boy must do his work to-day,
And plan work for to-morrow;
Good habits, everybody knows,
Are something boys can't borrow.

—Ex.

A Truthful Boy

How people do trust a truthful boy! We never worry about him when he is out of sight. We never say: "I wonder where he is; I wish I knew what he is doing." We know that he is all right, and that when he comes home we will know all about it and get it straight: We don't have to ask him where he is going, or how long he will be gone, every time he leaves the house. We don't have to call him back and make him "solemnly promise" the same thing over and over. When he says "Yes, I will" or "No, I won't just once, that settles it.—Robert Burdette.

Bent Nails

"Draw the nail out carefully, my boy. Be careful not to bend it."

"I could straighten it if I did bend it, couldn't I?"

The carpenter smiled into the earnest face of the young man who was learning the trade under his teachings.

"You might get it quite straight, but it never would be as strong as if it had not been bent. It would bend easier next time, and you could not drive it just as true to the spot as you did at first."

It was a lesson the young carpenter never forgot—the nail which has been bent once will bend easier next time. It never is as strong to resist a blow as it was in the beginning.

The power in us to resist the inclination to do wrong is like a bright nail. Once bent it will bend easier next time. Yield to temptation today and to-morrow you will have less strength to hold fast.

Just as long as you stand up bravely and say: "I do not think this is right; I cannot do it!" just so long the metal is strong and pure in your heart. It is easier the next time to say the same thing. But as surely as you say: "I'll do it for this one time!" the steel is weakened and your life-work endangered.—Our Juniors.

LETTER FROM ALASKA.

(Received at Richmond Feb. 7)

Noorvi, Alaska, Nov. 23, 1915.

The American Friend:

Now that we are settled in our new home and have the details well in hand, we are in position to give a few facts about this interesting work. Our location at Deering for two years gave us quite a better understanding of the needs of the Eskimos in these parts. So, finding the many disadvantages of the Deering village, a new location was sought and found in the present site of Noorvik, within a reservation, set apart in October, 1914, by the President, especially for the Deering people and such others as might feel inclined to move to them.

We are now about 60 miles (air line) from Kotzebue, or "Cape Blossom," up the Kobuk river. The river is a large one, being navigable for over 300 miles. We are situated in a timber belt where the trees are as large as two feet in diameter, but are short and brushy. Some will make a log forty feet long, suitable for lumber, which is considered good in this country. The river just in front of us is eighty-feet deep and contains many large fish which contribute greatly to the food supply of the village, which already contains a population of over 400, and there are more to come.

Geographically, we are about the center of the field of the Friends activities in the Arctic, and of ready access from all points. The place being yet new there are many things to be done, but some have already been completed satisfactorily. In four weeks, lacking one day, we constructed the home for the Government teacher, the house being 30x38 feet and a story and a half high. It is built on a ridge in the timber overlooking the river, and can be seen for several miles. The top of the ridge is about 100 feet above the average water level and 60 feet above the high water line. Being located in the upper end of the great deltas, we can see for many miles in every direction.

The ground is frozen all the year round and thaws only about 10 inches under the deep coating of moss that abounds everywhere. The trees which grow from this ground spread out their roots through this thin layer of thawed ground like a great palm leaf fan. To put in a foundation for a building we must sink far into the frozen ground and then it will thaw sometimes at the bottom of the posts and let the building settle to one side.

On the flat down by the river the ground thaws very deep and there is where we have our gardens in which we can grow all the hardy garden vegetables needed.

The people are enjoying most the new houses which they have constructed of fine logs and moss. Some of them never lived in anything but a dug-out lined with willows and covered with earth, into which they crawled on hands and knees or at best greatly doubled up. Here, they actually have full sized doors and large windows, and are warm, having an abundance of wood for fuel.

The Government being unable to erect a school building this year, the natives, with the materials sent in by the Yearly Meeting Board of California for a church at Oksik (eight miles above us), have built a meeting house, quaint but comfortable, 22x40 feet, and loaned it to the Government for school purposes. The building was finished in eleven days and is constructed of logs split in half and set vertical all around the walls outside, with the bark out; then four inches of moss is held in place by building paper and ceiling lumber inside. It is roofed with Malthoid Roofing paper. It contains two rooms separated by six folding doors for a partition. There are two teachers and over seventy children in attendance with more to follow.

There is a tower clock on the ground, to be put in the gable of the church as soon as the people can spare the time from their traps to do it. The clock cost \$342.00 laid down here, and was paid from the tenth money of the Monthly Meeting. The Monthly Meeting by the direction of California Yearly Meeting is now called Noorvik Monthly Meeting. Over half of the church are tithers, and all of them contribute to the support of the religious work.

Here are some of the items as reported by the treasurer to the Monthly Meeting as received for the church: Squirrel skins, fox skins, fur clothing, dried salmon, muk-a-luks (fur boots), cash, ptarmigans, seal skins, seal oil, and whatever comes to their hands in the way of life. Even the reindeer increase is tithed. They do enjoy giving as one man when making up his part to the church, laughed in great glee, that he had the privilege to give it.

Our new home has so many and greater advantages than we had at Deering. The drinking water is just down the hill instead of over a mile

away. The trails are all good long before the sea freezes up. The river closed this year on October 8, a little later than usual, and is already covered with 4 feet of fine ice, such as would break the ice trust if the people could get it. So far we have had only 23 degrees below zero, but it usually goes down to 60 below sometime in the winter, but only for a few days at a time. The intense quietness of the north at those times is appalling, and seems to portend death. It is the salvation of the country, as if the wind should blow it would be difficult for any living thing to survive. The blizzards do not affect us in our new home. They rage around us everywhere but do not get nearer than a mile and a half.

The trapping season (the natives' hope) promises little this year and a struggle for food is imminent in the late winter. The people depend on their catch for their food at the trader's. They can live wholly on a meat diet when forced to do so, but it weakens them greatly for the heavier manual labor needed in their new life. They are rapidly throwing off the ways of darkness that enveloped them for the many thousand years past, and are cultivating a new Eskimo, whose manhood is in better harmony with the teachings of Jesus.

They have truly been converted and have much to do to renovate the life and clean out the taint of the old man: however, many have made such progress as would eclipse some of the better informed and boastful white brethren. We are now beginning to feel that we have about accomplished the work for which we were led here to do, and some time in a year, or two can return to the work of the church at home as the way may open.

Sincerely,

CHAS. & MAY REPLOGLE,
Noorvik, Alaska.

A COMMUNITY EFFORT.

Wilmington, Ohio, 1-31, 1916.

Editor The American Friend:

The report of the Social Service Commission contained in the Minutes of the last Five Years Meeting, in discussing the economic problems of rural communities, makes this statement, page 143: "The primary remedy in all such cases is the introduction of scientific farming." It did not take many days to make a partially correct diagnosis of our case here at Beech Grove, Wilmington Yearly Meeting, Clinton County, Ohio. That was three years ago. We would like to tell the

American Friend readers our success.

A farmer's club was soon organized under the auspices of the Grange. At once we came in direct touch with all the agricultural agencies of the State and United States as well. For want of a better place the meetings are held in the old church building. From the Agricultural College came men to talk on soils, feeds, fertilizers, live stock, tiling, limeing, spraying, beautifying home school and church grounds, etc. Some of the lectures were finely illustrated. The expense is borne by the state and federal governments. The only cost to us was the entertainment of the speakers while here.

Results? A fifty per cent increase in Bible School and meeting; new carpet, blinds, gasoline lights and desk for Church. \$120.00 more pledged for minister than was ever paid before. Recently fifty excellent volumes were received from the State Traveling Library. We may keep them for eight months, the only expense being the express bill of seventy seven cents.

A movement was started in our meeting a few weeks ago to secure an agricultural agent for the county. It may prove to be more far reaching in its effects than at first supposed. Some of God's fields will probably get better treatment in the future than in the past or present.

Salvation may come to some of us "heathen" farmers and soil robbers. Truly does John R. Cary in your issue of 11-12, 1914, repeat "The Son of Man came not to be ministered unto but to minister."

CHINESE NEW YEAR.

At the Brooklyn Friends' Chinese School on Sunday, February 13, a celebration of the Chinese New Year was held with a special program, a much enjoyed part of which was a turkey dinner served by the Chinamen to their teachers, friends and several representatives of Friends Church. The dinner consisted of all the good things that go with roast turkey and also some choice Chinese dishes. After this treat was enjoyed several of the guests made speeches, including the teachers.

Lucy E. Beck, the faithful Superintendent, who has given her life to the work for seventeen years, occupied the chair as toastmaster, and came in for a full share of commendation and hearty endorsement of her noble work by the speakers. The leading address was made by Wm. C. Taber, followed by Chas. Frost, Arlando Marine, and others.

Y. W. C. A. AT GUILFORD COLLEGE.

Every Christian organization has its work to do, whether that work is done as it should be done or not. One of the very important things about almost all Christian societies is their connection with or relation to either home or foreign missions. Still this prominent phase of Christian work is in many cases sadly neglected. The ideal is probably seldom, if ever, reached. Yet we have the command of our Savior: "Go ye into all the world and preach the Gospel unto every nation."

Some one has asked what the Young Women's Christian Association at Guilford College is doing for missions. Since our association is necessarily small so far as membership goes, we can send only small amounts of money to the foreign missionaries. Each year we send \$10.00 to help support a Sunday School in Japan and \$10.00 to another missionary in India. We feel that this is only a little, but we are glad to be able to do even this much to aid in the evangelization of the world.

In order that we may learn of the people and conditions in various countries, and feeling that we may be the means of some one deciding to become a foreign missionary, we have adopted the study of missions into our association. This year we have five of these mission study classes, led by young women of the association; and every young woman in the dormitories has enrolled as a member of a mission study class.

WEDDING ANNIVERSARY.

First day, January 30, being the thirty-eighth anniversary of the marriage of the pastor, Jesse Hawkins and his wife, Nannie Wood Hawkins, upon the pronouncement of the benediction at the morning meeting for worship the congregation quietly adjourned to the pastor's home, a half mile distant, and upon their arrival surprised them with a house filled to overflowing with a jolly, good-natured crowd, and a table laden with groaning with good things.

Thirty-eight years ago when Jesse Hawkins brought his bride to this community, a larger crowd made her welcome and congratulated him. Of these only three were present on this occasion. This gathering however was no less enjoyable for it marks another milestone in a double life of fruitful loving service to church and community interest. Fifty-eight were present.

Read The American Friend.

W. F. M. S. AT VERMILION GROVE.

The W. F. M. S. of Vermilion Grove is enjoying a healthy, steady growth, as is evidenced by the increased interest and membership. The study book for the year is fascinating in interest and more copies are in the hands of our women than any book previously used. The Missionary Advocate also is growing in favor and our members are beginning to feel that to keep properly posted on the work in foreign fields they must have it.

On Sabbath evening, February 13, it being our regular Quarterly Meeting occasion, the Monthly Meeting Missionary Committee and the W. F. M. S. presided over by our Quarterly Meeting Superintendent, Sibyl J. Hawthorn, gave a most excellent program, carefully prepared for the occasion. In addition to special music, readings and talks by local talent, there was a stirring, inspirational address by the Yearly Meeting President of W. F. M. S., Mary C. Hadley, of New London, Indiana. It was the feeling of many that this was one of the very best sessions of the Quarterly Meeting.

Mrs. Hadley met with our women for an hour Saturday evening and in an informal way talked over the work of the coming year. On Sabbath afternoon at three o'clock she met with the Georgetown auxiliary in a similar way. Her helpful suggestions and encouraging words were a benediction to the workers in Vermilion Quarterly Meeting.

PROHIBITION IN CONGRESS.

The time is at hand for the country to voice its sentiment on various prohibition measures now pending in Congress. Friends generally ought to write at once to their Senators and Congressmen asking them to support without the referendum amendment the bills providing for prohibition in the District of Columbia.

They should write also in behalf of the national prohibition resolution pending in both Houses, action upon which will probably be taken by the Judiciary Committees within the very near future. Friends, as a whole, ought to voice a unanimous sentiment in behalf of these various measures. Individual letters, resolutions by meetings, Bible Schools and Young People's Societies ought to be sent in without delay.

To live a martyr's life for the sake of a good cause is a much greater strain on the energies of the soul than to die a martyr's death.—Ex.

MEN'S CONFERENCE PROCEEDINGS.

Many subscribers to the Men's Conference proceedings have not yet sent in their remittance. We trust that it will not be necessary to send bills for these as that means an additional expense for postage. We trust that all who have received these books will send remittance at once so that settlement can be made with the printers.

The price to registered delegates is fifty cents per copy, paper cover; cloth, seventy-five cents. To all who were not registered the price is twenty-five cents more. These books have been highly commended and contain addresses which ought to be in every Friend's library in America. Send orders with remittance to S. E. Nicholson, Richmond, Indiana.

LONDON YEARLY MEETING.

London Yearly Meeting, whose regular session is held in the spring, reconvened in an adjourned session January 28-30. The meeting was a most remarkable occasion, some of the sessions being attended by a company that crowded the meeting house. Questions incident to the war were considered most earnestly and prayerfully, at the conclusion of which the following Minute was adopted, as showing the judgment of this body of Friends:

Minute.

This Yearly Meeting has been specially called together to consider the situation caused by the Military Service Act, which has just become law; and we take this, the earliest opportunity, of re-affirming our entire opposition to compulsory military service and our desire for the repeal of the Act.

War, in our view, involves a surrender of the Christian ideal and a denial of human brotherhood; it is an evil for the destruction of which the world is longing; but freedom from the scourge of war will only be brought about through the faithfulness of individuals to their inmost convictions, under the guidance of the Spirit of Christ.

Our position is based upon our interpretation of the teaching of Jesus Christ. We regard the central conception of the Act as imperiling the liberty of the individual conscience—which is the main hope of human progress—and as entrenching more deeply that militarism from which we all desire the world to be freed.

It follows that our opposition is not removed by the provisions with regard to conscience, welcome as these are. We have in mind not only conscientious objectors, but also a large number hitherto held back from military service from no unworthy motive, but by a restraining influence to which they would find it impossible

ROYAL BAKING POWDER

Absolutely Pure
No Alum—No Phosphate

to give expression. The effect of compulsion is ruthlessly and indiscriminately to sweep all these into the army.

We consider that young men may do important service by going before the Tribunals, claiming exemption and making clear their reasons for doing so. At the same time we cannot admit that a human tribunal is an adequate judge of any man's conscience. The final appeal can only be to the source from which the conscientious convictions themselves spring.

Our lives should prove that compulsion is both unnecessary and impolitic. They should manifest a sense of duty not less strong than that which has driven many whom we respect and some even of our own members into the fighting forces. We can identify ourselves to the full with the griefs of our nation in which few hearts are not torn by suffering or harrowed by suspense. We pray that in steadfast conformity to the path of duty we may be set free to serve—to give to the community the fullest service of which we are capable—each one in the way of God's appointing.

JOHN H. BARLOW, Clerk.
Devonshire House, 136 Bishopsgate,
London, E. C.

DID YOU ATTEND EARLHAM?

The Old Scholars Association of Earlham College at Richmond, Indiana, is making an earnest effort to secure the names and addresses of all persons now living who ever attended that institution, both during Boarding School days and since it became a college. The committee will take it as a great favor if all who know of persons who were ever enrolled in the institution more especially in the early days, will send the list either to Prof. Allen D. Hole, 615 National Ave., West, or Henry C. Wright, 603 S. W. A Street, Richmond, Indiana.

FRIENDS' IN THE TROPICS.

The annual meeting of the Friends in Guatemala was held at Chiquimula, January 22-30 inclusive. There were represented seventeen places in the Friends' territory and thirteen from the territory of other missions. This

included representatives from three republics and six different missions. The attendance was large, representing a large territory also. From the west they came two hundred miles, from the northwest one hundred fifty, from the east one hundred and from the south one hundred twenty-five.

This annual convocation grows each year in interest and numbers. A larger palm tabernacle and dining room were built this year. Sweetest harmony prevailed, many hungry hearts were fed, a church was edified and illumined and fifteen new volunteers presented themselves in one service. Our book store was well patronized. Carts and mules were taxed to transport many visitors from the railroad twenty-five miles distant. A United States flag hung beside a Guatemala flag in the rear of the pavilion. Beautiful Scripture texts hung from the eaves. Guitars, violins, a tambourine and flute helped the organ to make His praise glorious. The preaching, by both men and women was in the power of the Spirit. The blessing of the Lord was among us and the people rejoiced.

SPECIAL MEETINGS IN CUBA.

Alfredo Santana, one of the most eloquent native preachers in Eastern Cuba, has just held two series of special meetings—one week at Gibara and another week at Velasco.

As a result of the meetings eight have joined the candidates' class in Gibara and fourteen in Velasco. This does not in any adequate way represent the work accomplished.

The average daily attendance at all the meetings in Gibara was a little over 200. In all, 84 made profession of faith in the two series of meetings.

Alfredo Santana, the minister, is only 22 years of age and was born and raised in Gibara.

In the Gibara S. S. he received the first impulses toward Christian life.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

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IVA VIOLA PICKERING.

We are glad to introduce to readers of *The American Friend* another recent recruit for Cuba, Iva V. Pickering, whose letter on her first experiences on the field appears on this page. Iva Pickering is a native of Kansas and took both her academy and her college work at Friends University in Wichita where she graduated last June. During her college days, she found time for work in a mission Sunday school, in the Y. W. C. A. and in the Christian Endeavor. During the present year, Iva Pickering is spending most of her time at language study and for this purpose she is temporarily located at Banés. Even in the midst of language study, she is making opportunities for helping in the work of this mission. We would especially draw attention to the request for prayer at the close of her letter. All of our representatives abroad would agree with her statement, "above all, we need your prayers."

ESSENTIALS IN MISSION STUDY.

In connection with Mission Study, two things stand out with great prominence as prime necessities—first, consecrated leadership, and second, a definite, practical aim, toward which the increased knowledge and quickened heart and soul may be directed.

We cannot over-estimate the power of consecrated leadership or its influence over a class or group. How can we measure the power of prayer and thought which makes the furthering of the kingdom a ruling passion? How can we limit the possibilities of work directed by souls which pray unceasingly for wisdom, tact, patience, and power to touch others for the Master till they are indeed "live coals," till discouragement cannot touch them even when the way is dark with difficulties, because they are working hand in hand with the Master workman?

We have no way of measuring the effect of one lesson given prayerfully and wisely by some leader; it may set forces working which only eternity can limit. What a number of our great leaders have been given the impetus for their life work by some life faithfully and consistently lived, some teacher, or pastor or consecrated

worker walking daily close to the Master with ear quickened to hear His voice and eye keen to see the opportunities He sends!

The second is just as necessary as the first—something to do which helps to further the Kingdom—entering doors as He opens them and points the way. If work is not provided—not "play" work, necessary work, real help for some portion of the cause—enthusiasm must by nature die. Leaders who are awake to their opportunities study to discover others to assume responsibilities for which these are fitted—study to discover needs both at home and abroad which their class can help to meet. They strive to bring into personal contact the missionaries and those who are maintaining the home base, for upon us at home rests the responsibility of holding them up by prayer, and of giving of our substance that their work may be as efficient as possible.

Mission study should result in quickened activity along all lines. The Master's work is all one and has one purpose, that all the world may know Him. There is no time to be idle or indifferent to the call. The need is the call and the need is everywhere. When once we have heard the cry of the burdened world, lost without Jesus, we cannot rest till we are working to the limit of time and strength.

CAROLINE C. TRUEBLOOD.

A LETTER FROM CUBA.

Banés, Oriente, Cuba,

Jan. 4, 1916.

Dear Friends:

It is just a few days over four months since I arrived in Cuba. Then everything was new and strange, the country, the people, and the language. Even our workers here were strangers to me, then. But now, the "jabbering" is becoming more intelligible and my acquaintances among the people are increasing. The country itself seems to increase in beauty. I never tire of looking at the stately palms, the magnificent laurels, many colored crotans, etc., and at this Christmas time the poinsettias make a beautiful showing.

But, of course, the people are the most interesting. The Cuban people are a mixture of several races, so in

our congregation we have people whose complexions range from the very blackest to very fair. The congregation isn't so very large as yet, but there are a few who seem to be quite faithful and I'm sure are doing much for the Kingdom not only by words but by their lives.

There seems to be an increasing desire for education in the mission schools and some have been asking for another school here which, of course, cannot be supplied now, on account of a lack of both funds and workers.

The Jamaican congregation is one of great interest to me, especially their Christian Endeavor Society. These people are of the African race and are very enthusiastic workers when they get the vision of a need. Not long ago, they started a temperance campaign in the C. E. The pledge was presented and a few of the more aggressive and stronger ones signed it. These formed themselves into a prayer band to pray and work for the destruction of the liquor traffic. Every Sunday for several weeks the subject was presented and an opportunity given for others to sign the pledge. Whenever anything of special interest about the temperance work in the States or elsewhere is found, it is given to the Society in the Information Committee's report. They have set about this with such faith and earnestness that I'm sure there will be great results in the future. In fact, the fruit has already begun to ripen. For instance, at a recent wedding of a member of the C. E., no alcoholic drinks were served as has always been the custom, and, on the other hand, Mr. Holding, our pastor here, was asked to give a temperance talk. This seems remarkable in the face of the fact that only a few months ago they would not even listen to a temperance talk.

The prayers and testimonies of the earnest, consecrated Christians are a constant inspiration. One knows that they have been with Jesus and oh! how they do sing! As I hear them and the other congregation too, I wonder what it will be when people from every nation shall gather around the throne to sing the praises of our Redeemer.

We need more workers and more money but above all we need your prayers. Pray earnestly that there may be a great awakening here in Cuba and that we who work here may be guided continually by the Holy Spirit.

Iva V. Pickering.

THE IOWA PAGE

PENN COLLEGE.

The friends of John W. Stribling, of Earlham, Iowa, living in the many communities where he has ministered as pastor and evangelist, will enter heartily into sympathy with him in his trying affliction. He has been in failing health for some time. Recently a specialist has diagnosed his case as ulcerated stomach and has put him upon a treatment which it is hoped will bring relief and finally a permanent cure.

It was the writer's privilege recently to visit him. It was a benediction which will not soon be forgotten to find him contented and even happy in his affliction, sharing thoroughly in the frame of mind which prompted the Apostle Paul to say, "For me to live is Christ, to die is gain." It is seldom that one finds an afflicted person so resigned and even contented with the conditions in which he finds himself. It will be a great blessing to John W. Stribling if his many friends will write him expressing their sympathy with him in his illness.

C. E. DEPARTMENT.

The C. E. of the First Friends Church of Des Moines has been improving in spirit for the last year and they are out to win. Their motto is "For Christ and the Church." Alta Jewell, chairman of the Prayer Meeting committee, led the meeting January 30. The topic was Jamaica Missions. Different members spoke of the life and work of our missionaries in Jamaica.

This meeting was also a candle light meeting. Each one present was given a little candle, about which was wrapped a Bible reference. As these were read the candle was lighted. A large C. E. was placed on a table in front and candles were arranged on the letters, and before the meeting closed these, too, were lighted. This meeting proved helpful and gave new interest in our mission work.

During the week preceding Christian Endeavor week, the Lookout Committee planned a campaign for six or seven teams of the Society to visit the young people of the church who are not interested in C. E. Mrs. Ruth Kirk, Superintendent of Efficiency in our society, explained the chart. In the evening the pastor, R. R. Newby, preached a sermon for

young people. On Feb. 9, Mrs. O. F. Comfort, an honorary member, led a meeting and spoke on "Loyalty to the Church." Miss Ione Willitts sang a solo.

On Feb. 6, the C. E. quartet and the pastor held a service at the Des Moines General Hospital. On Feb. 15, a business meeting and social was held at the home of Miss Pearl Edworthy. Several new members were received at this time. The social which followed was in the nature of a Valentine party. Games, music and refreshments were in keeping with the occasion.

Our C. E. Field Secretary recently visited in Pleasant Plain Quarter. Probably the most important work on this visit was the organization of an enthusiastic society of twenty-seven members at Rubio. Omer Johnson was elected president and Blanche Bagle, Rubio, was chosen corresponding secretary. The prospects for this society are good. The Union extends greetings to this and all other new societies. Ora W. Carrell also visited the meeting at Pleasant Plain and spoke on "Some Accomplishments of the C. E. Movement." At the close, a conference followed. There was a good attendance and a helpful meeting.

Oskaloosa C. E. has begun the study of the Peace outline suggested by the Young Friends' Board. Clarence M. Case has charge of the class and is making the lessons most interesting. A number of the church members are taking advantage of this study.

BIBLE SCHOOL.

Our Field Secretary, Ora W. Carrell, recently returned from a three week's trip through Bangor and Honey Creek Quarters. He reports a splendid trip with good Conferences and hearty support everywhere.

Notes from Bangor Quarter.

Le Grand—The Le Grand School has recently organized a Home department. Teacher training was presented in the Conference and five books ordered for the forming of a class.

Nevada—The School was visited by the Secretary and a Conference held immediately following. Faithful work is being done by our workers there. Five copies of Oliver's "Preparation for Teaching," were ordered for their teacher training class.

Bangor—Bangor has a well organized School with Cradle Roll and Home departments. The School had

an average attendance last year of 95 with an efficient corps of workers.

Marshalltown—This School has reached practically all points of the Bible School standard. It has a Cradle Roll with an enrollment of 20 and a Home department of 50 members.

Liberty—The School here was visited and a Conference held following the morning service. It is a very well equipped rural school with much interest manifest.

Stanford—A beginning has been recently made for a Sunday School library which will be of splendid service to the School and community. They have recently organized a teacher training class. Abbie J. Lake, their pastor, is doing very efficient work as Quarterly Meeting Bible School Superintendent.

Notes from Honey Creek Quarter

Illinois Grove—Mrs. Leslie McCargar, the wife of the pastor, has recently been appointed Superintendent of the Cradle Roll and will take up the work of the Home department in connection with it.

Chester—An excellent Conference was held and the decision made to organize a Teacher Training class. Six copies of "Preparation for Teaching" were ordered.

Fairview—The teachers here began a course in teacher training last year but did not finish; they expect to resume the work soon.

Honey Creek—This School is well organized with Cradle Roll and Home departments. They have two organized classes.

Hubbard—The graded lessons are used here in three classes of the School. A helpful Conference was held on Sabbath afternoon.

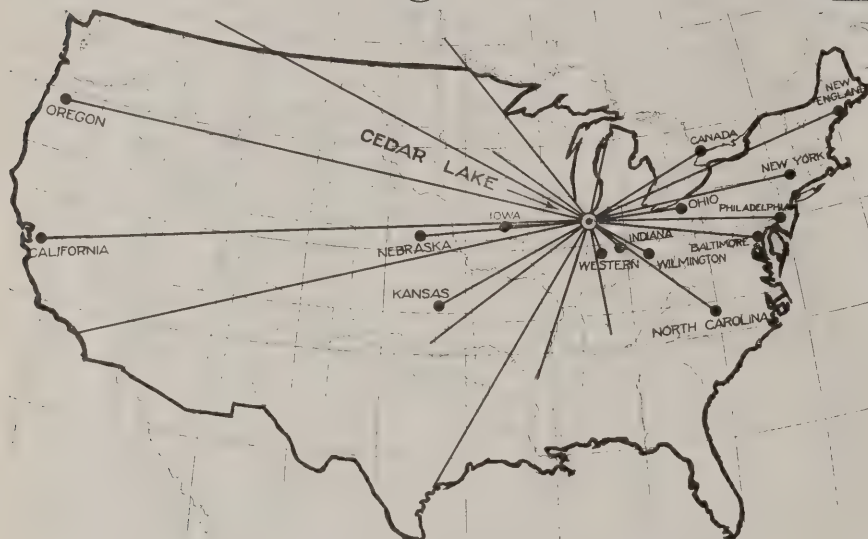
FIELD NOTES.

Oskaloosa, Iowa—Zeno H. Doane, pastor of the Friends meeting at Lynnvillle recently spoke at chapel exercises at Penn College, at which time he sharply criticised President Wilson for his recent preparedness trip. He said that there are three kinds of people advocating preparedness: "First, those engaged in the army and navy service; second, those engaged in the manufacture of munitions and third, that body of citizens who get scared by all the imaginary dangers that seem to confront one on every hand."

An errand of help to some one else is a path toward God. "The law of kindness" is spoken of in the Bible, and is a part of the divine law.—Herald and Presbyterian.

YOUNG PEOPLES BOARD

Are You Going to Cedar Lake?



YOUNG FRIENDS' GENERAL CONFERENCE.

Winona Conference goes to Cedar Lake, Indiana, Aug. 4-13, 1916. This is a beautiful secluded lake about forty miles south of Chicago on the Monon railway. It is within easy reach of Crown Point and Gary Interurban lines and auto-bus makes the lake easily accessible.

Isolation from the detractions of city together with the fact that the grounds are to be under control of the conference committee, promises an excellent recreational spiritual gathering of young Friends.

Indications are that this is to be the largest, most comprehensive conference yet held. Watch these columns for further information on this subject, or write The Young Friends Board, at Dunreith, Ind. Appoint delegates early.

PLEA FOR THE CHILDREN.

One Sunday a bright little fellow entered a Junior society, after looking around he asked, "Where's the preacher? I thought he was here." The preacher was immediately sent for.

I have gone into scores of Friends Meetings and felt the same way, only I said, "Where's the children? I thought they were here."

Why longer discuss the cause of loss in membership, looking for it among the older ones, when the children are being neglected; the children the hope of our Future Church.

The age most suitable for learning the simple lessons of personal trust in Christ and loyalty to the Church, is that between six and fourteen when character is easily formed—the age covered by the Junior Christian Endeavor Society.

Following are some plans that have been successfully tried by pastors:

Five-minute sermons for children.

Responsive Scripture reading, congregation and children.

Repeating of Bible verses by the children.

Hold occasional church or denominational meetings where the children are taught Friends history, doctrine and church government.

Attend the Junior Society as often as you can do so.

Write personal letters of encouragement occasionally to the boys and girls.

Encourage the children to stay for the morning service; reserve a "Junior Corner" for them.

Organize a children's choir.

Robert E. Speer tells this story: "I heard a little voice in the darkness and stillness of the night saying, 'Father, have you got your face turned toward me?' And I said, 'Yes, little boy,' and the darkness was as the light of day to him."

Dear, busy pastors, do you have your faces turned toward the children? Then the darkness of perplexity regarding the future of the Church will all banish away.

"For the promise is unto you and to your children."

Seriously yours for His little ones,
Lillian E. Hayes, Dunreith, Ind.

PEACE TOPIC.

MARCH 12.

Subject—"The Present Need of International Appreciation, and Good Will." Matt. 7: 1-5.

Fairness is a noteworthy tenant of the American people. Because foreign peoples have believed fair treatment would be accorded them, America has become the "Melting Pot" of the nations. Many times, idealizing foreigners lose faith in America when, upon arrival, they find a bitter race prejudice confronting them. Very few people who have traveled abroad maintain this deep feeling of antagonism towards their cousins across the sea.

The weakness of our country stands out against the strong points of other nations. Each nationality has its strong points as well as its failures. Every effort should be made to magnify the strong points in each. These should be advertised and adopted. As foreign peoples come in contact with the best American institutions and ideals we need have little fear that they will hesitate in taking them up. Japan has become famous through her three great characteristics, "adopt, adept, adapt." The eternal laws of progress assure us that the best will prevail whether first discovered in Japan, Africa, Germany or America.

One who always talks against his neighbor is usually a poor neighbor himself. Do the names "Sheeny," "Dago" and "Nigger" indicate a true spirit of fairness on the part of Americans? Are those who permit inherited prejudice to sway their good judgment true Americans? Do they manifest the spirit of Christ's teachings in Matt 7: 1-5?

CHRISTIAN ENDEAVOR

MARCH 12.

Topic—"The Cause of Failures in Life." Prov. 10: 1-32.

A most fascinating pastime is to observe the actions of other people. Such an occupation may become the source of great knowledge if one maintains a proper attitude. Both philosophy and psychology are the outgrowth of such observations.

The wisdom literature of the Old Testament is therefore not only exceedingly interesting but most worthy of our study. In the topic today the philosopher points out some of those characteristics which make for failure and success. According to his usual custom he places wisdom as the most essential of the virtues. This is followed by an observation, the happiness of the diligent and the sorrow of the indolent. Justice also receives place in the authors' catalogue of Virtues. One who is unjust will find ill treatment and injustice heaped upon him. Haughtiness or egotism is sure to undermine all other good qualities one may possess.

During the latter part of the chapter the author assures us that allegiance to Jehovah will most certainly make for success. He establishes righteousness, gives joy, expands life and pours out blessings.

CHURCH AT WORK

Knightstown, Ind.—A union tabernacle meeting was held here, beginning January 2 and closing February 13. Sin was denounced in the plainest terms by the evangelist, Daniel S. Toy, of Winona, Indiana, and Jesus Christ as the Savior was exalted. Many accepted Him and signified their intentions of living a Christian life. After the close of the meetings "round up" services were held in each of the churches. Truman C. Kenworthy, Evangelistic Superintendent of the Yearly Meeting, assisted Willis H. Bond, pastor of the Friends Church here, preaching strong and convincing sermons on the doctrines of the Friends Church. Twenty-two have been received into membership. On the morning of February 20, Robert L. Kelly, President of Earlham College, presented the interests of the Laymen's Missionary Movement to an interested audience. Levi T. Pennington, of Pacific College, and a former pastor at this place, delivered a sermon in the evening on "Quakerism," which was strengthening to the church and much appreciated by all. Knightstown meeting seems to be on the upgrade, is growing in interest and enthusiasm and is increasing in attendance in every department of work.

New Holland, Indiana—A revival meeting was held at New Holland meeting near Wabash, January 30 to February 13. There were some seekers at the altar and one man and his wife were saved at their home after the closing service on Sabbath evening. Clifford Pearson of Monroe, Indiana, was the evangelist in charge and rendered valuable service to the church.

Paonia, Colorado—Young Friends Day was observed here by the rendition of a peace program. About thirty young people participated. The service was vitally interesting and the result wholesome to the entire congregation. The work at this place is taking on new life. Almost every Monthly Meeting witnesses the reception of new members and quite a number of new scholars have recently been added to our Sabbath School. We attribute these blessings to faith in God coupled with intelligent activity.

South Glens Falls, N. Y.—Glens Falls Quarterly Meeting was held at South Glens Falls on February 19. George C. Williams of Newark, N. J.,

Bed Spreads, Pillow Cases, Sheets

For Spring and Summer—Attractively Priced

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BED SPREADS—best quality, American made; white Crinkled Dimity, 63x99 inches, \$1.50; 72x99 inches, \$1.75; 80x99 inches, \$2.00; 90x100 inches, \$2.25. Of white corded dimity, 63x99 inches, \$1.75; 72x99 inches, \$2.00; 80x99 inches, \$2.25; 90x100 inches, \$2.50. Crochet weave, in Marseilles design, size 78x88 inches, \$1.75. Marseilles Spreads, white satin finish, size 80x90 inches, \$2.50. Fine quality Marseilles Spreads, satin finish, with scalloped edges and corners,

cut for 4 feet 6-inch metal beds, size 88x98 inches, \$5.00.

SHEETS—Strawbridge & Clothier special brand, bleached muslin of standard quality; size 63x90 inches, 80c; 72x90 inches, 85c; 81x90 inches, 90c. Extra lengths, 63x99 inches, 90c; 72x99 inches, 95c; 81x99 inches, \$1.00; 90x99 inches, \$1.10.

PILLOW CASES—S. & C. Special brand, bleached muslin; size 42x36 inches, 22c; 45x38½ inches, 25c; 50x38½ inches, 30c.

A Wide Assortment of Blankets and Comfortables.

Hundreds from which to choose, all marked at prices that are an exceptional economical inducement, because the bulk of our great stock was bought before the advance in manufacturers' prices.

You can order these Bedfurnishings with the understanding that if your purchase is not satisfactory in every way you can return it AT ONCE and your money will be refunded.

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Strawbridge & Clothier
Philadelphia, Penna.

a member of New York Yearly Meetings' Evangelistic Committee, was present and rendered very acceptable service. On Wednesday and Thursday evenings preceding, he held services at the South Glens Falls meeting, and on Friday evening attended the Men's Assembly of the Glens Falls meeting. On Saturday morning he brought the message during the hour of worship and on Sabbath morning and evening he preached at the South Glens Falls meeting house and in the afternoon at Fort Edward Center. At each service his messages were helpful and profitable to all who heard them. On Saturday afternoon Rev. Paul Abbott, a returned missionary from the northern part of China, working under the Presbyterian Board, gave a very interesting and instructive address on his work and the need there.

Union Springs, N. Y.—Scipio Monthly Meeting was held in the assembly room of Oakwood Seminary at Union Springs on February 16. The good sleighing brought two loads of Friends from Poplar Ridge. William J. Reagan, pastor at Poplar Ridge, brought a helpful message from the passage in Luke 14:28, on "Counting the Cost,"

which was appreciated by all. During the business session the intention of marriage of Fred E. Fossett and Leona Woody, according to the custom of Friends, was presented to the meeting. Fred E. Fossett is a member of New England Yearly Meeting and a former teacher of Oakwood Seminary, who now has a position in Hampton Institute, Va. Leona Woody is a member of Union Springs meeting and is the very efficient teacher of music in Oakwood Seminary. The proper action for furthering the marriage was taken by the meeting.

Guilford College, N. C.—Guilford College profited quite largely from the Laymen's Missionary Conference recently held in Greensboro. Three of the principal speakers on the program were brought out to the College where they addressed the faculty and students. In this way they were enabled to hear Dr. John N. Mills of Washington, D. C.; Dr. W. W. Pinson, of Nashville, Tennessee, and William T. Ellis, all of whom greatly interested and instructed their audiences. On February 16 U. S. Senator Theodore E. Burton, of Ohio, delivered an address before the students, faculty and many friends of the college.

BIBLE SCHOOL LESSON.

MARCH 12.

Subject—Heroes and Martyrs of Faith.

Lesson—Hebrews 11:1—12:2.

Golden Text—Hebrews 12:1, 2.

What do we mean by the term, Faith? Here is an attempt to give an exact definition. Faith is assurance of things hoped for, a conviction of things not seen. But our translators are not satisfied with the words they have used so they put into the margin another rendering, Faith is the giving substance to things hoped for, a test of things not seen. A student of Church history soon learns that though we have this "exact" definition, no translation has yet been made, no interpretation written giving universal satisfaction to the Christian world. In fact the followers of Christ are today divided into opposing camps because they differently interpret this very short word, yet a word so big in meaning.

Faith to some people is a mere intellectual acceptance of some creed, and they glibly recite, I believe in God the Father, Jesus Christ the Son, etc. Judging from the lives of some, they live Faith has nothing to do with moral conduct. To others a little broader meaning is given this idea and their faith is expressed by accepting the creed of some church and attempting to live according to its prescribed plan. Others, accepting the writings of James as a clearer expression of the meaning of Faith, not only accept Jesus Christ as their personal savior but undertake to demonstrate their faith by their works. Others feel that Paul has given the clearest statement and say that Faith is lacking until one has in a mysterious way become identified with Jesus Christ.

In some sense unexplainable, one is crucified with Christ. It is no longer I but Christ within. I can do all things through Christ. Buried with him in baptism. Risen with him to newness of life. Dead to self, to the old man. I have put on Christ Jesus. Many phrases are quoted to show this conception. Then what is Faith? Perhaps we have as yet too little comprehension of it to give a satisfactory definition. There are experiences which words cannot define. Paul and James and the author of Hebrews have each tried to express their feelings, to explain their experiences. They have failed. But they have said enough to warrant us in giving ourselves wholeheartedly to the kind of life they have each endeavored to describe. The invitation is most cordial to come, taste and see for ourselves.

As our author looks back into the past he sees many evidences of the value of faith. The great men of the Hebrews have seen visions and have not hesitated to sacrifice all in the noble effort to make those visions real. Even God himself had faith in man and built the world, or ages, that man might come to his destined end. To-

day we stand on a hill top in Christian progress, and can look back and see the achievements of so many Christians that time would fail us in the attempt to tell of all of them. Therefore, let us, seeing that we are compassed about with so great a cloud of witnesses—run with patience the race that is set before us.

ANOTHER APPEAL.

The Board on Legislation and Temperance of the Five Years Meeting finds it necessary to supplement its appeal made in these columns a few weeks ago by asking for additional contributions. Several meetings have reported with contributions, but only a comparatively few. If the Board carries out its plans in behalf of the legislation pending at Washington to protect the Quaker name from commercial use, and if it aids properly in the campaign now on for national pro-

hibition, additional funds must be in hand.

Will not a number of meetings which have taken no action as yet, take an offering on next Sabbath and forward the same to the Treasurer of the Five Years' Meeting, Francis A. Wright, Jr., 520 American Bank Building, Kansas City, Mo., with the request that the same be credited to the Board on Legislation and Temperance?

Know what your sin is and confess it; but do not imagine that you have approved yourself a penitent by confessing sin in the abstract.—T. L. Cuyler.

PROMOTE PEACE by distributing America's cherished land mark post cards: Macy-Colby House, Golgotha Rock, Friends Meeting House, N. C., Stanton's Statue (Unveiling) four for five cents. Postcards containing essentials of Dick Military Law, five for 5 cents. C. E. Lukens, Marion, Ohio.

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WINS ORATORICAL CONTEST.

Earlham College won first honors in the Indiana college oratorical contest at Indianapolis on the evening of February 25. Donald B. Snyder of the freshman class, was the successful contestant, leading the next college by six points. His subject was "Military Education in Our Public Schools."

Earlham has won first honors in this contest seven times since 1902.

NEWS NOTES.

The membership of the general meeting of Friends in Australia is 664, being an increase of 19.

Frank Cornell, pastor of the meeting at Winchester, Indiana, preached a sermon on February 20, appropriate to Washington's birthday, from Luke 7:5.

Philadelphia Quarterly Meeting was held on February 8 and was well attended. Three visiting ministers were present and the underlying unity of the messages was manifest.

The American Friend acknowledges with appreciation receipt from R. Esther Smith, Chiquimula, Guatemala, of "Conference Echoes," the same being a special report of the Seventh Annual Missionary Conference of the Missionary Societies working in Central America.

Professor Elbert Russell of Johns Hopkins University is offering an additional course of lectures in that institution for the second half year, which began the middle of February. Arrangements have been made for Professor Russell to remain at that institution for another year.

In the article entitled "Interpretations" in Vol. VII of Hastings Encyclopedia of Religion and Ethics (p. 395) George A. Barton, of Bryn Mawr, Pa., is named as one of the nine Americans selected as worthy of mention for their work as interpreters of the bible.

William P. Pinkham, pastor of Friends meeting at Huntington Park, California, has published a pamphlet of twenty pages on "Some Reasons Why the Friends Church Disuses Outward Ordinances." Single copies of this tract can be secured by mail for 5 cents, three copies 10 cents, fifty copies \$1.00, hundred copies \$1.50.

The American Friend acknowledges with appreciation the seventeenth annual report of the Lebanon Hospital at Asfuriyeh near Beyrout in Syria. This is an institution founded and established by Theopholis Waldmeier. The institution is asking for funds with which to carry on its work. Contributions may be sent to Asa S. Wing,

The American Friend Book Department

The American Friend is arranging to handle books, booklets and pamphlets which will be of general interest to Friends in America. Arrangements have already been made with the John C. Winston Company of Philadelphia, Friends Book and Tract Committee of New York City and the United Society of Christian Endeavor to receive orders for their publications. We hope soon to make similar arrangements with other houses, so that in the near future orders can be sent to us for practically any book that will be of general interest to our membership.

Some Suggestions in Books

The following books together with many others can be secured by sending your orders to this office. In this way you will be helping The American Friend.

Barclay's Apology, by Robert Barclay.....	\$0.70
Beginnings of Quakerism, by William C. Braithwaite.....	3.20
Bright, John, The Life of, by G. M. Trevylan.....	4.70
Christ and War, by William E. Wilson, cloth, \$0.70; limp.....	.50
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Dynamic Faith, by Rufus M. Jones.....	1.00
Fox, George, by Henry Stanley Newman.....	1.50
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History of Friends in America (Revised edition), by Allen C. Thomas	1.15
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Quaker Apostle, (In Memoriam of John T. Dorland), by W. K. Baker	.85
Quaker Diary in the Orient, by William C. Allen.....	1.00
Quaker Experiment in Government, by Isaac Sharpless (illustrations)	2.25
(Without illustrations).....	1.50
Quakers, The Rise of, by T. Edmund Harvey.....	.75

The above are only a few of a long list of publications which can be ordered at any time. Send your order with remittance to

THE AMERICAN FRIEND,
RICHMOND, INDIANA.

409 Chestnut Street, Philadelphia, Pa.

From the Evening Bulletin of Philadelphia we learn that a voluntary student movement against preparedness designed to embrace all colleges in Pennsylvania has been started at a mass meeting recently held at Haverford College.

In the absence of Charles E. Tebbetts, Ira C. Johnson of Lynn, Indiana, preached at the West Richmond Friends meeting on the morning of February 13, Thomas E. Jones on the morning of February 20, and Professor D. W. Dennis the morning of February 27. The Young People's Fellowship Association had charge of the vesper service on the evening of February 20.

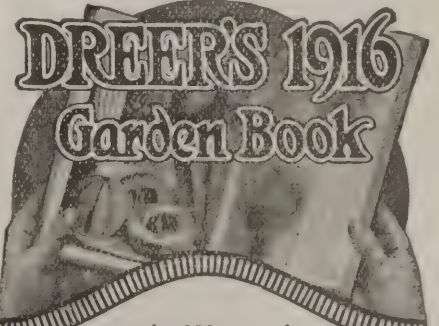
When one comes and knocks at the door of my heart and asks: "Who lives here?" I reply, "Martin Luther used to, but he has moved out and Jesus Christ now lives here."—Martin Luther.

THE SUNDAY SCHOOL TIMES

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Married.

Miars-McPherson—At the close of the meeting for worship February 20, 1916, at New Burlington, Ohio, Clifford D. Miars to Hetty Walton McPherson, Jesse Hawkins officiating.

Switzer-Hollingsworth—At the home of the bride's brother at Marshalltown, Iowa, December 29, 1915, L. Glenn Switzer to Ida Hollingsworth, both of Bangor, Iowa, W. S. Kitch, pastor, officiating.

Born.

Coffin—At Berlinville, Ohio, January 31, 1916, to Merrill M. and Anna Haldy Coffin, a son, Louis Haldy.

Dexter—At Oskaloosa, Iowa, January 9, 1916, to Mr. and Mrs. Walter F. Dexter, a son, Walter Franklin.

Hadley—At Manchester, Oklahoma, November 26, 1915, to J. Perry and Gertrude Motter Hadley, a son, Herbert Motter.

Hollingsworth—At Bangor, Iowa, December 27, 1915, to Warren M. and Lilly Hollingsworth, a son, Warren Carey.

Stuart—At Seattle, Wash., October 30, 1915, to Harry H. and Hester T. Stuart, a daughter, Margaret Annis.

DIED

Anderson—Thirza J. Anderson, wife of Dr. J. E. Anderson, was born in Montgomery county, Illinois, December 1, 1848, and died at Colorado Springs, Colorado, January 15, 1916. She was a birthright Friend and until she was grown was a member of Sugar River Monthly Meeting. For the last twenty-five years she was a member of First Friends Church, Indianapolis, Indiana, and before going west an active member for many years in this meeting. She was ever ready to extend a helping hand. Believing, trusting and rejoicing in Him she passed away, conscious to the last, giving assurance of her readiness and of going to her "last resting place without a fear."

Davis—Sarah Davis, daughter of John and Mary Davis, was born in Hendricks county, Indiana, April 20, 1835, and died December 26, 1915, aged 80 years, 8 months and 6 days. She married John P. Davis in 1853. She was a birthright Friend and early in life became an active member and was a consistent Christian all her life. She was a member of Rose Hill Monthly Meeting, Kansas. Five children survive her.

Patton—Elizabeth H. Patton was born near Bloomington, Indiana, August 31, 1839, and died at Arnolds Park, Iowa, aged 76 years, 3 months and 28 days. She married John Patton at Secore Iowa, in 1856. She afterward moved to Ridge Farm, Illinois. In 1866 she helped established Stanton meeting near St. Joseph, Illinois. In 1880 she moved to Vermilion Grove, where her children could have the educational advantage of Friends Academy. She was recorded a minister in 1881 and had a special gift in prayer and song and in evangelistic work. Through her ministry many souls were won to Christ. She was a charter member of the Friends church at Denver, Colorado, and later a worker in the Charles Crittenden mission at San Jose, California. After living in Newberg, Oregon, for seven years she moved to Spencer, Iowa, in 1899 where she has since resided, spending much of her time with her daughter in Arnolds Park. Her good works will live on. Funeral services were conducted by Harry R. Keates. She is survived by one son and three daughters.

Peckham—Emily Drake Peckham, a Friends minister, died at Poughkeepsie, N. Y., December 31, 1915, aged 83 years. She was a woman of rare spiritual life. At the close of the Civil war she spent considerable time in Christian work among the mountaineers of North Carolina, and was ever a consecrated and faithful Christian. Her early days were spent in comfort and peace in the old ladies home of Poughkeepsie.

Skiff—Mariam Skiff, daughter of D. L. and Bessie N. Skiff, was born at Boulder, Colorado, December 29, 1906, and died at the same place December

31, 1915, aged 9 years and 2 days. She was a beloved member of Boulder Monthly Meeting of Friends and one of Jesus' most charming, talented and attractive jewels.

Slocum—Elizabeth H. Slocum, a member and elder of Dartmouth Monthly Meeting of Friends, Massachusetts, died at Tiverton, R. I., December 20, 1915, aged 84 years. A noble Christian wife, mother and church member has been called home. She was the widow of Captain Henry A. Slocum, for many years the resident minister of Allens Neck meeting.

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All Along the Trail, Junior, 29 cents; Teacher's Manual, 10 cents.

Federation Bulletin, issued quarterly, 25 cents a year. Everyland, issued monthly, \$1.00 a year. Rising Churches in Non-Christian Lands, paper 40 cents; The Churches at Work, paper 40 cents; Comrades in Service, cloth 60 cents; Thy Kingdom Come, 25 cents; Missionary Hymnal, 10 cents; Five Missionary Minutes in the Sunday School, 50 cents.

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The American Friend

Old Series
Vol. XXIII. No. 10.

THIRD MONTH 9, 1916.

New Series
Vol. IV. No. 10.

Thou Knowest Best

"Father, hold Thou my hands;
The way is steep;
I cannot see the path my feet must keep;
I cannot tell, so dark the tangled way,
Where next to step. Oh stay;
Come close; take both my hands in Thine;
Make Thy way mine.
Lead me. I may not stay.
I must move on, but oh, the way;
I must be brave and go;
Step forward in the dark, nor know
If I shall reach the goal at all—
If I shall fall.
Take Thou my hand;
Take it, Thou knowest best
How I should go, and all the rest;
I cannot, cannot see;
Lead me, I hold my hands to Thee;
I own no will but Thine;
Make Thy way mine."

—George Klinge.



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting.

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year.

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.
For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

The Comforter

Brother, you may drop your burden
At the closing of the day—
In the Father's eyes your labors
Are but prattling babies' play;
And He longs to show His mercy
And to soothe your cares away.
Hear that soft voice
Croon above you,
"Peace, my careworn
Child, I love you."
Then the arms called Everlasting
Slip beneath you—tender, strong,
And your tired heart ceases sighing,
While your lips send forth a song.—Anon.

Circulating The American Friend

Every few weeks the name and address of some person who is not able to subscribe for THE AMERICAN FRIEND is given us in the hope that in some way a copy of the paper can be furnished. These persons are for the most part interested in church work, but are not able to spend the subscription price of the paper.

It has occurred to us that perhaps quite a number of Friends would be willing to give THE AMERICAN FRIEND management the authority to draw upon them to the extent of \$5.00 or \$10.00, more or less, in order to send the paper to such persons as we have indicated, payment to be made only when such names are added to the list. The names would be furnished the person paying for same in each instance.

If any of our Friends are interested in this proposition we shall be glad to hear from them. These subscriptions will be furnished at the regular club rate of \$1.35 per year.

A Message From Washington

In these days of war and rumors of war, the spirit of a lover of peace is sorely tried by the atmosphere of militarism that prevails at the National Capital. When one stops to think of what terrible happenings are taking place in Europe and remember that

all of the nations engaged in that war have been involved in the mad race for military preparedness for decades it makes one very uneasy to know that in this country tremendous pressure is being brought to bear upon Congress in an effort to launch the American nation upon a vast military program. There surely can be no Friend anywhere in the country who does not know at least something of the tremendous activity of the advocates of greater naval and army strength. But for the average citizen it is an easy matter to be more or less indifferent to questions coming before Congress and that powerful body is left to settle matters as it may see fit.

Day after day at the present time one of the most absorbing topics of discussion at Washington is the matter of army and navy expansion and the prevailing thought appears to be that Congress will provide for an increase in the country's military establishment. Some idea of what the increase in the army will be may be gotten from preliminary reports of recommendations to be made by the House Committee on Military Affairs. These recommendations include enlarging the regular army to about 150,000, federalizing the National Guard and establishing a military training school in every state. Of course no one can tell what the bill as finally drafted may include. But it is sure that as matters now stand Congress will be asked to authorize a considerable increase in the military expenditures of the country. This will not only increase our waste upon the destructive things of militarism but it will serve to still further arouse the suspicions of other nations against us and it will weaken our position as a people rather than strengthen it.

Fortunately a campaign of no mean proportions is being waged against the "preparedness" people. Many men in Congress, some of them quite openly, are opposed to our having any larger army and navy than at present. Thousands of people over the country have expressed themselves as opposed to the program and one is in decidedly "big company" when raising his voice against the plans of the militarists. Friends' Washington Peace Headquarters is endeavoring to strengthen the movement against the new military policy proposed for the country. As personal influence is the thing that counts most, it is earnestly hoped that no Friend will fail to write at the earliest possible moment to his Congressman and Senators, urging them to oppose any increase. There are some Friends in a majority of the Congressional Districts of the country. Surely their peace principles are worth a few minutes of time consumed in letting their representative at Washington know what they would like done on this most vital question. There should be no delay. The letters should be written now. Any Friend desiring information or advice regarding the "preparedness" situation at Washington may get it by writing to the Friends' Peace Headquarters, 1811 I Street, Washington, D. C.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 10.

THIRD MONTH 9, 1916.

New Series
Vol. IV. No. 10.

Building a Christian Civilization

It is the business of the church of Christ to construct in this world a Christian civilization. Of course the immediate and primary purpose of the gospel is to regenerate the human family, expressed in terms of individual units, but unless out of this is developed a reconstructed and Christianized social order, a limitation is put upon the operations of divine truth that was never intended. The purpose of Jesus was to build up a spiritual kingdom that would ultimately dominate the whole of human life. It may not be that all individuals will ever acknowledge Jesus Christ as Lord and Master, but religion must become the soul and the controlling impulse of society whether regarded locally, nationally or in world-wide relationships, else discipleship will have failed at the point of its supreme responsibility.

The church cannot afford to stop short of constructing a new internationalism that will bear the positive stamp of righteousness. Through the medium of missions, the light of gospel truth is slowly penetrating the submerged elements of the human family. No less must commerce and diplomacy, the twin heralds of internationalism, bear the characteristics of Christianized justice and mercy that will elevate Christianity to its rightful place among the nations.

Was there ever such an opportunity for the young Christian manhood and womanhood of the world to assert themselves constructively in behalf of a transformed and holy civilization? A mission like this lifts religion out of provincialism, out of sectionalism, out of factionalism, out of every otherism into the realm of world relationships wherein all men are brothers and children of a common Father. A revival of Christianity among our youth would be prophetic of a new world order. Let the old concern themselves with dogmas and preparedness and doctrines of expediency, but let youth face the dawn of a Christianized world empire and set about erecting a highway for the triumphant march of the saints of God.

The old order changeth and the day is ripening for the reign of a victorious Christ, no less in devastated Europe and in the waste places of the heathen world than in so-called Christian America. The philosophies of Bernhardt and of Nietzsche, the

infidelity of unchristianized nationalism, the selfishness of unregenerated diplomacy, no less than the greed of commercialism, the sordidness of vice and the pollution of society and government must all yield in the end to the persuasive appeals of the Christian faith, to the gentle, winning power of a love that is divine. The goal of the church should be the Christianization of the social order of the world, in order that temptation may be lessened and holy aspirations strengthened, and that the human family may have a fairer chance to find its way to God.

They do violence to the program of our Lord who would confine the operations of the church to disputations, to ceremonialism, to ecclesiasticism or even to creeds, fundamental as these may be as guide posts to belief. For individuals religion is a life to be lived, and not to be philosophized about; for society in its corporate relationships, it should be a controlling, uplifting, transforming force, fashioning the human order into the pattern of divine approval. Holiness in personality should find its culmination in collective righteousness. The state is only the multiplication of individuality. Individual conscience has its counterpart in community conscience. Incarnate personal regeneration should mean in the aggregate social regeneration.

A Christianized social order will have no spirit of toleration for the saloon, or war, or oppression of any kind, and Christian experience is supremely selfish that has no concern for the unregenerate society of which it is a part. The church needs to adopt a bigger program that is inclusive of the tremendous purposes which Christ has for the salvation of his world. Christianity must be both idealized and popularized as a practical program for the nations.

Above the roar of battle and beyond the tumult of frenzied men can be heard the voice of Jehovah commanding his church above all else to stand for righteousness in the earth, to maintain the ideals that will ultimately bring order out of chaos, to rally with unflinching faith about the Man of Galilee whose message of peace and good will to men is waiting for fresh exploitation to this troubled twentieth century. The church must become something other and better than the world. In place of wait-

ing for world reconciliation, the church of Christ should even now be planning for a world conquest by the power of an unbounded love. As the spirit of hatred and suspicion dictated the commencement of the great war, so should Christianity be the propelling force in settling the terms of peace. Christianity as the exponent of the divine will should stand at the cross-roads of every crucial experience in human life and be able to speak the final word of good cheer to every element concerned. To every troubled soul the church should be able with commanding authority to bring the message of a mighty hope, voiced in the words of Deity Himself, "Be still and know that I am God."

Safety First

The gravity of our international relationships, especially with Germany, cannot be minimized. The tensivity of the present situation might easily lead to dangerous complications at almost any time. It helps little when one has to consider that the fright about preparedness is fanning the flames of suspicion rather than helping to put them out. The pacifists are not the dangerous elements in our American life at this hour.

The President is entitled to great credit that we have escaped serious difficulty thus far, but we cannot escape the conviction that he has endangered

his program of pacifism by his insistence upon a larger militarism. Nor has he helped to guarantee the peace of the United States by his determination to force the issue of the right of American citizens to travel the high seas in this time of supreme danger.

When the spirit of bloody riot is abroad in any of our cities is no time to settle the issue of the right of neutral and non-combatant citizens to pursue their usual peaceful avocations. No one questions their right to walk the streets at all hours of the day, but while danger stalks abroad, prudence and a proper regard for the safety of the citizens would compel the authorities to give positive warning of the danger. The father, who, knowing that a riot is rampant upon Main street, still insists upon the right of his boy to use that thoroughfare upon his way to school, and fails to warn of the danger, would be held to be criminally negligent. "Safety first" might well be our national motto at this time, not alone for the protection of individuals, but for our national protection from the possible scourge of bloody war.

Never in all her history was there such need that America apply herself to the cultivation and maintenance of that spirit of fraternity and good will which has been the surest guarantee of our security through so many years of our national existence.

New York Adult School

By HENRY RICHARDSON.

Marvels of Redeeming Grace

To those whose only acquaintance with the work of the New York Friends at 144 East 20th Street is from observing the men going in or out of the gate, or an occasional glance through the basement door, the name "Adult School" must indeed seem a grotesque misnomer. From that point of view, they would naturally regard it as at most only another of the numerous "missions" to the "down and outs" of New York. But to the actual worker, or even infrequent visitor, the name "Adult School" is recognized as appropriately descriptive of its methods and purpose.

Not merely are the men gathered there physically below grade. Their mentality is either warped or undeveloped and hence inferior. Many of these men are less capable of sustained physical effort than the average school boy twelve years of age; many of them too are as little capable of any but the briefest mental activity. Long months or years of half-starved, shabby, idleness have lowered both their muscular and mental tone to the point of chronic ennui. The sudden odor of food and drink will momentarily brighten them; but their

daily realization that not much else but the odor ever reaches them schools them to resignation towards the unattainable, and they soon lapse into the protective calm that nature has created for the mitigation of their misery. The reason for their condition, whosoever the fault may be, is in their morals, or rather, the absence of morality. They are not positively wicked, not more so than any other class of men; they are merely without character—out of step with the world, disorderly, unprincipled, childishly unheeding of every law of prudence that experience has taught the average man to observe in life.

Every "Mission" furnishes daily illustration that the attempt to superimpose religion upon such emptiness is futile. "Salvation" for them is at a premium in the "missions," and "converts" of this class circulate from mission to mission, and are "saved" by the hundred, over and over again, in every mission they enter, where their "testimonies," unctuous and voluble, are a grief to the spirit of those who, recognizing their insincerity, believe with John Ruskin that "the religion of a knave is the rottenest thing about him." But the attempt

to convert such men is not only futile, it is unscriptural. Witness Paul, writing to the Galatians (Gal. III., 23-25): "Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore, the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster."

The trouble with these men is, they have no law; and the function of the Adult School, which justifies its name, is the recognizing of this lawlessness and endeavoring to supply the lack. They need instructing in the every day manners of honest life, and to gain a little confidence in their application; and then, the law, so learned at the Adult School, becomes their schoolmaster to bring them unto Christ.

That this method, founded upon the principle thus laid down by the greatest evangelist of the early Christian church, is sound and effective, is evidenced by constant experience in the Adult School, and emphasized by contrast with the course of things in other similar gatherings. In an average mission, coffee and rolls are the reward of listening to two hours of preaching and singing; and to insure such spiritual fare being enjoyed by the soul while the body is kept waiting to be fed, the doors are locked at the beginning of the exercises. No wonder, therefore, that a beadle is a most important functionary of such a meeting, constantly moving about, waking up those to whom sleep has come as a sweet relief. How many, but for the locked doors, would come only in time for the bread and coffee, we have no means of knowing.

On the other hand, at the Adult School, coffee and rolls are given to all present at the beginning of the meeting, when those who desire nothing more are free to depart. At first only about twenty per cent remained—the place was strange to them. Today, after five years acquaintance with the Adult School, fully sixty per cent remain to the end of every meeting. One recent Sunday morning, after a heavy snow-fall, a call having come in for some good men to work at shoveling snow, ten such went out to find the work but, arriving too late to be employed, nine of them returned for the sake of enjoying the last half-hour of the meeting.

Rarely is a professional "hobo" seen at the Adult School. Most of the men are either physical weaklings or suffering from the liquor curse. Many unquestionably are capable of better things, but have lost hope. They sit in the parks through the day, or, if they actually seek diligently for work, often for one or another good reason they can truthfully say "No man hath hired us," as at night they shuffle from one mission to another. No other class of men hear so much preaching as they. We believe that so much preaching is positively detrimental to their souls; that if half the time in the missions spent in preaching to them were devoted to checkers and dominoes instead, it would be vast-

ly to their spiritual advantage. We act upon our belief, and give them preaching, checkers and dominoes in about equal proportions. Diversity of studies and much opportunity for recreation are essential to success in school or college. "All work and no play makes Jack a dull boy." And a little pure amusement is a sure cure for religious biliousness.

As a drowsy fish rises to the attractive fly, so a new interest in a song may lure a man to a different view point of life, from which a faithful friend may succeed in reaching his soul. So a rollicking song of Harry Lauder's on the phonograph will inspire a discouraged soul with greater confidence than he could possibly receive from the profoundest sermon from the third chapter of Job. That is the reason why in the Adult School we never take the third chapter of Job as a text, but frequently listen to the ranting strains of the "Victor" giving forth "It ver-r-ry ver-r-ry nice to get your breakfast in your bed on Sunday morning!" That is why, too, with hearty will we sing "It's a long way to Tipperary," and half an hour later are thrilled by the living silence that broods over the meeting after we have sung "Nearer My God to Thee."

The gospel of Jesus Christ is the power of God unto salvation to a lost soul. Unless we preach this gospel in all its fullness, we fail as husbandmen in the great harvest field of God. But we must also strengthen the feeble knees and cheer the broken-hearted and them that have no hope or ambition left. In the animal world we find remarkable instances of ambition. The little skylark, as I remember it in England, rising higher and higher from earth, sings ever stronger and more sweetly as its tiny form recedes from sight, till—"up in heaven, or near it, it pours its full heart." The burdened horse pulls cheerfully even when blind and old. The half-famished dog will plunge into the torrent to save a drowning child. Yet we meet in the Adult School men, made in the image of God, who seem to live in a state of morbid mental drowsiness from which they cannot rouse themselves. It behooves then those who enjoy spiritual good health to diagnose the condition of such who drift across their path, and try by any reasonable treatment to make them strong men.

A Diamond in the Rough.

That same shrewd old evangelist, before quoted, remarks: "To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some." (I Cor. 9:22.) On such a plea we would excuse, were excuse necessary, what happened in our dealing with a young atheist, who came into our evening gathering some weeks ago slightly under the influence of liquor. Approaching three of us who regularly work there, he defied us to find a remedy for his inability to give up drinking alcohol. One of us suggested there was one man in this

world who could firmly grasp the fiend of drink within him and cast it out.

"Who is that?" asked the man.

"Yourself."

Upon his disclaiming such power in himself, another friend suggested that, since his own will was not strong enough, the power of Jesus Christ entering into his very soul would meet his demands.

With a scornful laugh he replied, "None of your Jesus Christ gag for me. I don't believe in him even as a man, to say nothing of His claim to be divine."

To which the same friend replied, "Well, I have studied Him rather carefully, and like Pilate, the Roman governor of Judea, who tried Him upon a charge of political crime, I can say, 'I can find no fault in the man.'"

"Fault!" exclaimed our critic, "I have no use for a man who fails in the ordinary civilities of speech to his mother"—referring, of course, to the marriage at Cana, when our Saviour, in reply to His mother's remark "They have no wine," said, "Woman, what have I to do with thee?"

The third friend endeavored to explain that the original Greek of John 2:4 would not bear out the harsh interpretation that he imputed to it. To this the man retorted, "But Jesus and His mother didn't speak in Greek; they used a Hebrew patois."

Our Adult School had acquired a new pupil, of no mean intelligence, and he still awaited a satisfying reply to his first question.

He asked if he might speak to the 150 or more men that were present and tell them his views of the unvarnished facts of life as he knew them, and of the uselessness of their pretense of reformation, when in truth they were just as hell-bound and booze-bound as he. We have no set program, and fairly welcomed an exposition of his views, that we might see its effects upon those who should hear it.

With a few words the chairman introduced him, but even those few words he complained of as having a tendency to "hypnotize" the men he was to address. To this the reply was made, that if he feared any hypnotic interference, the chairman would retire from the room, which for a few minutes he did. On returning, he found a little uproar rising among the men because in his harangue their orator had accused them of being a lot of hypocrites and "bums."

Thinking it was time to interrupt, the chairman then asserted that he had considerable confidence in the good character of many of our men—those whom we term "pals," members of our "Catch-my-Pal Club," who have promised to try to lead decent lives and to try to help "the other fellow" when they had a chance.

"I tell you they are all hypocrites," was the vehement reply, "everyone of them is as weak as I am and would drink a glass of beer this minute if he had a chance."

"Some of these men haven't touched liquor for weeks, some for months, some never," was the modest defense to this attack; quickly followed by the challenge:

"I dare you to put a glass of beer under any of their noses."

It was then a crisis. One hundred and fifty men were sitting under this taunt, intently watching. The work of five years was before us with this question, How many of these men will stand such a test? Only our mighty God heard the prayer flash forth, for quick thought to suit quick action.

An empty bucket was produced, and one of the pals, a teetotaler, went out with the man to buy a bucketful of "suds" at the nearest saloon. The expectancy of the crowd may be imagined. One dear good aged pal, a broken-down and thrown-aside member of the clerical profession, could not approve of what was taking place and beat a hasty retreat. One of the workers approached the chairman and whispered, "I don't know what is in the back of your mind, but now you have started the game, play out your hand"; and so we stood on our holy ground, trembling at the word of the Lord, while we sang together "It's a long way to Tipperary!"

The men returned with the frothing pail. Our visitor, foreseeing triumph, as he supposed, made his demand: "Now give me a square deal. Don't ask the men to come up to the platform. I'll take it around and hand it to them, and I'll bet ninety per cent will drink it."

With the bucket and some empty cups, which half an hour before had been filled with appetizing coffee, he passed before the men, from bench to bench. Almost the first man it was offered to put the cup to his lips and drained it. The third or fourth took it in his hand, smelled it, and then poured it back into the pail; he had won but—it was a struggle. Another, whom we have often seen the worse for liquor, refused with a brave look, but we knew at what cost. One by one we counted the cups that were taken, until in all fourteen men had each drunk and emptied one. More than ninety per cent had absolutely refused; and, cajole as he would, those who had already had one drink were the only ones willing to take more; and that we would not permit.

"You have hypnotized this crowd, all right," was the sneering charge we then received, "the men are afraid. I defy you to turn out the lights!"

"We'll do it," said the chairman, "we'll send those who have already had a drink over to the other side of the room, and you will find that all the rest will stand firm."

To this came the sarcastic reply, "There isn't beer enough left in the bucket for those who would take a drink in the dark!"

"All right, go and buy more."

Out he went again with the bucket, accompanied as before by the teetotaler pal.

While awaiting their return should we sing the hymn "Yield Not to Temptation?" "No," spoke a silent voice, "stand still and see the salvation of God. He needeth not the help of man." So at the signal the pianist struck up "Tipperary" again, and we joined in the singing, knowing that over this rough ground, though the ark of God's covenant might jostle in our sight, no human hand need steady it.

The man returned and placed the bucket brimming with beer on the platform. There was a hush as with squared shoulders he faced the crowd. A moment he stood as if confused or dazed, and then made an effort to pull himself together.

"You've been praying, or singing some of your hymns, while I was out," he declared.

We appealed to the crowd to bear witness that the only audible or visible thing that had occurred was the singing of "Tipperary."

The Transforming Power.

It was apparent that some change had been wrought in the man. His defiance had all vanished; his eyes were on the floor. Turning to the chairman, in humbled voice he said, "May I say a few words to the men again?"

"Go ahead."

"Men," he said, "something has happened since I went out that I cannot understand. I thought you had been praying, or perhaps singing a hymn. I know I've been in the wrong, and I ask your pardon for what I have done in asking any of you to have a drink. There is a power in this room that is entirely new to me. I had a Christian father and mother, who led godly lives and are now both gone. They tried to bring me up in the right way, but I wouldn't have any of their teaching and became a drunkard. Now this strange power that is present here makes me feel that I can let liquor alone and that I have drunk it for the last time." Then, turning to the chairman, he asked, "What shall I do with this beer?"

"Take it out and pour it into the gutter."

This he did, under the eye of the same teetotaler pal, and on his return with the empty bucket he said, "If any of you men had told me twenty minutes ago that I would voluntarily throw away a pailful of beer tonight, I would have answered, not until I had done my best to drink it all myself. I have asked everyone of you tonight to have a drink. I want now to ask how many will join with me in henceforth trying to lead a sober life?"

About eighty men stood up, and at the chairman's suggestion, he went round and shook hands with each of them as they remained standing.

So, under the covering of the Holy Spirit, with this repentant drunkard and the men whom his coaxing and his taunts had alike failed to shake in their purpose, at strong hand-grips in a common high resolve, this strange meeting came to a close.

New York City.

Then and Now

By ELIZA ARMSTRONG COX

A long time ago a certain people were seized with a craze for preparedness. They looked about them and saw the various Gentile nations were under kings. They had their armies, horses and chariots, their infantry with suitable weapons, which all made a fine display; while they, though Israelites, had none of this showy "pomp and circumstance." The nations around them were ready for a conquest at any time, and were also fortified against each other. They laid the complaint of their present defenseless condition before the prophet Samuel and clamored for a king.

Their pride rose up and resented what seemed to them an inferior comparison with others. Samuel remonstrated with them, all to no avail. He laid the matter before the Lord and was told to grant them their request, saying this was the logical outcome of the course they had been pursuing from the departure from Egypt to the present time. They had been forsaking Jehovah and serving other gods until this awful climax was reached.

But they were to know just what it would mean to them to have a king. It might go very satisfactorily for a while, but the time would come when an army for a proper police force would not be sufficient. The king would take "your sons" by conscription. They would be reduced from the status of a man to that of a mere machine to carry out the king's requirements. They would be his slaves in the army, in the field, in the shops. All their service would be for the king and the army. Nor was this all, not only their sons would be reduced to a place of servitude, but their daughters also. They would be cooks and bakers for the army, and oh what a life of degradation this would entail upon the Jewish maidens. This would not be all. But the time would come when the king would confiscate their fields, vineyards, olive yards and the proceeds of these would go to support the great military system. The oppression of militarism would become increasingly intense and grievous until "ye shall cry out in that day because of your king whom ye have chosen unto you. And Jehovah will not answer you in that day."

The warning fell on deaf ears because they had fully determined in their counsels that this disgraceful condition of unpreparedness should not continue. The remedy was only to be found in a king who would at once call out and equip an "adequate" army, and be ready for any issue that might come. And so a king was found and the chosen people of God took the sword for their defense and protection, trusting in horses and chariots instead of the God of Abraham, of Isaac and Jacob, of the Red Sea, Sinai and the Jordan.

This awful burden of militarism so lightly assumed became unbearable in Solomon's time, who by this means maintained an "armed peace" with the nations about him, and led to a serious disrup-

tion of the kingdom after his death. With the progress of time, they, having taken the sword, were finally destroyed as a nation by the sword in the hands of Titus.

How is it now? Again the clamor is ringing all through our country for "preparedness." Our army and navy must be largely increased. Our military training must include our boys and young men. We must be ready for an attack from any source. To be sure, we will not wage any offensive warfare, but we must be ready for defense and the preservation of our honor. This "preparedness" is the present day demand and it lies exactly parallel with "but we will have a king!" Our prophet this day is the earnest pleading of godly men and women for peace, for the trying out of the principles of the Sermon on the Mount that would have no room for war. Our prophets are showing us that the governments of this world are administered yet under the old dispensation whose law was an eye for an eye, of retaliation, of "getting even" or "one better." They are teaching us that the church which our Lord founded is built upon the law of grace, the new covenant, love instead of revenge, doing good for evil, and has no place for a military system. They are pointing to a time when men "shall learn war no more." But they are being received much as Samuel was in his intercession. Preparedness for defense only! Oh, certainly! But it is the nose of the camel that is not separated from the body of the animal. Admit this much, and all too soon the whole military system in all its ghastly array will be fastened upon us with all its terrible results. Our Lord drew a definite line between the way his kingdom was to be established and those of this world when he said, "My kingdom is not of this world, else would my servants fight." And Paul declared that strongholds could be pulled down by weapons that were not carnal.

As the Jewish nation this long ago denied Jehovah the opportunity of displaying His wondrous power to protect and deliver His people from their enemies, so it seems now this same privilege of being the nation through which God might have another opportunity of proving His power to save without sword or gun, was given to the United States; that through our government he might show a better way to the world out of difficulties that would preserve both manhood and honor. And are we too going to deny him? Are we going to rob ourselves of the wonderful, glorious, infinitely glorious privilege of being the agency through which the King of Kings may display his power? Alas! Alas! to lose such an opportunity.

Azalia, Indiana.

God requires so much faith, nay, he accepts, nay, he excuses no such faith as believes without reason; believes, it knows not how nor why. As faith without fruit, without works, is no faith, so faith without a root without reason, is no faith but an opinion.—Donne.

Two Weeks in Jamaica

By CHARLES E. TEBBETTS

We landed at Port Antonio, on the north side of Jamaica, early on the morning of January 19th. Miss Mary White met us and took us to her home. This home is quite the center for Friends arriving in Port Antonio and also for people passing between our two mission fields on the North Side and in the East End. For this purpose, her cottage of seven small rooms and two porches becomes at times quite a hotel. There were fourteen guests the first night of our stay, two of whom were babies. Five had come down from Seaside, three had come up from the North Side, one from Fellowship, our party of three, and two belonging to the home. The next morning three more came from Seaside, two from Buff Bay, and thus the entire missionary force were together for their council meeting, which occupied the day on Thursday. The various interests of the entire field were pretty thoroughly canvassed.

East Indian Work on North Side

The main East Indian work is done in the district about Port Antonio under the care of Mary White; the Annotto Bay District under Miss Sada Stanley; and the Port Maria District under Miss Alice Kennedy. The last two districts lie between twenty-five and forty-five miles west of Port Antonio, and can be reached from the railroad running from Port Antonio round to Kingston, though Port Maria is nine miles from the railroad. The East Indians are indentured by the British government for a period of ten years; they are brought from India and indentured to the large fruit estates. The owners of these estates are responsible for their care and allow them certain sums for their labor. (A day's wage for this section is about 24 cents for women and 37 cents for men.)

All, both men and women, are obliged to be in the field during certain hours unless sick. If they are sick, government hospitals are provided for them. Four of these hospitals with about 200 beds each are in this territory, located in the towns. Barracks of an inexpensive character are provided on the estates for all. After their ten year period, they are free to do as they like. Some return to India, but a large portion remain as permanent residents of Jamaica. No other church than Friends is doing any work among them in this part of the island. There are several thousand of them in the three districts mentioned above. In each case they are distributed within a radius of six or eight miles of the center of the district. In each district there is a native catechist who assists the missionary in visiting the barracks and hospital.

A large part of the work consists in visiting the barracks, which must be done after working hours, if they reach the men. This entails a great deal of driving over steep mountain roads. Miss Kennedy probably drives 25 miles or more two or three times a week, and does not reach her home until near midnight.

Three schools are maintained for the Indian children; Miss Hoover and Miss Arms each presides over one of these, at Orange Hill and Fellowship, respectively. Each has a native assistant. A native teacher has charge of a school at Osborne. These schools are in considerable part sustained by government funds. In Buff Bay district, two similar government schools are under mission care with native teachers and held in mission property. These are mainly for the Creole pupils. The Indian children are peculiarly bright and attractive. They have the brightest eyes I have ever seen. Their brown faces are smiling and they are very lovable in disposition. It is hard to get the girls in school, as the Indian idea of their subordinate place makes them think girls should not go to school.

The mission has five neat chapels for the Indian work in the three districts and two for Creoles in Buff Bay district.

The visiting of the hospitals is an especially important feature of the work. There the Indians are temporarily disabled for work and, while convalescent, are especially open to approach. They love to have the missionaries come to talk to them and sing and pray with them. This has to be largely in the native Hindu language. They ask questions very freely and these occasions furnish frequently the most direct access to their souls.

(To be continued)

Save the Hawaiians

A bill is now pending in each branch of Congress at Washington, designed to prohibit the liquor traffic in the territory of Hawaii. Petitions signed by upwards of 3500 persons, mostly native citizens of the Islands, praying for the passage of the bill, have been presented. A strong appeal has been made by the temperance interests of this country for Congress to come to the relief of the native Hawaiians who are fast being destroyed by the liquor traffic. While writing to your Congressman and U. S. Senators in behalf of national prohibition and the D. C. prohibition bill, put in a strong appeal in behalf of prohibition in Hawaii.

Why the Association to Abolish War?

1. Because there is no other organization, other than a few denominational groups, unalterably opposed to war under all circumstances. Every so-called peace society has either evaded the issue or come out for a limited amount of preparedness for self defense.

2. To bring together into one organization the people of all denominations and beliefs who stand against war.

3. In order to make an effective protest against the present-day demand for preparedness.

4. To do active, definite work for the cause of peace.

WHAT TO DO

1. Invite all the people who believe that all war

is wrong to come together for a conference.

2. Organize by appointing an Executive, Extension, Correspondence, Publication and Publicity, Membership, and Finance committee.

3. Meet once in two weeks or once a month, not to convert each other, but to receive definite reports of the work accomplished by the various members, and to outline future work.

4. Plan to hold such public meetings as may seem desirable.

5. Do not be discouraged if only two or three respond to your invitation.

6. Resolve that individually you will talk the matter of peace with your friends and acquaintances wherever and whenever the way may open.

7. See that every time your paper publishes an article in behalf of preparedness your editor receives a written protest from every one of your members. However, do not stop with protesting. See that articles on the things which make for peace are published, even if you have to buy space.

Historical Note

The Association to Abolish War was first organized in October, 1915. It has grown steadily from the beginning. Branch associations have been formed in various parts of the United States, and the largest group is at Boston, Mass., the original association. It now numbers over 150 and is composed of many prominent people in the city of Boston. Charles F. Dole, the chairman of the Executive Committee, is President of the Twentieth Century Club of Boston. A few of the other members are Willard L. Sperry, pastor of the Central Congregational Church, Boston; J. Edgar Park, pastor of the Congregational Church, West Newton; William Lloyd Garrison, Jr., grandson of the William Lloyd Garrison of slavery days; W. Harris Crook, Hibbard Fellow of Oxford University, Rabbi Harry Levi of Temple Israel, and Professors Emily G. Balch, Mary W. Calkins, and Eleanor D. Wood, of Wellesley College. Outside of the city of Boston, connected with the association, are John Haynes Holmes of New York, Charles M. Sheldon of Topeka, Kans., and Dr. Washington Gladden of Columbus, Ohio.

For information or literature on the subject, address Wilbur K. Thomas, 12 Hazelwood Street, Roxbury, Mass.

All Named Alike

"Well, Davie, did you enjoy your visit to the museum?" "Yes, Mother." "Do you rememehr any of the nice things you saw?" "Oh, yes, I remember lots of them." "And can you tell me what they were called?" "Yes, most of them were called 'Do Not Touch'."—The Congregationalist.

You find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure on others?—L. M. Child.

A GOLDEN WEDDING.

Anson and Melissa Cox, former pastors of the Friends Church at Greenleaf, Idaho, celebrated their golden wedding anniversary at that place on February 8. The ladies of the missionary society together with the church planned a very pleasant program for the occasion. From ten o'clock until noon the resident ministers and their wives, together with the members of their Sabbath School class called. A short but very impressive service was held in which the pastor, Ezra Pearson, on behalf of the church, spoke many kind words of appreciation for the faithful ministry of Anson Cox and for the earnest Christian lives of him and his wife. He also presented them with \$50.00 in gold, donated by friends and relatives with a list of names and addresses beautifully written in gold.

Anson Cox and wife spoke of their appreciation of the love shown them and of their Heavenly Father's care through all these years, also of the mingled joy and sorrow of the day. Their youngest son who had wandered away from God gave the assurance that he had gone back to the Father's house again, while a telegram brought the sad news of the death of a daughter-in-law in Indiana. During the afternoon other members of the Sabbath School called, followed by the students from the academy and public schools.

In the evening teachers, business men and others came in, making a total altogether of 142. The very bad roads prevented many from coming. Of their children, Mr. and Mrs. Verling Cox of Middleton, Idaho, Mrs. Hulda Tozier and two children of Nampa and Miss Velma, who is still at home, were present. These together with the absent children presented their parents with a Victor talking machine and a few choice records. Eighty-three letters and postcards were received and the occasion was indeed a blessed one, the memory of which lovingly lingers.

IN RETROSPECT.

Fairmount Quarterly Meeting, Indiana, was established in 1841. At first it was known as Northern Quarterly Meeting and was held at Back Creek, a country place midway between Fairmount and Jonesboro. About the year 1868, the time of which I write, the meeting house was surrounded on the south by a nice grove, on the west by the woods and a creek, on the north by the cemetery and on the east by a

gravel road. The house itself was of brick 40x80 feet, with a partition in the center containing shutters to separate the men and women during business meetings.

The Quarterly Meetings were largely attended at this time. There were always ministers present traveling in the service of truth, sometimes as many as eight to twelve. Especially was this true in the Sixth Month each year, at which time hundreds came, the company on First day often being estimated at from eight to ten thousand. This particular session was known far and near as the Quaker Yearly Meeting. People came in wagons, in buggies, on horse back and on foot, for there was no railroad near, no street car, no autos, but folks came and all had a good time. A stand was erected in the grove, the house was filled and often someone would preach from a wagon.

The writer remembers that Frances C. Jenkins, then in the prime of her life, attended one of these meetings. The house was filled, with children sitting in all eight of the south windows, while people were standing in and about all of the four doors. Frances sat at the head of the meeting on the north side of the building by the partition. She arose and began to speak. Her voice although not loud, was clear and very distinct and she could be heard in the farthest corner of the room. My husband and I as children were at that meeting and the power and spirit of it have followed us all these years.

As I read of the death of Frances Jenkins in *The American Friend*, I felt that truly a good woman in Israel has fallen, but then came the text, "The Lord taketh pleasure in the death of His saints."

RUTH T. CAREY,

Jonesboro, Ind.

THOMAS E. JONES AT WESTTOWN
(From "The Brown and White.")

"He that walketh with wise men shall be wise: but a companion of fools shall perish." Proverbs 13-20. This was the verse Thomas E. Jones used in his talk to the boys last Seventh-day, the 22nd. He told us of a school "pal" of his with whom he was so chummy that each was largely responsible for the success of the other. There was another young man in school about the same time who did not form good companionship, but was the only son in the family, and so was given his own way in life. He endeavored to assert his authority, and

to give the impression that he was of a high social standing by smoking and gambling, and he ended up by killing his mother one day because she was unable to supply him with more money to squander.

Young men do not realize that when they "crib" in exams. and do that sort of thing that they are laying the foundation for a finish similar to this fellow's. A person who cheats in school will certainly cheat in business, because cheating becomes a habit, a parasite that eats away the foundations for a man's high moral standard. Many young men are out for a good time while they are young. They soon come to the end of that time and want to get a responsible job. Every employer to whom they apply asks, "Who knows you? We will write to him for a recommendation of you." The young man finds that his former character holds him down, no concern will trust him in a responsible position, because he has a reputation for drinking, cheating and dissipating. The man was a floater, he must still be a floater, because he has prevented himself from becoming a man. Will power is what the young man needs, ability to stand up for a certain thing and stick by it regardless of the consequences. The world is looking for men with strong, noble characters, and she will give them an opportunity at every step they take. Thomas Jones finished by asking God to give us the strength and volition to become real men.

All during the afternoon he had personal interviews with the fellows, singly or in groups. He was planning to leave about ten o'clock in the evening, but so many wanted to talk with him that he was forced to spend the night here, leaving early First-day morning.

WORDS OF APPRECIATION.

The following sentences are taken from letters reaching *The American Friend* office and these are typical of those that come in in quantities almost every day:

"The editorial last week was worth the price of the paper."

"I do not see how Friends can get along without it."

"I would take *The American Friend* if I had to borrow the money to do it with."

"The paper is increasing in interest and helpfulness all the time."

"God bless you in the work; you are making a great paper of our church paper."

"I have read it ever since the beginning and it is better now than it has ever been before."

Read *The American Friend*.

MISSIONARY NOTES.

After about eighteen months in the States, spent in recuperating failing health, Susie J. Martin is again with her husband, Zenas L. Martin, at Holguin, Cuba. All the workers on the field and especially the converts at Holguin welcome her to their midst.

Hussey Institute, the girls' school at Matamoros, Mexico, opened last September with an exceptionally large enrollment. At the end of November, the pupils numbered 178. Unfortunately, it became necessary on about the tenth of December to close the school on account of smallpox. On December 13th, Nancy Lee, who is in charge, wrote that they hoped to begin work again on the third of January.

H. Alma Swift, writing from Buff Bay, Jamaica, says: "The beautiful, consecrated lives of our two Bible women, one an East Indian, the other a native girl, and the girls in this home have helped to raise the standard. People see in them vital Christianity and want their girls to be like them."

From Lloyd H. Mendenhall at Puerto Padre, Cuba: "Our sympathy was called out recently for one of our candidates who was arrested on a charge of stealing. He was taken to Holguin for trial but was quickly cleared and acquitted. He had bought a statue of another man who had stolen it, as was learned later. He denied having ever had it in his possession, however, so both of the men were arrested. While the circumstance was a very unpleasant one for the man and his family, they were cheered by the many expressions of confidence and sympathy which they received from their neighbors. Several of the business men of the town offered to advance any money that might be needed for lawyers' fees or other expenses in connection with the trial."

CORINTH ACADEMY.

Far beyond the Blue Ridge Mountains of Virginia in the heart of the peanut belt, is located Corinth Academy. Tall pine trees abound in this section and a rich carpet of needles gives one a smooth pathway to the school. Under the efficient management of C. E. Trueblood, the school is doing some excellent work. It is continually growing, not only in numbers, but in efficiency and spiritual power.

One cannot help being impressed by the hearty spirit of co-operation that exists between student and teacher in

this school. It is remarkable what this school has done for the section of country in which it is placed.

For years after the civil war this community could scarcely survive. The school system was poor, much property had been destroyed, the negroes were freed and the land was not fertile. At last prosperity began to come back. This school was established and many old and young who could not before, were taught to read and write. During recent years agriculture, manual training and the arts have been taught to the great benefit of the place.

Recently, three Christian Endeavor Societies have been formed in this section. They take the "Dixie Endeavor" and The American Friend. They have enrolled in the Young Friends Directory. May God continue to bless the efforts of religious workers in this rich field.

NEWS NOTES.

The American Friend acknowledges with appreciation greetings for this new year from Thomas D. Hubbard, of Kimball, Kansas.

Hannah M. Hubbard, of Edmond, Oklahoma, spends from two to four days each week working in the "Peoples Gospel Mission" in Oklahoma City. She preached the evangelistic sermon on January 31 and on February 5 spoke to over two hundred news boys. House to house visitations are a part of her work.

M. Davis Branon and several other Friends of Mt. Airy, N. C., attended the recent Laymen's Missionary Convention at Greensboro in that state, and during the following week attended the Ministerial Conference and denominational rally of North Carolina Yearly Meeting held at Greensboro, February 10-12.

The members of E. S. Hockett's Bible School class of the Union Street Friends Church at Kokomo, Indiana, had a merry time on the evening of February 15 at a poverty sociable given in the Sunday School room of the church. All shared in the games and contests, in which the valentine idea was carried out. Refreshments were served.

The American Friend acknowledges with appreciation receipt of a souvenir of Berlinville Monthly Meeting of Friends, Berlinville, Ohio. It contains an excellent photograph of the meeting house, together with a list of elders, overseers, Monthly Meeting officers, ushers, trustees, missionary committee, Bible School officers and

committee and teachers, together with a list of pastors who have served the meeting, beginning with George J. Bartlett in 1880 to the present pastor, Merrill M. Coffin. There is a total membership of 113, and the financial statement shows receipts for the year of \$1134.26.

MINISTERIAL CONFERENCE.

The following is the program of the Ministerial Conference and Denominational Rally held at the Friends Church, Greensboro, N. C., February 10-12, during the sessions of the Laymen's Missionary Convention:

Thursday Afternoon.

2:30—Devotional—Samuel Barnes.
2:45—Our Part and Responsibility in the World Wide Evangelism—Dr. S. Newlin.

3:15—Present Missionary Conditions of N. C. Yearly Meeting, and How to Remedy Them. A General Discussion, led by Annie E. Williams.

3:45—Those Local Financial Problems—Henry White.

4:15—Open Parliament—M. D. Branon, Presiding; Missionary; every Member Canvas; Financial; Family Worship; Family Visiting.

5:00—Business Session.

Friday Afternoon.

2:30—Devotional.
2:45—The Pastoral Problems of Our Yearly Meeting—L. W. McFarland.

3:15—The Need of a Young People's Society in Every Church—Fred E. Smith.

3:45—Discussion.
4:15—Some Practical Methods For Our Bible School—J. H. Peele.
4:50—Discussion.

Saturday Morning.

9:30—Devotional.
9:45—Gathering up the threads of the Missionary Conference and the Forming of Definite Plans for Our Y. M. Work.

10:15—Our Rural Church Problems—G. J. Welker.

10:45—The Place of the Minister in the Social and Spiritual Development of the Community—Ada E. Lee.

11:15—General Discussion—David Sampson.

WORDS OF APPRECIATION.

The following sentences are taken at random from letters recently received at The American Friend office. They are samples of numerous expressions which continue to come in:

"The American Friend continues to improve and more nearly meets the needs of the church than ever before. May you be blessed in your arduous tasks."

"I like The American Friend very much and think it should be in every Friends' family."

"I think the paper ought to be taken. I also think it ought to contain more spiritual food."

"I like the paper since it was taken over by the Five Years Meeting, and would recommend it to all Friends."

Read the American Friend ads.

YOUNG PEOPLES BOARD

SPRING CAMPAIGN.

Let every Young People's Society begin to talk up this campaign. What is it? It is a special campaign in Endeavor, Instruction and Enrollment. Friends should not miss the great benefits to be derived from the Millions Campaign for Endeavor. With other denominations working at this great task, why should not Friends join in? Send for an efficiency chart and organize your Society on a modern basis. It will be worth the effort.

Charles Woodman's book on the Present Day Message of Quakerism has been written and advertised to stimulate Young Friends to greater intelligence in their denominational affiliations. Why not procure a book and form a study class? Begin plans for this now.

Send to us for enrollment cards in the Young Friends Movement. They cost you nothing but the trouble of filling them out. We need to know you. You need our reports and the fellowship of Friends. We follow you up!

Young Friends General Conference motto, "The Entire Church Task." Begin talking up the Cedar Lake conference now. There is little question that this will be the largest and most efficient assembly yet held among International Young Friends. This conference will minister to the spiritual, intellectual and recreational uplift of all who attend. You come to learn, to be happy, to make bigger decisions for your life work. Boost! Begin now!

Write the Young Friends Board for further suggestions.

AT STATE COLLEGE, PA.

Among the Friends who come to State College there are several from the vicinity of Philadelphia, some from other parts of Pennsylvania and a few from Ohio. These have all united with the few families residing here to form a Friends meeting, held every First day evening. Then after our meeting, a half hour is devoted to Bible study or a discussion of our own problems. This year we have been using a little book, "Life At Its Best," which is issued by the Y. M. C. A., for the use of college men. The attendance varies from twenty to forty people, several of whom are usually non-members.

The Friends who live here very kindly invite us to their homes, and in these social gatherings we grow much better acquainted. Situated as we are, in a college of 2300 men, most of whom differ from us on the questions of preparedness and war, in a college where military drill is required, except in the case of Friends,

we find a great need for our Quaker message of peace. There promises in the near future to be occasion for decisive action on our part in the cause of non-preparedness.

Moreover the Y. M. C. A. work and the religious campaigns, which State has annually, give us many opportunities to help "the other fellow." This year Raymond Robbins of Chicago, is leading a revival in an effort to reach those men who heretofore have not accepted Christ. Last year John R. Mott conducted a similar campaign with magnificent results.

During the short vacation between semesters, groups of our Friends visit the various small meetings within convenient reach of the College. This year three men went on one of these pilgrimages to Fishertown, a meeting below Altoona. On account of its poor railroad facilities, State college is a hard place for travelers to reach. We are, therefore, especially grateful to those who come to visit us. Friends who may come, will find here a small group, who believe firmly in the principles of our Society.

C. CANBY BALDERSTON.

PEACE TOPIC.

MARCH 19.

World Federation, a Means of International Justice. Ps. 92:7-15.

In the third division of the Psalter is found the ninety-second Psalm. It is typically Judaistic in style and content. Jehovah is considered as especially favoring Israel. He will defeat her enemies who are wicked because they are not Jews. The one way to be a good Jew or a member of any other nation is to be righteous. That the righteous will triumph was a theory especially prominent among the Jews during the first century B. C.

Nations no less firmly believe in that principle today. The difficult matter, however, is to define what righteousness is. What determines a standard of justice? It seems to be founded upon a basis of morality existing among individuals who compose the state. The rule of fairness or the "square deal" is founded upon the old testament law of doing unto others as you would have them do unto you.

Every opportunity for magnanimous treatment of our neighboring nations should be seized with joy. If we selfishly "carry a chip on our shoulder" some other nation will selfishly knock it off. If on the other hand we should go out of our way to do some deed of righteousness for those who are now seriously criticizing our international policies the cause of peace would be materially advanced.

Can young Friends become too serious in their pursuit of the ideals of peace? Should not society be based upon Christianity? The whole spirit of Jesus' teaching is being trampled under foot by war advocates in our country as well as by directors of armies abroad. Let us arise with courage and determination to practice Christ's teachings—organize a Friends Fellowship Group, sign Christian Endeavor peace cards, organize a peace study class in another church, get up a peace tramp, protest to Congress now.

CHRISTIAN ENDEAVOR.

MARCH 19.

Topic—"Getting Power from our Pledge". Ps. 25:1-14. (Honorary Members Meeting)

There are some objections to taking the C. E. Pledge, perhaps because it is a hard and fast rule, or contains too much formality, or it is so often not kept, or if adhered to, is done so merely for the sake of the letters and not the Spirit. Does not the latter reflect on the pledge signer rather than on the pledge itself? And do we not, as members of the church, pledge that we will do and be those things that becometh a Christian?

We do not make the pledge to the church or to ourselves, but to the Lord Jesus Christ, in whom we trust for strength, and who is the source of all power; thus he alone can help us keep it. "I will make it the rule of my life",—forming habits of prayer and devotion through which this power comes.

We promise to pray and read the bible every day—not carelessly, but through necessity just as we take the food that nourishes the physical.

We promise to support the church, which helps us become unselfish in giving and in service. Some one has aptly said: "We can give without loving, but we cannot love without giving."

We promise to take some part aside from singing and perform a special duty at consecration meeting. This is the clause to which many Friends object. Yet there is service for every young Friend in a meeting. He can bring Christ into the meeting. If one has a speaking gift let him use it, for speech is one of God's special instruments for influencing others. As we publicly express our religious life we come to have more life to express. However no Endeavorer should speak merely for the sake of speaking, but if we come to God to be filled, He turns us not away empty. As we then strive to keep the pledge in the Spirit, Christ will unfold its beauty and power as a part of the reward for keeping it.

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CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

ANOTHER LETTER FROM CHARLES TEBBETTS.

On an earlier page of this issue of The American Friend appears the first installment of the description of Charles Tebbetts' visit to our Mission in Jamaica. We commend this interesting account which Charles Tebbetts has prepared to the attention of all readers of the paper. It gives a splendid impression of conditions on the field and contains some very interesting incidents in connection with his visit.

OBSERVING EASTER.

A number of Friends Bible Schools are planning to use the special Easter service entitled "The Hope of the World," which was referred to in these columns two weeks ago. It is greatly to be hoped that a much larger number will this year use this Easter program than used the corresponding program a year ago. This program has an Easter theme with a missionary application. It has splendid music, some of it new and some which will be familiar to almost every school. The program as outlined may be extended or abbreviated to meet local conditions. The use of the picture, "The Hope of the World" in connection with the program will be found a most interesting feature and in this exercise the program finds its culmination.

Copies of the program and of the picture to be used with it may be secured from the American Friends Board of Foreign Missions at the following prices: Programs, 25c a dozen or \$1.80 a hundred, postpaid. In brown photogravure, the picture costs 20c and a larger, lithographed copy in colors, 40c. Sample copies of the program will be sent upon receipt of 3c sent in stamps. The address of the Board is Second National Bank Building, Richmond, Indiana.

FRIENDS AT LAYMEN'S CONVENTIONS.

At the Laymen's Missionary Movement Convention held at Des Moines, Iowa, February 20th to 22d, a good number of Friends from Des Moines and from other meetings within the limits of Iowa Yearly Meeting were in attendance. It is most encourag-

ing to find that Friends are getting more into the way of attending these interdenominational gatherings and we can not but believe that the state of missionary interest within our denomination will show a decided increase as a result of it. At the Friends rally held on the last afternoon of the Des Moines Convention, there were no less than 85 Friends present. Plans were laid for carrying the power and information which the Convention afforded into every quarter of the Yearly Meeting. It was decided to observe the week preceding Easter as a special time for giving toward Friends work in Jamaica. Friends in other Yearly Meetings will be wishing for Iowa Friends abundant success in this special effort.

The Laymen's Convention at Indianapolis occurred on February 27th to March 1st. More than 30 Friends Meetings outside of Indianapolis were represented. A large number of women Friends attended the auxiliary meetings for women held during the afternoon and evening of the last three days of the convention. Exact figures are not at hand but it is believed that an even larger number of meetings were represented at these auxiliary sessions. At the Friends rally held on the afternoon of Wednesday, March 1st, it was decided to have special conferences held in each Quarter within the Indianapolis Convention area, with a view to extending the benefits of the Conference to every particular meeting.

We learn that Friends were also represented at the Laymen's Conventions at Minneapolis, January 23d to 26th, by 13 delegates; at Dayton, February 9th to 13th, by 11; and at Columbia, S. C., February 6th to 9th, by 2 delegates.

A DAY AT THE HAPPY GROVE BOYS' SCHOOL.

Br-r-r-r! goes the alarm clock, at 5:30 a. m., and a moment later the gong clangs its unwelcome sound into the drowsy ears of eleven sleepy boys. All gather the first thing for fifteen minutes of "setting-up" exercises; then go to bathe, dress and make their beds. At 6:30 comes "morning prayers," in the dining-room (which

also serves as study and sitting room.) The daily readings from the "Penn" quarterlies are used, something connected with the lesson is discussed or studied up, then all join in prayer.

The boys then separate for their morning duties. Harry and Ernest sweep the dining room, set the tables, and get the food on. William straightens up the dressing room, while Claude sweeps the dormitory. John looks after the assistant teacher's room, and the front veranda; while Willie airs and cleans the school rooms. Fred and David fill the water barrel from the pipe a few rods away, and the earthenware "coolers" for drinking water. This work keeps all busy until time for the morning meal, "tea," at 7:30; then by the time Joubert and Allan have cleared away and washed the dishes, some one of the teachers is around for "inspection" of rooms and personal appearance. "Bed No. 9 is not made nicely." "Some dirt in the corner of the dining-room." "Your 'boots' are not blacked." "Your hair needs brushing"—these and similar remarks call attention to neglected duties. When house and boys are tidy, all form in line to march to the school room. School opens at 8:30, and lasts until 12:30, consisting mostly of recitations.

A hungry crowd answers the dinner gong at 12:45; the tables are soon cleared of food, the dishes are washed, and then there may be time for a few minutes of "ball" before the afternoon industrial classes, which meet from 2 to 5. The tailoring class is getting along far enough in their work to begin making the uniforms for the school boys. The advanced class in wood-working has been making tables, book cases and other articles of furniture; while the newer ones are learning the use of the tools in making simple articles and repairs.

The play-hour from 5:00 to 6:00 passes quickly in playing cricket, with jumping and running at times for a change. After the evening meal comes "study-hour" when all are in the dining room under the oversight of one of the teachers. Usually some heads begin to nod before the stroke of nine sends all scurrying off to bed. At 9:30 the last signal, for "lights out and silence" ends a busy day.

W. G. FARR.

Do not be a slave. Go at your job with enthusiasm. To get enthusiasm in work, work. Work creates enthusiasm for work.—Charles F. Thwing.

PEACE DEPARTMENT

NOTE—It is hoped that this page may present in brief form a record of activities typical of the work Friends are doing for peace. News items, short, pointed arguments, suggested plans, all will be welcome, and will be used subject to the limitations of space and the proper distribution and arrangement of the matter received. All communications intended for this page should be addressed to **Allen D. Hole**, President, 615 National Road, West, **Richmond, Indiana**.

NON-RESISTANCE AS A VITAL ASSET OF CHRISTIANITY.

By JESSE EDGERTON.

"Ye have heard it said, an eye for an eye, and a tooth for a tooth, but I say unto you that ye resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also. And whosoever shall compel thee to go with him one mile, go with him twain."—(Matt. V., 39-41), R. V.

It would seem from the prominence given it, in Christ's Sermon on the Mount, that the doctrine of non-resistance is of vital importance to the religion of Jesus; and none of His teachings are more strikingly illustrated by His example than this.

At the outset we will state, as a premise to this essay, that in harmony with His character, the Savior in His Sermon on the Mount, did not indicate that we should yield subservience to evil, but that we oppose evil with good! As the Apostle Paul says in Romans (XII., 21): "Be not overcome of evil, but overcome evil with good."

Willard L. Sperry, a Congregational minister of Boston, Mass., in a sermon on Non-Resistance, delivered last winter said, "This, then, is the Christian attitude of non-resistance, not a craven acquiescence in evil.

"It is not lying down and letting the evil walk over you. It is a standing on your feet, and facing evil with good! It is marching unarmed, up to the muzzles of the guns! Let us have done with the idea that the non-resister is a coward! He is the only man who can understand the scripture saying that, 'Perfect love casteth out fear.'

"Non-resistance is the fearless assertion of justice and love in the face of wrong."

It would seem that the teaching of Christ, in regard to this matter, either has not been comprehended, or not taken seriously, by the professing Christian world. If comprehended, has it been found wanting in its

adaptation to the needs of mankind? Has there been any honest trial of its efficiency, in the settlement of world-differences?

It is unfair to brand the Savior's plan of non-resistance as inadequate, or impossible, without having given it a trial.

It is true, and an encouraging truth, that notwithstanding the progress of the most gigantic war in the history of the world, there have been many international disputes settled by arbitration, or other civilized methods, but none, so far as we know, by actual test of non-resistance, by "turning the other cheek" to the smiter; by going the "second mile" when compelled to go one mile.

It is true that oftentimes, in the international controversies that have arisen, one, and sometimes both parties have been non-Christian, and Christian principles might not appeal to non-Christian peoples; yet the fact remains, that no matter what the religious profession of the nations, whether Christian, Mohammedan, Buddhist, or other type of pagan religion, war never fails to drag down to its hideous and barbaric level, all its participants, of whatever creed or country.

But, as God, Omnipotent and Omnipresent, has through His Son Jesus Christ, given us the doctrine of love and non-resistance, may we not safely trust Him, relying upon His promises, and His unfailing help?

We believe that the practicability of this teaching, and its application to the problems of life and statesmanship, are appealing to the hearts of men as never before. Long ago the Royal Psalmist wrote, "It is better to take refuge in Jehovah than to put confidence in man. It is better to take refuge in Jehovah than to put confidence in princes."—(Ps. CXVIII., 8-9, R. V.). The Savior's doctrine of non-resistance was most remarkably illustrated and enforced by His conduct on that eventful night in Gethsemane, that night of desertion and betrayal, when with all the power of God at His command (see Matt. XXVI., 53, R. V.), He would not use this power to defend Himself or resist His betrayal by Judas Iscariot, or His arrest by the forces of the high priest.

If the events of that night in the Garden seem to cause us to distrust His plan of non-resistance, as a prac-

tical thing, let it be remembered, that in the working out of the Divine plan of salvation for the whole human family, it was needful that "The Son of man must suffer many things, and be rejected of the elders and chief priests, and be killed, and the third day be raised up." (Luke, IX, 22, R. V.) How wonderfully does the grandeur of our Saviour's example on that sad night, shine down the ages! Knowing as He did, the ignominious death that awaited him upon the cross, His humanity cried out, "Oh, my Father! if it be possible, let this cup pass away from me," but His Divinity made answer, "If this cannot pass away except I drink it, Thy will be done."

In the light of such love, such abandonment of self, is it not reasonable to believe, that in the outbreak of this war, if the nations, against whom the Teutonic campaign was launched, Belgium and France, had simply laid down their arms, or more befitting the supposition, had they been altogether UNARMED, and absolutely refused to fight, can we not feel reasonably sure that the frightful loss of life, and destruction of property would have been avoided? Had the Allies been banded together for peace instead of war, how much richer and happier would Europe be today! The German Army, prepared and efficient as it was, for the destruction of life and property, would have been useless, had there been no military forces to oppose them, no army to attack.

We cannot believe, or imagine that the Germans would have attacked or slaughtered unarmed, or inoffensive Belgians, or French. Such an act on their part, would have put upon the German Empire the brand and curse of Cain. It would go down in history, as the greatest horror of the ages.

While such an example of non-resistance would have been unique, yet we believe it would have won its way, even among the war lords of now desolated Europe, and would have prevented this cruel and needless war.

Might not the welfare of France and Belgium have been conserved by refusing to be drawn into a war, which has almost totally destroyed Belgium, and sadly devastated northern France? Would it not have been the really patriotic thing for Belgium to have done, to have saved those religious and educational institutions, most valuable to their country, and the homes and lives of their people, more important still? That non-resistance would have proved effective in the preservation of life and property in

Belgium, we have no doubt, and had it been invoked, would naturally have dropped into its normal and appropriate place, as a vital asset of Christianity.

The Christian Herald of First Month 19, 1916, in an editorial, concludes thus, "More than all else we must remember that if this nation is to fulfil its destiny in the world, its reliance must be, not upon arms, but upon God."

Fellow-Christians! had the Church, had we, as individual members of the Church of Christ, been true to our mission, had we been brave enough to preach the whole Gospel of Christ, the Golden Rule, love for our enemies, non-resistance, the brotherhood of man, and the Fatherhood of God; had all these things been taught and recognized as vital and necessary parts of the mission of the Church, had they been preached with conviction, and in the power of the Spirit of Christ, the world would have a very different estimate of Christianity today.

A Christian would be Christlike! Christian nations would not be engaged in war. Non-resistance would not be counted a Utopian dream, and the world would not be resounding to the roar of cannon, nor trembling beneath the shock of contending armies. Fellow-members of the Church of Christ, the Church universal; let us stand for a Christianity that makes us Christlike. When this condition prevails, then the message, so long ago delivered, "Peace on earth, good will to men," will become a real and vital force for world-betterment, and human salvation.

Damascus, Ohio.

A FITTING TRIBUTE.

Phebe Lindley Doan of Westfield, Indiana, has expressed her intention to contribute occasionally volumes to the public library of the village in memory of her husband, Abel Doan, who died November the twenty-eighth, 1915. Arrangements are being made for a book plate with suitable inscription. Although a uniformly successful man of affairs, this recently deceased Friend was also an unusually widely and deeply read person. Many men, women and children treasure the gift books chosen from the world's best literature which Abel Doan laid in their way at times of particular need in their lives. This unobtrusive memorial to his memory is thus a fitting manner of continuing the work so long and quietly carried on by him.

The deceased was a son of John and

Worth Careful Thought

Do you read the label to know whether your baking powder is made from cream of tartar or, on the other hand, from alum or phosphate?

Royal Baking Powder is made from cream of tartar, derived from grapes, and adds to the food only wholesome qualities.

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New York

Eunice Hadley Doan; born at Mooresville, Indiana, in 1843. At the age of thirteen he came with his parents to the present Doan homestead in Westfield. After reaching manhood he became closely identified with the business, educational, reform and charitable agencies of his community, and severed his Monthly, Quarterly and Yearly Meetings in various capacities.

His surviving children are: Mary Doan Hole, Richmond, Indiana; Martha Doan, Earlham College; Emma Doan Furnas, Westfield, Indiana; John Lindley Doan, School of Horticulture for Women, Ambler, Pa.; Anna Doan Stephens, Muncie, Indiana, and Frances Doan Streightoff, Greencastle, Indiana. The youngest son, Edwin Lindley Doan died two years ago.

GOLDEN WEDDING ANNIVERSARY

On the afternoon of February 21, a number of the relatives of Abel and Lucinda Gilbert gathered at their home at Hopewell, Henry County, Indiana, in honor of the fiftieth anniversary of their marriage. After the company had assembled a portion of Scripture was read and prayer offered. Extracts from the minutes of Hopewell Monthly Meeting of 1866, liberating them to accomplish their marriage according to the custom of

Friends, were read, after which they stood and repeated the ceremony as they did in the old meeting house at Hopewell fifty years ago.

The marriage certificate was read and it was found that of the fifty persons who signed it as witnesses, only four are living. But two persons who attended the wedding were present on this occasion. During the happy social hour, which followed, refreshments were served and the guests departed with the memory of an event which occurs in the lives of but few people.

ASSISTING ALIENS.

Anna B. Thomas, Secretary of the Emergency Committee for the Assistance of Germans, Austrians and Hungarians in distress, writing to The American Friend from London, England, under date of February 17, says: "We are in urgent need at the present moment of increased subscriptions to carry on the work. We hope you will kindly encourage Friends and others to help us as generously as they can this year." The American Friend will be glad to receive and forward any contributions for this important work which English Friends are doing at the present time. Contributions should be marked "Alien Relief Fund."

THE IOWA PAGE

BIBLE SCHOOL DEPARTMENT.

A Teacher Training class has been organized at Liberty of about 15 members. They are using Hurlbut's Course and the class is held on Wednesday evening, in connection with the mid-week prayer meeting. A very fine interest is being manifest in the work.

The Bible School at Center has recently had a reorganization of officers: E. W. Day being elected as Superintendent. A Cradle Roll Department has just been organized with Orpha Osborn as Superintendent and Mrs. Moses Mendenhall as assistant. The class of boys and girls taught by our pastor, Moses Mendenhall, has recently been organized. The Young People's class is also an organized class. They recently spent a very pleasant evening at the home of their teacher, Irving Wilson. Leah Baldwin, a member of this class, is correspondent for our school.

The Bible School at Illinois Grove has recently organized a Teacher Training Class of 10 members, which is taught by the pastor, Leslie McCarger. The class meets on Thursday afternoon and a good degree of interest is being shown.

C. E. DEPARTMENT. Des Moines.

On February 20, we had the pleasure of having with us Ora W. Carrell, Field Secretary of Christian Endeavor Work. He spoke at the morning service on "Missions," which was a fore-runner for the Laymen's Missionary Convention which was held at Des Moines February 20-22.

At 5:30 in one of the lower rooms of the church, Mr. Carrell was the guest of honor at an informal gathering, and at this time he told of his work in Iowa Yearly Meeting, especially of the Christian Endeavor work. A lunch was served by the Social Committee of the Christian Endeavor Society.

At the regular Christian Endeavor hour, we adjourned to the C. E. room and Mr. Carrell in the first half of the meeting spoke on the topic for the evening, "How to Put the Bible into Life." Then he continued his talk, explaining the C. E. Union work of Iowa Yearly Meeting. He especially made the appeal that the young people need to attend the sessions of Iowa Yearly Meeting pertaining to C. E. work.



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He told of the Young Friends activities, the one especially that had been held at Winona Lake, Indiana, but which has been changed to Cedar Lake, Indiana. It is the wish of the writer that Des Moines C. E. will be represented at this conference. As this was the first day of The Laymen's Missionary Convention in Des Moines, we had the pleasure of having at our C. E., members of other Christian Endeavor Societies in the Yearly Meeting. At the evening service Mr. Carrell gave an address on "The Model Sunday School." We, the Des Moines Endeavorers, welcome Ora Carrell at any time.

FIELD NOTES.

Albion, Ia.—Howard Cope, pastor at Hartland, Iowa., closed a series of meetings here on February 13. Trouble among the members had resulted in the meeting going down, no services being held except Monthly Meeting. A request had been sent to the Quarterly Meeting to lay this meeting down, and the Quarterly Meeting appointed a committee to look into the situation. The committee arranged with Howard Cope to preach here on Sabbath afternoons and after one month of these services he held a two-weeks' series. The church was greatly awakened and about fifteen were at the altar. William Sheckles, of Somerville, Ohio, was present to conduct the singing and did splendid work. The meeting with the aid of the Quarterly Meeting is now ready to employ a pastor and go to work again.

Des Moines, Ia.—The Laymen's

Missionary Convention held in Des Moines February 20-22 was well attended by Friends from all over the state, while many from the local church registered as delegates. Ora W. Carrell, who is Field Secretary for Missions, Bible Schools, Endeavorers and Penn College, gave a splendid address in the local meeting on Sunday morning while here attending the Convention.

The Home Missionary Society of the local meeting had the privilege recently of listening to an address by Mrs. Wilson, who is the instigator of the "police woman" in Des Moines. It was an interesting and instructive address.

Miss Sara C. Kirk, a member of the Friends Church in Des Moines and a teacher in the Des Moines Sunday School Institute, for ten years religious work director of the Y. W. C. A., left Des Moines the latter part of February to take charge of the same department in the Baltimore Association.

On the afternoon of February 12 the Elizabeth Fry class of the local meeting was entertained at the beautiful home of Mrs. C. A. Swanson as a farewell courtesy for their teacher, Sara Kirk. The hostess was assisted by Myrtle Shoemaker, Effie Stanley and Verna Coffin. A social time was greatly enjoyed and refreshments were served in the dining room, after which speeches were made by Elizabeth Keates, M. Emma Newby, Margaret Burt and other members of the class, all of whom told how Sara Kirk's teaching had helped and benefited them. She replied with appropriate and touching remarks.

CHURCH AT WORK

Richmond, Indiana—On Tuesday evening, February 22, the congregation of East Main Street Friends Church, together with a number of invited guests, gathered together for their annual supper. It was arranged as a Colonial affair and guests were received at the doors of the church parlors by George and Martha Washington, impersonated by Mr. and Mrs. Walter Dalbey. At 6:30 o'clock a bountiful supper was served in the large dining room to about two hundred and fifty persons. At the conclusion of the supper the following program was rendered: Patriotic song by two little girls, Lucile and Elizabeth Mote. We were greatly favored by the presence of Joseph Elkin-ton, a prominent Friend of Philadelphia, who returned from a trip to Japan last fall, and who made some very interesting remarks. Mrs. Shallenberg gave a reading from "Rebecca of Sunnybrook Farm." The girls' quartet of the church then gave two numbers and Mrs. Shallenberg gave another reading. Then followed a dialogue, "Life Experiences of Six Old Maids and Six Old Bachelors." Timely remarks were made by the pastor, Milo S. Hinckle, and by Truman C. Kenworthy. The little Mote girls sang another song and the benediction was pronounced by the pastor. It was an enjoyable occasion which has added much to the social life of the church.

Greensboro, N. C.—About thirty of the members of the Ashboro Street meeting here have organized a Quaker Round Table. The meetings are held twice a month, with an interesting paper on some phase of Friends' history followed by discussion. Mary M. Hobbs, of Guilford College, started the course with a paper on "Religious and Political Conditions in England Leading up to the Rise of Quakerism." Dr. L. L. Hobbs, of Guilford College, two weeks later spoke on "The Modern Conception of the Inner Light." Dr. Ledbetter led the discussion on George Fox.

Greensboro Friends were glad to have Lewis McFarland, Yearly Meeting Superintendent, present at Sabbath morning service on January 30. On February 14 an overflow meeting of the Laymen's Missionary Convention was held at the Ashboro Street Friends Church. The Westminster Presbyterian congregation united and

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Dr. Lilly, presiding officer of the Convention, pointing to biblical laymen as examples, pleaded with the men of today to take their place in the work of the church.

The Christian Endeavor Convention of the Northwestern District was held in the Presbyterian Church of The Covenant, January 15, 16. Eli Barker, one of our young Friends, is president of this district and more Societies were organized during the year than in any other district in the state. Fred E. Smith, pastor of our meeting, is chairman of Young People's Activities in the Yearly Meeting, and through his efforts the work is growing in interest. A Young Friends' Conference will be held at Guilford College in June.

Wichita, Kan.—Eli Reece has just closed an eighteen-day evangelistic campaign at University Friends church. His work was crowned with gratifying success, and his teaching was highly appreciated by the church as a whole. Several students and others were converted or received the blessing of the Holy Spirit during the meetings. Evangelist Reece is now engaged in a similar effort at Argonia, Kansas.

Salem, Ohio—A three weeks' revival meeting has just closed at Salem. Charles E. Hayworth, pastor of the meeting at Damascus, Ohio, was the evangelist with Clarence Sams leader in song. These meetings throughout were characterized by the manifest presence and working of the Holy Spirit. Over forty knelt at the altar for pardon or purity and we have reason to believe that the Lord graciously answered their petitions. The church has been encouraged and strengthened. A number have applied for membership.

Bloomington, Indiana—Bloomington Quarterly Meeting was held here February 18-20 with a good degree of interest manifested in all the different lines of work. Mead A. Kelsey, of Richmond, Indiana, Field Agent of the National Christian Association, was present and brought helpful and inspiring messages in the meeting for ministry and oversight, in the meeting for worship on Saturday and also on Sabbath morning at eleven o'clock. On Sabbath evening he gave an impressive discourse on "Why We Oppose Secret Orders," and held the closest attention of the audience as he presented most convincing argu-

ments against secret orders. This presentation, it is believed, will do much good, especially in influencing young people, in strengthening their loyalty in the faith of their ancestors in regard to secret societies.

In the missionary conference on the morning of the 19, four young women reviewed the work in Mexico, Cuba, Jamaica and Africa. In the Bible School Conference on Sabbath morning a very interesting paper was read by Solomon B. Woodard on "The History of Bible School Work in Bloomington Quarterly Meeting." Mead A. Kelsey gave a practical talk on "Efficiency in Bible School Work."

Spring Valley, Ohio—Miami Quarterly Meeting was held at Spring Valley February 11, 12. On Saturday we were favored with the acceptable presence of Alice Lawrence of Dunreith, Indiana, who is engaged in an evangelistic effort at Waynesville, Ohio, who delivered an ably prepared missionary address. We also had a stirring exhortation from Samuel Mosher of Mt. Gilead, Ohio, who is holding a series of meetings at Chester, a country meeting near Wilmington. Samuel and Lulu Mosher enriched the meeting further by their service of song. Homer G. Biddlecum of Xenia, supplemented the remarks of Alice Lawrence by pointed remarks concerning the Laymen's Missionary Conference which had been held in Dayton, Ohio, a few days before. The business of the meeting was conducted in its usual well ordered way and the clerks were instructed to send a letter of sympathy to Elma D. Cook, whose illness has confined her to her home for some time. For many years she has faithfully served this meeting as reading clerk.

BIBLE SCHOOL LESSON MARCH 19.

Subject—Philip and the Ethiopian.
Lesson—Acts 8:26—40.

Golden Text—Understandest thou what thou readest? Acts 8:30.

This incident introduces us to what we may call the second period of Christianity. It is also the beginning, so far as our extant accounts tell us, of the widening of the circle of Christian activity. It further interests us because we have here an account of another of the deacons who turns evangelist. Philip's work does not end in a tragedy as did Stephen's. We should further note that the preaching of the Gospel is not now limited to the twelve. A little later we may have occasion to see how quickly the active propagation of the Gospel outside of Jerusalem and Judea passed into the hands of others than the immediate first circle.

This second period was launched as

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a result of the persecution in Jerusalem which followed the death of Stephen. It seems however that the Apostles remained in the city; at least they seem to send Peter and John from there to Samaria to superintend the new situation resulting from Philip's preaching.

From Samaria our evangelist passes southward, under divine direction, and had his opportunity with the Ethiopian Eunuch. Whether there were further results of his effort other than the conversion of that trusted servant we do not know. He had probably been visiting Jerusalem on some mission and was now returning to his queen. It is interesting to note that he was able to read and that he was acquainted with the scriptures of the Hebrews. What was the language in which he was reading this passage? Was it Hebrew, Greek or had the scriptures been translated into his own native tongue? All questions which we are unable to answer.

About whom was this prophet speaking, himself or some other man? This

gave Philip his opportunity. This was a favorite Messianic passage in the Christian circle and has so remained to this day. It is from a beautiful section, one very puzzling in some of its aspects, presenting problems over which scholars have pondered a great deal, but with great unanimity they agree with Philip in this that no man so fulfilled the ideals set forth by the prophet as did Jesus. The explanation and winning testimony of his teacher so impressed the seeker that he was quite willing to openly declare his new faith.

The prescribed method of initiating a proselyte into the Jewish faith was through a ceremony which included a baptism in water. For a long time the Jerusalem Jews, who became Christians maintained that their faith was but the divine turn given to the faith of their fathers, theirs was the logical development of the religion of the prophets so they continued to use the old services in the new light, in memory of the Messiah who had just left them. How natural then that they

should initiate their Christian converts, when coming from non Jewish stock, by the same formula used to initiate the converts to Judaism; indeed it seems quite certain that they thought that these Gentiles must become Jews before they could become Christians. The change in emphasis did not come until Paul began to preach among the non Jewish populations whom he met on his journey. His experiences soon convinced him that the Mosiac ceremonies were nailed to the cross with Jesus and that thus the Gentiles were free from Jewish ceremony.

PACIFIC COLLEGE FUND.

Levi T. Pennington, President of Pacific College at Newberg, Oregon, is now in Indiana seeking to complete as quickly as possible the fund to make up a deficit that arose while the \$100,000 endowment fund was being raised for the permanent maintenance of the College. In permanent advantages, such as adequate buildings, laboratories and library, strength of faculty and permanent endowment fund, the College is in the best condition in its history. But a fund of \$10,000 is absolutely necessary to carry the College over the difficulties attendant on the raising of its endowment. The campaign for this fund is fully endorsed by the Board of Education of the Five Years Meeting of Friends in America, and Friends in the east have responded most generously to the call for help. If the Friends of Indiana and Western Yearly Meetings and others who are interested, will respond promptly, the fund can be completed in a very short time. Contributions may be sent in care of The American Friend.

NOTES FROM CHICAGO.

At the Chicago monthly meeting held in first month, seven new members were received: Dr. Willard S. and Faith Hastings, and their daughter, Edith, Norman and Magdolina Tolson; J. Irving Parker and Walter Cammack. Dr. Hastings is instructor in pathological bacteriology at the Honeman Medical College. Norman Tolson and his wife are both artists and came to Friends from the Presbyterian. Irving Parker is a young man from Kansas, a graduate of Friends University, now doing work in the Wilson Ave. Y. M. C. A. Walter Cammack is a young graduate of Whittier College and is doing work at the Y. M. C. A. College, in Chicago.

At the Monthly Meeting held in second month, a certificate of membership for Marjorie Hill Allee and minor son, Warner Allee, was received from

Walnut Ridge Monthly Meeting, Indiana. The Allees are living in Lake Forest, where Professor Allee is located in the University.

OAK GROVE SEMINARY.

Profoundly believing in the type of Quaker cultural training given at Oak Grove Seminary, Vassalboro, Maine, the Board of Managers has voted to place the school on a more substantial, permanent footing. The present administration is to be retained; a campaign for fifty thousand dollars additional endowment is to be at once inaugurated, and plans for far-reaching extension have been made. The Friends of America have but few real Quaker preparatory schools left on this continent. We cannot afford to lose one that we have. It is to be hoped that as the Oak Grove project is launched it may be met with an enthusiasm equal to its importance. Big things are bound to come for its future.

Sincerely yours,

LOUIS T. JONES.

YEARLY MEETING 1916.

Philadelphia—Fourth & Arch Streets, Philadelphia. (Other data not at hand).

New York—At Poughkeepsie, May 24—Clerk, James Wood, Mt. Kisco, N. Y.

Nebraska—At Central City, Neb., May 30 to June 4. Clerk, Eli H. Parish, Central City.

Oregon—At Newberg, Oregon, June 7-13. Clerk Levi T. Pennington, Newberg, Ore.

New England—At Oak Grove Seminary, Vassalboro, Me., June 26-July 2. Clerk, Walter S. Meader, Gonic, N. H.

California—At Whittier, June 26-July 3. Clerk, John Chawner, 765 Summit Avenue, Pasadena, California.

North Carolina—At Guilford College, August 8-14. Clerk, L. L. Hobbs, Guilford College, N. C.

Wilmington—At Wilmington, Ohio, August 16-22. Clerk, Albert J. Brown, Wilmington, Ohio.

Ohio—At Damascus, Ohio, August 22—Clerk, Edward Mott, 58 Coit Avenue, East Cleveland, Ohio.

Iowa—At Oskaloosa, August 28-September 3. Clerk, S. M. Hadley, Oskaloosa, Iowa.

Canada—At Pickering College, Newmarket, Ontario, Canada, September 7—Clerk, William Harris, Rockwood, Ont., Canada.

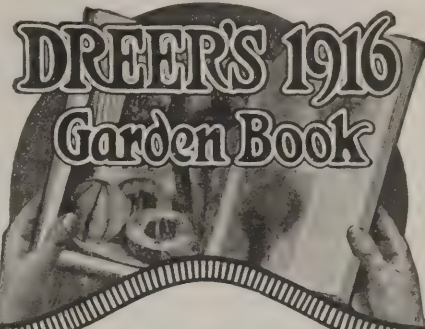
Western—At Plainfield, Indiana, September 12-18. Clerk, W. O. Trueblood, 313 East 13 Street, Indianapolis, Ind.

Indiana—At Richmond, Indiana, September 18-24. Clerk, Robert L. Kelly, Earlham, Indiana.

Kansas—At Wichita, Kansas, October 3-9. Clerk, Edmund Stanley, Wichita, Kansas.

Baltimore—At Baltimore, Md., November 17-22. Clerk, Allen C. Thomas, Havertford, Pa.

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MARRIED

Reece-Seabury—At the home of Samuel L. Haworth, pastor of the meeting at Minneapolis, Minnesota, February 23, 1916, Ethmer Reece of Iowa Falls, Iowa, and Nellie S. Seabury of Union, Iowa, Samuel L. Haworth officiating.

BORN

Cosand—At Georgetown, Illinois, February 20, 1916, to Lyman G. and Nora Carter Cosand, a daughter, Miriam Elizabeth.

DIED

Balderston—Rachel E. Balderston died at her home in Philadelphia January 5, 1916, aged 75 years. Her life was utterly unselfish and was devoted to the best interests of her family and friends. The funeral was attended by a large concourse of friends and various testimonies were given to the sweetness and helpfulness of her life.

Bowles—Rachel Bowles, daughter of Elias and Deborah Hadley, was born at Monrovia, Indiana, July 19, 1836, and died January 6, 1916, aged 79 years. She married Alfred Bowles in 1857. She was a life long Friend and adhered strictly to the Friends' principles. Her every day life bore testimony to the divine life within. She was baptized in suffering which was very intense and was often heard praying for help during her last sickness. Two sons and three daughters survive her. Funeral services were conducted by Joseph Winslow and T. J. Burrige.

Clark—Anna Clark, daughter of Alfred and Annie J. Clark (the former deceased) and a member of West Union Monthly Meeting near Monrovia, Indiana, died at Whittier, California, December 22, 1915. Worn with a number of years teaching in the home schools she sought health and restoration in California. After two years of suffering with heart trouble she passed peacefully away trusting in the mercy of her Savior who called her up higher.

Cook—Daniel H. Cook was born at Vermilion Grove, Illinois, February 27, 1855, and died at his home near Strathmore, California, January 6, 1916, after a brief illness of pneumonia. He was a birthright Friend and always interested and active in the work of the church. He was recorded a minister in 1895 by the Monthly Meeting at Oskaloosa, Iowa. He had been especially active in Sunday school work in recent years. Services were held at the home and at the Friends church in Lindsay, California, in charge of Harry Rimmer, pastor of the Lindsay Friends Church and Samuel B. Harris, pastor of the Presbyterian Church at Strathmore. He is survived by the widow and only daughter.

Evans—James Evans, a member of Haviland meeting, Kansas, was born near Georgetown, Ohio, August 25, 1836, and died at Haviland, Kansas, January 16, 1916, aged 79 years, 4 months and 22 days. He left the testimony that he was ready for the change.

Kinzer—Jacob Kinzer, an old resident and esteemed member of the Friends Church at Carmel, Indiana, died at the home of his son January 7, 1916, aged 78 years, 9 months and 6 days. His wife died several years ago. He leaves three sons and one daughter. Funeral services were held at the Friends Church in Carmel conducted by Lewis E. Stout, the pastor.

Kirk—Nathan Kirk, son of Mahlon and Sarah Stanley Kirk, was born in Columbia County, Ohio, November 17, 1832, and died at Bangor, Iowa, October 23, 1915. He married Abigail Whinnery in 1853, moving to Marshall County, Iowa, in 1866, where they settled at Bangor. He was a birthright Friend, was successful in business and always active in the affairs of the church, being for many years one of the main financial contributors. He is survived by one son. Funeral services were held at the Friends church in charge of N. M. Hodgins, assisted by W. S. Kitch, the pastor, I. N. Rich, of Marshalltown, and Mr. Clayton, of Clemons. Interment was in Bangor cemetery.

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The American Friend

Old Series
Vol. XXIII. No. 11.

THIRD MONTH 16, 1916.

New Series
Vol. IV. No. 11.

Peace

Peace will not come with pomp and pageantry.

With gathering crowds, and unfurled banners
bright;

She will not come with gold and gems bedight,
Nor pride-puffed envoys, sailing over-seas.

Peace comes not in a guise like this, but she

Comes to the soul, led by Love's steady light,—

Trained high in purpose, by Truth's changeless
might—

To those who pray alone and ceaselessly.

When you and I shall love each other well;

Shall put away vain strivings after gold

And fame and power, a blossom will unfold

White, shining petals, and its fragrant spell

Shall draw Peace hitherward with Man to dwell,

The Rose of the Millennium behold!

—L. A. Sherman, in Springfield Republican.



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting.

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year.

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.
For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

Some Important "Do Nots"

Do not send news matter or manuscripts offered for publication to the office at Urbana. The editorial office is at Richmond, Indiana.

Do not send payment for the Men's Conference proceedings to Urbana. These remittances should be sent to S. E. Nicholson, Richmond, Indiana.

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American Friend Day

Of course there were a number of meetings that either forgot or ignored American Friend Day on March 5. Will not such meetings on next Sabbath give attention to this most important matter? We are confident that many more subscribers can be secured if only our meetings generally will observe the day. It is a matter of the utmost importance that every meeting give attention to this subject.

Our Advertisers

THE AMERICAN FRIEND management has endeavored to be extremely careful about the character of the advertisements found in these columns. We believe that all advertisers whose offerings are accepted are worthy of patronage. We believe that our subscribers owe it to the publication to patronize these advertisers and when corresponding with these firms mention should be made about THE AMERICAN FRIEND. These firms always have something to say that is worth while.

Men's Conference Proceedings

One hundred and eighty-six persons have not yet sent in their remittance for their printed copy or copies of the Men's Conference proceedings at Richmond, Indiana, last October. It is important that subscribers do not compel us to send statement, which will require additional postage and will, therefore, add to the already large cost of publication. Please let this notice serve as a reminder that you have not yet made remittance. Send payment to S. E. Nicholson, Richmond, Indiana. The price to registered delegates is, paper cover 50 cents, cloth 75 cents. To all others, 25 cents additional.

There are a number of other extra copies on hands which ought to be in the libraries of our members and meetings. There are few other publications which contain so much high-grade literature. Why not order today?

Our Washington Letter

It is easily seen that the "preparedness" people are not having things all their own way. There is no abatement in the activities of those working against the "preparedness" program. It is said there are no less than ninety men of the Democratic side of the House of Representatives who refuse to follow the President in his plans for the army and navy. And there are many Republicans who will stand with these men.

Probably hundreds of thousands of copies of speeches in Congress and statements before committees have gone out. Good use is being made of the statements of such men as General Nelson A. Miles and Walter L. Fisher, ex-Secretary of the Interior. The former had no sympathy for the so-called continental army plan; he practically laughed at the suggestion of a foreign army invading this country; he would not have a standing army of more than 150,000 men and he was absolutely opposed to compulsory service. Ex-Secretary Fisher must have been just as much of a discomfort to the "preparedness" propagandists as General Miles, as he disapproved of a big standing army and he objected to any further building of dreadnaughts for the navy. General Miles was also opposed to federalizing the National Guard.

In all of the "preparedness" clamor the assumption is strong that at present the nation is without any military protection but General Miles and other army and navy men have said things to indicate that we are already in a position to compare quite favorably with other leading powers.

The effort being made through the Friends' Peace Headquarters in Washington to persuade Friends throughout the country to tell their Congressmen what they would like done on this grave question is bringing results. Many Friends have responded and there are reports of a large number of letters sent. It is urged that there be no delay on the part of anyone who has not yet written to his Senators and Representative.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF *QUAKERISM IN AMERICA*

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 11.

THIRD MONTH 16, 1916.

New Series
Vol. IV. No. 11.

Practical and Serviceable Christianity

Under the gospel plan of redemption for the human family, there is a paramount obligation resting upon every erring individual, through repentance and the seeking of divine forgiveness, to find reconciliation with God and fellowship with His Son, Jesus Christ. This experience is fundamental to the Christian life. George Fox had to find peace of soul and a satisfaction of mind before he could enter upon his great mission of evangelism. There can be no social regeneration except through the medium of personal regeneration.

Unfortunately for the church and the interests of the kingdom of God there is all too frequently a divorce between Christian practice and Christian profession. Even among intensely spiritually minded people—judged by the fervor of their testimony—there is sometimes a laxity relative to temporal obligations that is surprising and disheartening. Christian experience that does not harmonize its deportment with the program of Jesus Christ is hypocritical and an occasion of stumbling to others.

"By their fruits ye shall know them." Of course we condemn the man who sits with the air of sanctimony in the pew on the Sabbath day, and on Monday sells goods by a short yard stick or drives a sharp bargain with one who needs sympathy and help. But what shall we say of the man who proclaims holiness unto the Lord as the fundamental basis of his Christian faith, and yet grows impatient with the more worldly minded of the flock, and becomes a gossip over the frailties of his neighbors? The church loses immeasurably because so frequently the influence of the Christian appeal is nullified by the example of un-Christian demeanor in every day life. Men speak to the world no less through the medium of conduct than by means of the spoken word. He is a poor witness indeed whose actions belie his testimony.

It is well nigh a tragedy that men will stand in the pulpit and proclaim the eternal mercies of God, and yet have little concern over the derelicts of human society, over the man or the girl who is not receiving a living wage, or the multitudes who go starving to bed because the saloon has filched the

bulk of their earnings. The religion of Christ avails for the conversion of sinners, but no less must it avail to develop workmanship in the building of God's kingdom upon earth. Religion is a misnomer that does not make a man a good citizen and a sympathetic neighbor. The man who professes holiness in the sanctuary must sustain his profession throughout the remainder of the week. Men must exercise their Christianity in order to keep it. No man can be a high pressure professional and a low pressure practitioner.

The church cannot maintain its standing as the exponent of gospel truth through an avowal of interest in the soul welfare of humanity while wholly or practically indifferent to its bodily needs. Christianity must show its faith by its works, and upon no other theory can we account for the reign of evil in the world except that those who confess obedience to its precepts have not lived up to this ideal. Statesmen and diplomatists who meditate upon the unbounded love of God in the church service and then go out to practice the spirit of self-interest and to sow the seeds of international suspicion and hatred may expect to reap a harvest of bloody war. Our lawmakers cannot sing the songs of Zion on Sunday and then wear the collar of the saloon on Monday. Nor can the Christian worker grow ecstatic as he contemplates the goodness of God and under other circumstances through careless gossip work detriment to his neighbor.

Christ is summoning his church to a more practical and serviceable Christianity, to a more sympathetic fellowship with our neighbors, to a Christ-like demeanor in daily life that will win men and women to the Christian life. Holiness in life must mean holiness in action. Men who are searching for grapes will not be attracted by thorns, and those who find dross where they were seeking for gold are apt to lapse into hopeless discouragement. The world needs less of religious professionalism and more of applied Christianity, and when the church learns the art of incorporating its ideals into the warp and woof of its working membership, the day of the world wide triumph of the gospel will have been ushered in.

Evangelistic Work and the Social Problem

By ELBERT RUSSELL

One of the queries in our discipline inquires whether members of the meeting on ministry and oversight manifest "an earnest religious concern for the conversion of sinners." It is a concern which every Friend should feel.

The attempt to work out this concern, however, brings us face to face with the social problem. For converting a sinner from the error of his ways is today less than ever a simple matter of personal influence or of dealing with people as individuals.

It is a commonplace to say that people can be tempted to evil by social influences. The converse is also true; by proper influences men and women can be "tempted" to good. Evangelistic campaigns are attempts, organized on a large scale, to influence people to accept Jesus Christ. By such means it is sought to supply or strengthen the motives which lead to a Christian decision.

We believe in the freedom of the will, but we recognize that choices are never arbitrary. We recognize that the will is susceptible to social influences. Under powerful temptation a large proportion of us are pretty sure to yield. Back of those who do not yield there is pretty sure to be some strong counter-influence in past training or present environment.

On the contrary, a well organized evangelistic effort will certainly "reach" a large number of people in a community; and those whom it fails to reach are kept from yielding to its influence by evil influences in past training or present life. There are some environments in which it is very improbable that men will turn to Christ.

It follows from that that the efficiency of evangelistic work may be increased either by increasing the influences that draw men to Christ or by decreasing the influences that tend to lead men into the ways of sin and to keep them there.

I remember when this first became clear to me. I was going every night to a mission in one of the worst districts in Chicago. We succeeded in getting a few drunkards, or tramps, or other human derelicts every night to profess conversion—and it was a good work. But every door on both sides of the street for two squares from the mission was either a saloon, brothel or gambling den; while we were reclaiming a few at the mission these places were dragging down hundreds. The words, "What are we among so many?" kept ringing in my ears. I concluded that successful evangelistic work required effective work at both ends of the problem, and that whoever closed these saloons and brothels would be playing an essential part in any successful effort to save most of these men.

The social problem becomes in this way a vital part of the church's evangelistic problem. The root of the failure to get many men converted lies beyond the individuals themselves in their social en-

vironment. It was an unwelcome task of my boyhood to keep the weeds cut out of a blue grass pasture. I soon learned that when some of the weeds were cut down in July or August that was the end of them, while others it seemed would sprout up and seed almost as soon as my back was turned. I learned that these hardy weeds had great roots, roots in which was stored the reserve energy of months or years of growth. There is a great deal of human nature in weeds. The evangelist finds some who are converted easily and for good, while others can scarcely be won or quickly backslide after the revival is over. These latter will be found to be deeply rooted in some social organization that gives vitality to evil habits or influences.

The church must recognize more fully than ever before the social conditions that hinder evangelistic work and labor to remove them, while, at the same time, it seeks to supply influences and institutions that make Christian living easy and natural. The saloon, brothel, gambling joint, immoral literature and plays are recognized as hindrances to the spread of the Kingdom of Christ. Obstacles to successful evangelism not so generally recognized are fatigue induced by excessively long hours of labor which create an unnatural desire for exciting recreation and break down moral resistance to temptation; wages below the rightful scale of living, which tempt men and women to crime in order to get normal pleasures or needs of life; idleness, whether it be the enforced idleness of men who cannot find work in our fluctuating, disjointed industrial system or the voluntary idleness of the idle rich; the unnatural celibacy of young men and women, who love, but dare not marry because their jobs are too uncertain or their wages too low; competitive business, that limits or violates the law of love.

Such things hinder and nullify the work of the evangelist; they make it hard to feel the reality or practicability of the gospel; and they influence men to believe the Christian ideal impracticable or the Christian life in existing conditions impossible.

In order to remove these obstacles to the success of evangelistic efforts, it is necessary to do more than to destroy a few of the worst institutions. When we attempt to do that we find that they are intertwined with social institutions that most evangelists do not believe the church has any quarrel with. When the saloon is attacked it takes refuge in corrupt politics; and corrupt politics is fostered by private men and corporations seeking special privileges and protected by a system that removes officials from direct popular control. If we try to destroy the "white slave traffic" and to suppress prostitution we find their sources largely in wages inadequate to give working girls a normal living and too low to allow young men to marry and rear families. Wages again are kept low by the ruthless

competition of cheap labor in foreign countries and in other states, by the competition of immigrant against native, of women against men, of child against woman, and by the demand of the public for cheap products, no matter what they cost the laborers in health, morals and life.

Here is a boy upon whose ears the pleas of the evangelist fall in vain. Why? Because he has served time in jail for a petty offense, society has put its unforgivable stigma of "jail-bird" upon him. He has come to hate the world for its attitude and does not believe that the God who made the world practices forgiveness any more than His professed people do. But what led the boy to the crime that thus led him to burden his heart? Statistics show that the great bulk of petty criminals are illiterate—and this boy was robbed of his chance at education by a preventable and uncompensated accident to his father in a factory or by the low wages of his father, so that he was put into the mill to help support the family when he ought to have been in school; or politicians wasted the school funds, or a rascally bank president embezzled his mother's savings.

Here is a woman who questions God's love and resists the evangelist's appeal. Why? Because her only baby was taken from her while her rich neighbor's was spared. The rich neighbor had inherited her wealth and left her child to nurses; while she herself earned her living and cared for her child with her own hands. The rich neighbor was irreligious and selfish and worldly, while she was neighborly and pious. Both children were ill with the same ailment and God spared her neighbor's child and took her own. She cannot believe the message of God's justice, let alone of His love. And what caused the death of her child? The children of the rich do not die of measles. They can afford nurses and physicians. But among the children of the very poor as high as ten per cent die from measles because of poverty. There are 90,000 babies that die in the United States every year from socially preventable causes—die from ignorance and poverty—and every such case becomes in some degree an obstacle to the evangelization of the world.

The work of building up a Christian social order is an essential part of the evangelistic task of the church. Christian faith finds it hard to maintain itself in an anti-Christian atmosphere. The spirit of the age largely determines our beliefs. In seventeenth century England it was easy to convince people that some one was a witch because everybody believed in witches and feared them. Today, for similar reasons, we do not believe there are witches and no proof is required. The spirit of organized society disposes people to accept or reject Christianity, because seen through the social atmosphere, it looks real or unreal. In a society where the soldier is honored above the workman; a society that cultivates and builds on class distinctions, race prejudice, and international hatred; where the idle rich are envied and material accumulation at the expense of character is called success; where ruth-

less competition is the law of business, where religion is perfunctory and formal, and men believe in material laws and forces, but are agnostic as to the soul and God—in such a society it takes hard work to even convince a sinner that the gospel is true, to say nothing of turning him from his evil way.

On the other hand, in a society where character is valued above wealth; where peaceful pursuits are honored above military service; where co-operation is the law of business and service the test of greatness; where religion is a vital force in life; where men believe in God and the spiritual world is regarded as real and of supreme value; and where brotherhood is the social ideal—in such a society the truth of the gospel of Christ would seem self-evident, and Jesus appear the normal ideal of humanity.

Baltimore, Md.

What Think Ye of Christ?

No. 2

By LUKE WOODARD.

The right view of Christianity hinges upon the correct answer to the question at the head of this article. We are dependent for such answer on the New Testament record of His life, including its account of His person, His sayings and His works, and especially His death on the cross, together with its divinely revealed purpose emphasized by His resurrection and ascension.

One sometimes hears the expression: "The fact of the Atonement must be distinguished from theories of the Atonement." It is true that a matter of fact is not altered by an opinion concerning it, but it is easy to show by many illustrations that our opinion about a thing may very seriously affect us. Thus: it is related of a certain wealthy prince that he chose a novel way to bestow a benefit upon a poor but worthy peasant. He enclosed in a small box some valuable gems in their rough state, and sent them to his poor friend with a note signed by himself, informing him that the enclosed was designed for his benefit. The recipient, unfamiliar with gems, on opening the box supposed the contents were worthless pebbles and felt himself to be the victim of a practical joke and angrily threw them away. Some time afterwards when the prince met him he asked him if he had received the present he had sent him. He replied, "I received a parcel of stones." "What did you do with them?" "Do? I threw them away. It is bad enough to be poor without being ridiculed for your poverty."

This man thought this box contained only worthless pebbles; they were diamonds, nevertheless. His opinion did not change the fact. But a mistaken opinion resulted in his missing the benefit his friend intended and which had he trusted the prince would have lifted him out of poverty. Likewise whatever men may think of Christ their opinions do not change Him.

The apostle speaks of some to whom Christ crucified was preached a stumbling block. Instead of building on that foundation, they stumbled at that stumbling stone. In contrast with this, "He was chosen of God and precious," and this Christ, without change in Himself, was also precious to those who had come to know Him experimentally. "To you therefore, that believe He is precious!" I Pet. 2:7.

While men's opinions did not then, and do not now, change divine facts, what men think of Christ will shape their action and change their destiny. "He that believeth on the Son of God hath everlasting life." While on the other hand Christ says: "If ye believe not that I am He, ye shall die in your sins." Manifestly because, not believing, they will not come to Him for salvation. To those of this class He says: "Ye will not come to me that ye might have life."

My illustration, the prince and the peasant, will serve to show the great importance of the right answer to the question, "What think ye of Christ?" It is evident that in order to give such an answer, reliable testimony must be afforded. Such testimony is given in the Holy Scriptures of which Christ says, "They testify of me." And John says further: "These things are written that ye might believe that Jesus is the Christ, and that believing, ye might have life through His name." "Faith comes by hearing, and hearing by the word of God."

In addition there is a cloud of most trustworthy witnesses who can testify from experience that these things are true, and can say with Peter that "Jesus Christ is the Son of the living God," and that they have realized that He has power on earth to forgive sins; and His spirit is ever present to confirm the testimony of these witnesses.

But we should ever bear in mind that saving faith is something more than mere opinion, however correct that opinion. Intellectual conviction of the truth is well, but something more is needed. Many saw Him when He was on earth, heard His words, beheld His miracles, and believed these things as facts, and yet did not believe on Him. He said to some of these, "Ye also have seen me and believe not." A divine influence operating within is needed. "No man," said our Lord, "can come to me except the Father which has sent me draw him," and to this drawing the individual must yield. As bread must be eaten to give physical life, so He, as the true bread, must be partaken of spiritually in order that we may have spiritual life.

Fountain City, Indiana.

Whoever has good executive ability, the power to make things go, to bring things to pass, will miss the better part of his life if he does not share his blessings with others. He should leap for opportunities of serving mankind in positions of oversight and leadership.

Idealism vs. Expediency

By ALFRED MITCHELL DAME.

The ancient Greek historian, Herodotus, in his account of one of the nomadic tribes of Scythia, tells a story that may well arrest our attention at this crisis in the world's history. After describing their dwellings, he says: "No men molest them, for they are called holy. But they possess no weapon of war. They act as arbitrators in their neighbors' disputes, and whosoever flees and takes refuge with them is immune from harm."

Here is a tribe, in the dim past, putting in practice those principles of non-resistance that we have so long cherished. They commanded not only the respect but even the reverence of their neighbors. Why? Because they were living out an ideal.

In these days, when our peace principles are confronted by the opposition of an increasing array of statesmen, legislators, educators and thoughtful men of all shades of political and religious belief, who seem to be swept by an irresistible tide into the advocacy of the Old World military system, there appears to be one encouraging symptom. I refer to the frequency with which advocates of force are admitting that Christianity and war are irreconcilable.

Professor G. Lowes Dickinson, who is touring the United States in the interests of the League to Enforce Peace, has recently written as follows of the pacifists: "The one party—the extremer pacifists, and perhaps the more logical—say that treaties must be their own sanction. The whole point of peace is that men rely on law, and not on force. And to attempt to secure peace by arms is, and always has been, the fundamental error of mankind. This attitude, I think, goes along with the complete and uncompromising application of Christian ethics. Those who hold it would probably say that force should never be resisted by force. They would expect to conquer force by meekness. They are the real Christians. And I respect and honor them in proportion to their sincerity. But I cannot go with them. What is more important, I know well that almost nobody goes with them."

Here we have a man of profound learning, a man genuinely desirous of peace, advocating the use of force to insure it and at the same time openly admitting that our principle of non-resistance is the Christian attitude. In other words, he is on the brink of an ideal, seeing the vision, hearing the call, but hesitating to break away entirely from the shackles of Old World methods. The ideal is too visionary; too many men are against him.

Once more Professor Dickinson recognizes the strength of our position. "Every dogma of conscience," he says, "is irrefutable," and "I hope, therefore, that after meeting the opposition of the skeptics and the practical men, I shall not have to meet that of the idealists." Surely this, from a man of his standing, is significant.

From another quarter comes a similarly encourag-

ing remark. Professor Bliss Perry, of Harvard University, is quoted as having recently said, in an address before the Congregational Club of Boston: "Never have I seen a peace-at-any-price man. If I were to see one, I would take off my hat to him, for though my judgment does not go with him, I honor the way in which he reads the New Testament."

I have felt that somehow or other we as a Society have not been letting our voice be heard sufficiently in this grave crisis. Such indications as I have cited seem to show what is stirring in men's minds and hearts: the spark is there, let us fan it into a blaze.

Williams College, Williamstown, Mass.

Two Weeks in Jamaica

By CHARLES E. TEBBETTS

(Continued)

An Ideal Sunday Service.

On Sunday, January 23rd, we attended in the morning the meeting at Fellowship. A lovely drive of four and one-half miles, mostly up hill, over a fine English road, up a beautiful mountain valley, brought us to a little chapel nestling in a grove (they call it "walk") of bananas. Down below us was a fine view of the valley, with its coconut trees and bananas filling the valley, while the mountain sides were interspersed with the native tropical verdure. As we drew near the chapel, we heard the low beating of an Indiana drum, and a little further on the voices singing a hymn in the weird Indian tune. The native Christians had gathered in one of their cottages close by the chapel for a time of prayer and worship preparatory to the morning service. In the chapel were a group of bright Indian children gathered for the Bible School lesson. In none of our American Bible Schools are the children more eager to recite the lesson and sing the gospel hymns.

As the time for meeting drew near, the people came in, and as they took their seats, the men on one side and the women on the other, each paused a moment with bowed head in reverential prayer. There was no social chatting, so common in our meetings at home, to scatter thought previous to worship. There were one or two hymns in the earlier part of the meeting. They love to sing the gospel hymns, and they clearly do so in a spirit of worship. The tunes are sacred tunes, somewhat weird in character. They sing the hymns through; the third stanza is not omitted as though it was of no consequence. One of the native members read a Bible lesson in Hindi. Two or three offered prayer in Hindi, but the spirit of prayer needed no interpreter. They listened eagerly to the message, the native catechist interpreting.

At the close of the meeting occurred a most inspiring scene—the taking of a real offering as an act of worship. They were taking a missionary offering for our Africa work. I never before saw such an exhibition of "cheerful giving." Each one—man, woman and child—had an offering wrapped

in a handkerchief or other safe receptacle and evidently any one who had not an offering to give would have felt humiliated and ill at ease. They took the Bible literally: "Bring an offering and come into His house." (What right has any of us to ignore it?) As I heard the coins drop on the plate, and saw the spirit in which it was done, two scenes came to me; one was that of Christ over against the treasury, and the poor widow and her mite; the other was of the way the missionary offerings are often taken at home, and as this latter scene came to me I have to confess I turned my face away, as I could scarcely keep back the tears from very shame at the way so many Friends at home treat this act of worship. Here were these children of India, not one of whom receives over forty cents for the day's work and many of them not over twenty-five.

Those who are free and have taken land to work have lost their entire crop this year because of the August storm, and scarce know where their living is coming from. And yet I was told that even if a child could not bring some offering they would have remained away from the service. There were about sixty present, and at the close they put in my hands about nine dollars as their missionary offering. I wish our home meetings, with their abundance of temporal blessings that God has given, would look upon this offering and then upon their own.

They stood for the benediction and then sat down with bowed heads for a few moments of silent worship. At the close of the meeting, every one, young and old, came with thankful faces to take us by the hand, and quietly dispersed to their humble homes, some of the men only stopping to render such assistance as they could to help us away.

On Sunday afternoon we attended a similar meeting five miles in another direction, at Burlington. Both of these stations were turned over to Friends a few years ago by the Presbyterians, whose main work is on the other side of the island. Miss Mary White has charge of this work and was our good guide for the day. On Tuesday, Miss Kennedy took us on her twenty-five mile round, with an evening service at her Trinity Chapel (Trinity is the name of the estate), near Port Maria. Eighty East Indians came out after their hard day's work.

At Orange Hill, on Wednesday evening, a similar meeting was held in the chapel there, with thirty-five present. On Thursday evening we were at Osborne Chapel, with thirty-eight present. Both of these latter are in Miss Stanley's district. The neat chapel at Osborne was a gift from Mr. Benbow, the owner of the estate, in appreciation of the value of Miss Stanley's work.

On Friday, all the workers on the North Side, both white and native, held an all-day quarterly conference at Annotto Bay. Only Miss Stanley was absent; she was detained at Miss White's home

at Port Antonio for ten days, suffering from a bad carbuncle. These quarterly conferences are times of training for the native workers. A regular course of study, modeled after that provided by the English Friends for their Missions in India, is required of the native workers, and these meetings are times of examination and review. It was a pleasure to hear them and to address them, as they eagerly drank in every word. On Friday evening we went to Buff Bay to spend the week-end with Mrs. Alma Swift and visit the work in her district.

Correspondence

Oskaloosa, Iowa, February 20, 1916.

S. Edgar Nicholson,

Dear Friend:—I have read with interest your excellent editorial in reference to my article of this week, and also the many able editorials on the same general subject at various times during the last few months. While personal controversy is undesirable, and you do right to discourage it, it seems to me that calm and courteous discussion of principles is highly beneficial. Discussion of the present type ought to stimulate the minds of both writers and readers, and thus advance the truth, which we each and all so earnestly desire may prevail.

When I wrote my article I did not have Penn's "Plan" before me, but was so sure that I had the exact word that I placed the term "enforce" in quotation marks in all good faith. Since then I have examined the document again, and find that a different word, conveying the same idea to my mind, was used by him instead of the word "enforce." While I do not think there was any violence done to his thought, I am very desirous that his exact expression should be reported, especially upon a very vital question such as this. After saying that "Peace is maintained by Justice, which is a Fruit of Government," Penn proposes that "If any of the Sovereignities that constitute these Imperial States, shall refuse to submit their Claim or Pretensions to them, or to abide and perform the Judgment thereof, and seek their Remedy by Arms, or delay their Compliance beyond the Time prefixed in their Resolutions, all the other Sovereignities, United as one Strength, shall compel the Submission and Performance of the Sentence, with Damages to the Suffering Party, and Charges to the Sovereignities" that caused the trouble.

This I interpret to mean the use of physical force, rather than economic or moral force, for several reasons: First, the passage indicates that the nations were to possess "Arms" under this Plan; second, international trade and investment were then too slight to render economic pressure a dependable force in world affairs; third, international law, feeble as it has proved itself today, after two hundred and more years, was then in its very infancy, and therefore the public opinion of the nations can hardly be the means by which Penn proposes to "compel" submission; fourth, the context of the document

leads naturally to the inference that the "One Strength" referred to is the strength of an international police force. It was reasoning such as this which led me to think that Penn had used the word "enforce" as well as the idea.

Sincerely yours,

CLARENCE M. CASE.

Men and The Church

By MRS. ODESSA RAYLE

Generally speaking, Christianity has never captured the masculine mind. Men with the freedom of the world want to do something worth while in the eyes of the world. They hear the call of their country to arms, the call of wealth and fame and the call to business along different channels. But the call of God they do not hear. They do not take time to listen to the "still, small voice."

Our Saviour gave to men explicit orders for doing his work, "Go ye into all the world," "Feed my lambs," and "Go work in my vineyard," and with a few exceptions this gigantic task has lain on the shoulders of women all these ages. Jesus Christ was compassionate, kind and gentle. This does not appeal to the average masculine mind. They would rather command than persuade, speak in harsh tones than in gentle and tell you they could not manage people if they did otherwise, and they are honest in the thought. This world is still a Bethel. Bethel means house of God, and we have made it a den of thieves.

Our kings of finance have forgotten God in their ease and great prosperity. Our great manufacturers have not heard the still, small voice of God, or we would not hear the cry of little children with their starved, wasted bodies, as they work day and night in the mills and factories, or hear the groan of anguish as the thousands of mothers go to work midst the whirr and buzz of machinery, when they should be in their homes caring for their health and rearing their families.

Our boasted republic is still far from a government by and of and for the people. The saloon holds sway over one-half our land and the other lands, destroying lives in this world and souls for eternity. Lust breeds its vermin in the darkness and infidelity stalks abroad in the day. Generally speaking, men have forgotten their two-fold nature, their God-nature and their human nature.

When Jesus was on earth he knew just how to get people to live up to the best that was in them, and it should be our daily prayer that our Spiritual Father would show us the same plan. The church needs men who talk to God about their business, who live a spiritual life in their business life, who throw themselves and their spirituality into the service of the world.

There is no one who needs a close walk with our Lord more than the business man, be he mechanic, manufacturer, farmer or shop keeper, all along this narrow way, with just room enough for two. You have Jesus Christ to guide you in the right way,

to strengthen when you are weak and bring encouragement when you think you have failed. "And I, if I be lifted up, will draw all men unto me." If our busy men will only follow Jesus Christ, then the coming generation of young men would think it worth while to recognize the church and spirituality as necessary factors in a successful business life.

"Man's inhumanity to man makes countless millions mourn." Instead of militarism in the saddle riding that race horse, "preparedness," into a war that will cost us millions of the best men of our land, let us as a Christian nation (not so-called) be on our knees asking God for a closer walk with Him and a greater spiritual life that will give us "peace on earth, good will toward men."

Muncie, Indiana.

English Quakers and the War

By CHARLES S. MACFARLAND
General Secretary Federal Council.

Ruskin once declared that humanity honored the soldier, "not because he goes forth to slay, but to be slain." The Quakers are, by virtue of the constitutional principles of their faith, prohibited from participating in war, although, as a matter of fact, I recently found some Quaker soldiers fighting in the English ranks.

Over against their conscientious objection to war arise instincts of patriotism, defense, and their consciences are thus between conflicting senses of duty.

The issue has been met by one group of Friends in England in a manner which illustrates Ruskin's words.

Philip J. Baker, twenty-five years of age (son of Hon. J. Allen Baker, M. P., president of the World Alliance for Promoting International Friendship through the Churches), an Oxford man, former president of the Oxford Union and a world-famous athlete, not only at Oxford but while also a student at our own Haverford College, with other virile young Friends, proposed the Friends' Ambulance Unit to solve this conflict of conscience and duty, his chief helpers being his wife and his brothers, Allen R. Baker, Joseph S. Baker and Bevan B. Baker, with the well-known writer, George M. Trevelyan, who became commandant, with Philip Baker as adjutant, and Mrs Baker as head matron of the hospital section.

The work of the Friends' Unit has become one of the institutions of the European war. It has secured the confidence and commendation of the military authorities of three countries, both in the field and at home. And it has gained its unique position among voluntary units by none of the social or influential channels. It has been assisted by no decorative or sensational personalities. It has hardly been mentioned in the press. On the contrary, it has had to make its way against the inevitable military understanding of principles such as prevent a large and conspicuous collection of strong young men from enlisting; against the jealousies of more socially prominent but less well-organized

units; against the cold-shoulder and suspicion which must always surround the efforts of any non-military and philanthropic undertaking strong enough to force its way into the atmosphere of fear, death and necessary disregard of individual suffering such as characterize a war zone, where civilization is dead, every motive is suspected, and men are but cunning to kill.

It has won its position by the courage, tact and patience of its officers in recognizing and seizing opportunities of service and in establishing cordial relationships with officials of all classes and of three races, and by the discipline, good will, self-abnegation and unwearying work of its young men.

On their way to Dunkirk to constitute the Belgian unit, the first piece of work crossing the Channel was the manning of boats to save the crew of the torpedoed "Hermes," in October, 1914. At this time they numbered only forty-three workers, but they attended, redressed and assisted 1,250 men the first five days and nights.

Their next point was Ypres, where they organized a second hospital, the method being to find and care for the places of the greatest need and neglect, and within a couple of months the staff grew to about 250 workers of all kinds for relief and restoration.

After the organization was established in what was left of Belgium and Northern France, the leaders moved on to Italy and organized the Italian Unit. Many of them served entirely at their own expense as well as without pay.

The work is one of constant danger, driving cars over precipitous mountain roads by night, without lights; often running the gauntlet of shell fire, sometimes with disaster, although thus far they have wonderfully escaped any serious losses.

In addition to the work of gathering up the wounded from the field, their care in the hospitals, the clothing and housing of refugees, provision is also made for religious service and spiritual ministrations.

The staff at Dunkirk now consists of about 500 trained men and 40 women. There is a large fleet of motor ambulances and two ambulance trains. There are seven hospitals. The newer Italian Unit is also assuming large proportions.

Our brethren, the Quakers of England, have thus entered the war, not to take a single human life, but to save, and have vindicated their self-sacrificing sense of patriotic duty without violating their consciences or their religious faith.—The Christian Evangelist.

Faith is both subjective and objective; an operation of the mind impelling to action upon the subject which the mind has grasped and in which it has confidence and a doctrine or religious principle in which we believe. Overcoming, victorious faith is subjective, and springs from confidence and trust in God.

Correspondence

Editor The American Friend:

May I find space to speak briefly of two concerns that have been growing with me of late?

There seems to be a growing tendency today to discredit or disregard the plain teaching of the Holy Scriptures in regard to the second coming of Christ. In *THE AMERICAN FRIEND*, issue of February 3, W. Irving Kelsey says, "Others are beginning to feel that the bringing into the kingdom of God of the whole world is a task which he actually expects His church to accomplish, and that the work must be done in the same way that He began it two thousand years ago, by really living the life of sonship to God and brotherhood to man, and that in order to do this one must be ready, if needs be, to sacrifice property and even life itself." And in the issue of December 16, the editorial has this expression: " * * * and that God purposes to save the world and find the solvent for all of its problems through saved personality."

In none of the sessions of the Laymen's Missionary Congress which I attended here in Denver last October did I hear one hint of the doctrine of the second coming of Christ, but all the addresses implied that the Church, through faithful witnessing and work, would eventually banish sin from the world and establish the reign of Christ on the earth. The current number of the *Expositor* quotes Josiah Strong, D. D., in part as follows: "The kingdom of God is coming in the world. A society from which have been eliminated ignorance and selfishness, and therefore, poverty and sin and wretchedness, begins to seem to men not simply a far off, abstract possibility to be dreamed of, but an infinite good to be struggled for,—an ideal capable of being approximately realized, and so glorious that it is inspiring passionate longing and persistent endeavor."

To me this seems a dangerous and unwarranted tendency. I find no statement of Jesus to indicate that the world is to be saved and brought into the kingdom of God in this age or in any other, much less by the faithful endeavors of His Church.

Jesus said: "This gospel of the kingdom shall be preached in all the world for a witness to all nations and then shall the end come." But I find no suggestion here that the result would be world salvation. Rather did He teach plainly, by parable and by direct statement, that He would come again finding many unprepared and much of the world unsaved. I am not pleading for mere evangelistic effort, without the additional endeavor to apply the Gospel principles, in a practical way, to business, political and social, local or world conditions, but I would warn us to stay on scriptural grounds and be content with an honest, consecrated effort to carry out the program the Master left us. If the Church ignores the scriptural doctrine of the second coming of Christ, to that extent at least she becomes a blind leader of the blind.

Related to this tendency is another that I feel is equally wrong. Much is being said of the need and possibility of forming a world federation in order to prevent war in the future. This seems to me clearly unscriptural and quite misleading from the Christian standpoint. Certainly our acceptance of Jesus Christ as Savior and Lord obligates us to exert our utmost influence in opposition to war, as well as all other forms or manifestations of sin and vice—because these things are un-Christian, and in order that "by all means we may save some"—not in the hope that we can thus actually banish these vices from society and usher in the reign of Jesus Christ and the brotherhood of man.

Denver, Colorado.

WALTER H. WILSON.

The Cross the Cure for Trouble

What is the cure for all this social chaos, domestic trouble, secret pain—this wrong-doing as between kings and subjects, fathers and children, man and man? The one cure is the cross of Christ. Have I not preached that with some consistency ever since you knew me? Have I ever given a second prescription for this malady of the world? If I ever have, allow me now to tear it up—publicly tear it up—so that nobody can ever patch it together so as to make one word of it through all time. The prescription I will give is given to me. The prescription by which I would abide according to the exhortation of Scripture—the prescription which I would preach to all mankind—is this: "The blood of Jesus Christ cleanseth from sin."—Joseph Parker.

The Divine Presence

Thou hast not gone this way before. But there is love about thee still. Go where thou mayest, there is the air, go where thou mayest, there is thy Father's love. Thou art going home, perhaps, to bed, not to arise from it for some months. Thou hast no apprehension just now of what lies before thee. It is as well thou shalt not know. Trouble not thyself about the morrow. If thou art to be sick, if thou art to die, thy Father's love will still be with thee. Therefore go on; fear not; he can not, will not, turn away from thee. An omnipresent God means omnipresent love, and omnipotence will go with omnipresence.—Spurgeon.

Striking the Last Balance

What will your life be when it is finished? When you wind up all your affairs in this world? Blessed will you be if you can look upward and say, "Father, I have finished the work which Thou gavest me to do." If you have lived merely for the gratification of sense and self, what an awful review of the past your last moments will reveal! What an awakening when the last day of your life is being finished! One hour would have been enough to have claimed by faith Christ's finished work, to have entered into partnership with Him in this life, and in heirship with Him in the riches of His eternal life.—The Christian Herald.

A CUBAN VOLUNTEER.

For some time Francisco Gonzalez, a Gibara convert, has felt the call to prepare himself for religious work among his people. He lacked the means to secure educational advantages, but eagerly improved his opportunities at the Gibara Station. His father is a drunkard, and though not yet twenty years of age, the burden of supporting the large family has fallen upon the shoulders of Francisco. Recently there was an unexpected "windfall" that improved the financial situation of the family. After seeing the family provided for, Francisco's first thought was to realize his cherished dream of schooling. Through the missionaries, arrangements were made and he is now in the El Cristo Schools, preparing himself for the work of the ministry to his people.

NEWS NOTES.

Smith Clark and wife celebrated their golden wedding anniversary at their home in Pickering, Ontario, February 18.

The annual meeting of the Bible School of the Toronto, Canada, meeting was held in connection with a social and program on February 11.

J. Edgar Williams, formerly of Carthage, Indiana, and now of Albuquerque, N. M., attended the Kansas City meeting on the morning of February 20.

A surprise was given the pastor of the Emporia meeting, Kansas, George C. Wise, Jr., together with his family on the evening of February 7. Everyone took something for them.

Edward King, son of Rufus P. King, has been engaged in Y. M. C. A. work for several years and recently assisted in a series of meetings at the State University of North Carolina.

Dr. David M. Edwards, President of Penn College, will give a series of lectures at Kansas City on the evenings of March 30 and 31 and April 1. He will attend the Kansas City Friends meeting on the morning of April 2.

Thomas K. Brown, Principal of the school at Westtown, Pa., visited Richmond, Indiana, on February 27 and 28 and addressed the vesper service of West Richmond meeting on Sabbath evening. Morris Leeds of Philadelphia, accompanied him.

About seventy-five Friends of Indiana and Western Yearly Meeting attended the Friends' denominational rally at Indianapolis on March 1, held in connection with the Laymen's Missionary Convention. Addresses were

given by Ross A. Hadley, Milo S. Hinckle, President R. L. Kelly, Lydia Hoath and Thomas E. Jones.

George C. Levering, pastor at Selma, Ohio, has been confined to his bed for the past two weeks with inflammatory rheumatism, but is now improving.

In the absence of the pastor, George C. Levering, on account of illness, J. Edwin Jay, President of Wilmington College, preached at Selma, Ohio, on February 20.

Attention is called in another column to the advertisement of the Indiana Rural Credit Association of which Mord Carter is President. Mord Carter is a well known Friend of Indianapolis, a former member of the Indiana Legislature and is a reliable financier.

Esther G. Frame with her niece, Olive Wilson, spent February 6 at Whittier, California, attending both services and in the evening Esther Frame spoke at some length with much of her old-time power. On the following day Dr. Lindley M. Green gave a dinner to her and several of her old friends.

Volume twelve, number four of the Journal of the Friends Historical Society of which Norman Penny of London, England, is editor, is at hand and is an unusual interesting and valuable number. Amelia M. Gummere has an interesting article on "A Glimpse of Old Nantucket." Price per number 50 cents; for the year \$1.25.

The January report of Clark and Elma T. Brown, superintendents of work among the Indians, shows that while the winter has been most severe, the missionaries at the various stations have been at work. A report shows that Professor Hansen of the State University of Iowa is now making a study of the Indian from the psychological standpoint.

Calvin Knight, a student at Friends University, Wichita, Kansas, has been awarded the scholarship to Haverford College, with Noble Cain as alternate. Ruth Payne was chosen as the winner of the Fellowship which is offered to Friends by the Kansas University, with Ruth Meeker as alternate.

Charles O. and Sarah H. Newlin of Plainfield, Indiana, celebrated their fiftieth wedding anniversary on March 7th.

Etta Johnston Camp, who for some years was a missionary teacher at Ram Allah, Palestine, and who later with her husband worked among the Jews in Arabia, is now at Mt. Pleasant, Michigan. Since her husband's death in 1910 she has been in govern-

ment service among the Indians. With the help of an Indian assistant she has the care of a hundred and fifty-two girls in a non-reservation school of three hundred and fifty Indian students.

At Hesper Quarterly Meeting, Kansas, this week, William P. Haworth of Lawrence, Kansas, discussed at the meeting on ministry and oversight the subject, "What Are the Advantages of a Good Organization? Is That of Our Meeting a Good one?" Frank G. Smith gave a peace and foreign mission address on Saturday evening, while Sterling L. Williams of the Missouri S. S. Association gave an address at the Sunday School rally on Sunday afternoon.

CHURCH AT WORK

Chester, Indiana.—Chester Monthly Meeting was held on the evening of February 23. A program on temperance had been planned and was carried out by readings, talks and songs on that subject. On February 27, Walter Jerge and companion attended the meeting for worship and brought a very edifying message. Jesse Beals, Gilbert Shambaugh and others from Earlham College have acceptably attended our Sabbath services. Elwood Davenport has preached regularly here every two weeks, all of which has given us a real spiritual uplift.

Muncie, Indiana.—The eighth anniversary of the Friendly Helpers' Sabbath School Class, taught by Martha Haisley, was observed at Friends Memorial Church on February 22. The exercises were opened with a banquet attended by 160 people, after which an interesting program was given and a report was made of the year's work. Eight years ago Mattie Smith was instrumental in starting a class of three members, which has increased to eighty-three on roll call, twenty members being added this year. Of this total, fifty-five belong to the church. Business and social sessions are held once a month. During the past year \$153.43 was paid out for home mission work. The flower committee sent thirteen sprays for the dead and seventy-three bouquets and forty-two pot plants to the sick at a cost of \$23.75. A thank offering of \$25.00 was given to the church. The visiting committee reported 369 visits in the interests of the church and 1030 visits to the sick. The amount of the social collection was \$26.60. The Sunday morning collection was \$42.10.

The class is composed of busy mothers.

New Castle, Ind.—The Bible School at this place is taking on new energy. We conducted an attendance campaign in the Bible School beginning with the first of December and closing with the first of February. The result has been highly satisfactory. The average attendance has been raised from eighty to more than one hundred. But the most encouraging feature of the contest is that we are continuing the work and the attendance is growing right along. We have not set any attendance goal but we have almost unlimited opportunities here with a very limited capacity for accommodations. The contest was won by the Whittier Class. The highest attendance of this class was thirty-two. This is a class of young married people and they are very wide awake in the work, and are doing their best to make their class what they think it should be. Jesse O. Mendenhall is the efficient teacher of the class and is lending all the help a teacher can give to build it up.

The Christian Endeavor also is doing some splendid work, and is having an average attendance of from forty to fifty. The society observed C. E. week, the week beginning the thirteenth, which in many ways was a great success. On Wednesday evening of that week Charles W. Sweet of Muncie came and gave us a splendid sermon on giving Christ the pre-eminence in our lives. The week closed with the service Sabbath evening with several additions to the Endeavor society and one conversion.

Emporia, Kansas.—As the result of a union revival campaign in Emporia, seventy-nine new members have been received into the Friends' meeting. A reception for these was given on the evening of February 23. The new members were given a white badge and the old members a blue badge, the friends of the church being given a red badge to wear during the evening. The first fifteen minutes were taken up with getting acquainted with the new members. Our pastor, George C. Wise, Jr., then conducted the devotional service, after which the new members were asked to form a circle around the room, and as they did so the old members and friends passed around and gave them the right hand of fellowship. The president of each department of the church gave a three minute talk, after which the new mem-

bers were given a card containing the different organizations of the church and each one was asked to mark the department they wished to join, as follows: Bible School, Christian Endeavor, Men's Gospel Team, Women's Missionary Society and Woman's League. Opportunity was also given to state the amount of a weekly pledge which each desired to give to the church. Refreshments were then served. More than three hundred persons spent a very pleasant evening.

Hopewell, Kansas.—On February 23 we closed what was in many respects the greatest revival with which Hopewell has ever been blessed. Frederick Kludas was the evangelist in charge and we most heartily endorse him. He is a preacher of full salvation and knows how to obey God. He has had considerable experience, not only in pastoral and evangelistic work, but also in mission work. Fifteen persons were converted, fifty renewed and sixteen sanctified. But these numbers are but a small part of the real results of the meeting.

Liberal, Kansas.—John I. Huff, the efficient pastor of the First Friends Church of Liberal, has resigned his pastorate here to accept a call as first assistant to George W. Trotter, (brother of Melvin E. Trotter) the world renowned mission worker in Pittsburg, Pa. While we feel the loss keenly we believe it is the Master's gain. Brother Huff was the first pastor of Friends Church here, and in the two years he was with us he had the pleasure of seeing it grow from a membership of about thirty-five in a downtown store room to a membership of over a hundred and fifty, worshipping now in a beautiful modern church home. While we feel like sheep without a shepherd, we feel that God may richly bless him in his new field of labor. Word has just been received that within four weeks time in his new field more than a hundred persons have been definitely blessed through his service.

Sterling, Kansas.—Sterling Quarterly Meeting was held at Sterling February 26. While we had no noted ministers from outside our limits, yet the Word was clearly set forth by the local pastor, Herbert J. Starkey, ably assisted by C. E. Bowers and John Ross, young men from the Biblical Department of the Friends University at Wichita. There was a good attendance and harmony and good will prevailed throughout the meeting.

Poughkeepsie, N. Y.—Nine Partners Quarterly Meeting, held at Poughkeepsie

on Friday and Saturday following the recent conference of ministers of the Yearly Meeting, was a very interesting and profitable occasion. Homer L. Morris of Columbia University, gave an address on Friday evening and also spoke at the close of the business session on Saturday afternoon upon the attitude of our denomination toward preparedness. A committee was appointed by the Quarterly Meeting to send a communication to the representative from the district, stating not only that we are opposed to this movement, but giving the reasons for our position. Upon invitation of the Poughkeepsie Friends Brotherhood Mr. Morris returned for an address on February 27, his subject being "The Fallacy of Preparedness." Many of those in attendance were not Friends. His clear arguments and statements were very convincing.

Bloomington, Indiana.—On February 27 the temperance committee of Bloomington Monthly Meeting arranged for a special service in the Bible School and also that the pastor, George H. Moore, should deliver a message at the meeting hour on the Extermination of the Liquor Traffic. The sermon and exercises in the Bible School were full of interest.

Providence, Indiana.—On February 3, Frank Stafford, of Sheridan, Indiana, began a series of meetings at Providence, one of the meetings belonging to West Grove Quarterly Meeting in Hamilton county. The meetings continued with increasing interest and power for nearly three weeks with the result that twenty-seven persons were converted and renewed. The gospel was preached with power and clearness. Thirteen persons have united with the meeting, some of them heads of families. We bless the Lord for the coming of our brother.

Watseka, Illinois.—The meeting here has recently experienced a good revival. W. E. Stanley, of the U. B. Church, formerly a Friend, was with us in the meeting. There were some definite results and the meeting was strengthened. Some new members have been received and others will follow. We have begun plans for quite an extensive remodeling of the meeting house which we hope to accomplish in the early summer.

Pasadena, California.—John S. Kimber of Newport, R. I., assisted part of the time by his wife and son, conducted a series of evangelistic meetings at Pasadena from February 17 to 27. The meetings were quite well

attended and resulted in a number of conversions, especially of young people, and in the deepening of the spiritual life of the membership. On the evening of the 16th Esther G. Frame was welcomed at the regular weekly prayer meeting and in a discourse on the necessity of choice, appropriately opened the evangelistic campaign. G. Arnold Hodgkin and wife attended one of the evening meetings. On the evening of February 13 William C. Allen spoke at Pasadena Friends Church, giving some account of his peace mission to the Orient.

Anderson, Indiana—The revival meeting, which began at the Friends church here on February 6, closed on February 27. Millie Lawhead and her sister, Lillian Parker, were in charge of the work. The message was clearly delivered and brought conviction to the hearers. Many from all denominations attended these meetings and gave testimony that they were greatly helped. Special emphasis was laid upon the baptism with the Holy Ghost, and at one service twenty-seven persons testified that they had received this baptism during these meetings. Among these were talented young men and women whose usefulness in the Lord's work will be of great importance. Miss Parker with her singing contributed materially to the success of the meeting.

On February 24 an all-day meeting, called "mid-week Sabbath" was held at the church. Every pastor of the city responded to the invitation and gave a helpful three-minute talk and the pastors' quartet sang. A special invitation had been given to girls and others to attend the noon hour service and they responded well. A hot substantial lunch was served to the listeners as they sat in their seats and there was no break in the service. More than 225 were served. We believe that this day firmly established the Friends' church and its standards of Quakerism in the city of Anderson. Two Sunday afternoon mass meetings, together with the Bible study given every afternoon of the week, helped greatly to clear the minds on points of doctrinal truths. At the closing service of the meetings the front part of the house was filled with those who had experienced definite blessings in the meetings. There are sixteen requests for membership.

Van Wert, Ohio—One of the most powerful revivals in the history of the church is now in progress in Van Wert meeting. The meetings began the last Sabbath in January and are

still in progress at this writing, March 6, with interest deeper and attendance larger than at any previous time. The entire city and surrounding community are stirred under the mighty power of God. People are attending from all the churches in the city and from neighboring towns. Deep and pungent conviction has gripped all classes of men and women. One of the striking things about this revival is the large number of men that are being saved. More than eighty persons have already been converted or reclaimed and many others have been definitely blessed. Practically all of these are adults and many are heads of families. Men who were never seen in church services before have been suddenly brought under the mighty power of God and have yielded their lives to Jesus Christ.

The spirit of prayer that is upon the Christian people is very remarkable. In the beginning of the revival a prayer list of men was made up, and every praying person was asked to pray for the conviction of these men. Some thirty-five of this number have already been reached. At 9:30 o'clock every morning the church bell rings calling everybody to prayer; this is having a profound effect and members of other churches are heartily joining in this. Every evening at 6:30 an inquiry and prayer service is held in a separate room in the church. This has proved to be a great help to the meetings.

Fred H. Tormohlen, our pastor, is doing the preaching and Miss Mary Brantingham of Alliance, Ohio, has charge of the music. The working church was never in better condition and never in the history of the church was there seen such a large attendance of young people.

Wabash, Indiana—Evangelist Daniel Whybrew and singing evangelist, Lloyd Oatley, came to Wabash meeting February 13 and held revival services until March 5. The attendance was exceptionally good, especially on Sunday evening, when the largest audience that ever gathered in the Friends Church greeted the evangelist. The preaching stirred the community and while there were not many conversions, a revival spirit took hold of the people and our meeting has caught a new vision. The other churches of the south side gave noble assistance. Mr. Oatley led a splendid chorus throughout the meeting. Several large children's meetings were held, when the children came direct from the public schools.

Wabash Quarterly Meeting was held March 3-5. Truman C. Kenworthy, our Yearly Meeting Superintendent, was present on Saturday and brought the message. The Friends meeting here is steadily gaining new ground. The Sabbath School under the direction of its efficient superintendent, Garfield Smith, is constantly asking for more room for classes, and on a recent Sunday morning the pastor lifted an offering of \$223 for further improvements in the basement. This is the third year of the pastorate of A. J. Furstenberger and his wife. During this time several families of good standing have been taken into the church. Wabash meeting feels a just pride that one of its young men, Donald Snyder, brought honors to Earlham College recently in the state oratorical contest.

Gate, Oklahoma—Gate Quarterly Meeting was held at Laurence Academy, February 25-27. It was a time of real blessing to all and one young woman experienced the blessing of sanctification. Delegates were present from all the Monthly Meetings. The home ministers were present and brought the messages.

Oak Creek, Kansas—Walnut Creek Quarterly Meeting was held at Oak Creek in February. Although no one from outside the Quarter was in attendance a very profitable meeting was held. The preaching was done by Alpheus Rees, Levi Johnson and Professor Clark of Northbranch Academy. The latter has resigned his position and will go to Haviland Academy next summer. Northbranch Academy has prospered this year with the largest enrollment in its history and it will be hard to get a satisfactory man to fill the place of Professor Clark.

Webster, Texas—Friendswood Quarterly Meeting was held on February 25-27. There were no strangers in attendance, but the Lord was with us and we had a favored Quarterly Meeting. Lemuel and Rachel Middleton were liberated by Friendswood Monthly Meeting and also the Quarterly Meeting for service within the limits of Indiana and Western Yearly Meetings and also to attend Canada Yearly Meeting. They expect to go north the last of April to spend the summer.

Denver, Colorado—At the recent Quarterly Meeting Meeting at Denver, E. T. Albertson, State S. S. Secretary, was present on Saturday night and gave an arousing talk on the organized class work for the Bible

School. As a result we have a men's class of fourteen members and a women's class of eighteen, both fully organized. Interest seems to be genuine and the prospects are that this move will prove very helpful in the work here. Our School has two other organized classes, a young people's class and a boys' class.

North Loup, Nebraska—Platt Valley Quarterly Meeting was held here February 18-20. There was an unusually large attendance, the house being filled both Sabbath morning and afternoon. Representatives were in attendance from the other Monthly Meetings, also our Yearly Meeting Superintendent, Theodore Foxworthy, and he with John Mills, pastor at Central City, brought to us some very helpful messages. Reports from the various Monthly Meetings showed most of them to be growing in spiritual power and some of them in attendance and membership. One has suffered because a number of its members have moved away. The subject, "What should the church do with able bodied ministers who have neglected their call", was discussed at the business session. There are needy fields without pastors and it seems that something should be done to get these men and women to work.

Mt. Airy, N. C.—M. Davis Branon, G. C. Welch, Walter P. Welch and Otis Branon attended the Laymen's Missionary Conference at Greensboro last month. M. Davis Branon attended and took part in the ministers' conference of North Carolina Yearly Meeting which was held at the same time and place. A very interesting account of the conference was given by the pastor on the night of February 12. Our Bible School work has never been in better condition. A strict gradation has just been effected and sixteen classes formed, accommodating almost every age in the primary and intermediate departments. A teachers' meeting recently organized is proving an important factor in the work. A good number who are not teachers are taking advantage of the work as a Bible study. The enrollment is now the largest in the history of the school. The meeting is planning for a conference of the entire membership to discuss the various departments of church work. The problems which are most in the way of the progress of the church are to be faced and solved if possible.

Haverford, Pa.—On the evening of March 1, Homer W. Tope of the Pennsylvania Anti-Saloon League gave an

address at Haverford College on "America's Greatest Shame." The meeting was held under the auspices of the Y. M. C. A. of Haverford College. The audience was deeply interested in the address.

Marshall, Indiana—Five churches of Marshall united in an evangelistic campaign of one month. W. T. Shearer, of Angola, Indiana, was secured upon the recommendation of the union evangelistic association of Winona, Indiana. He came to us on January 9 and preached the plain, unvarnished gospel, denouncing sin in plain terms. This effort has proved to be the greatest blessing that has come to our town for years. One hundred and nine confessed their Savior and declared their purpose to live a new life. The churches of the town have been greatly blessed and helped. At the last Monthly Meeting Friends received into membership four persons by letter and forty-three by request. The Friends meeting and Sabbath School are well attended and good interest is manifest in all departments of the work. We feel that this evangelistic campaign has been a God send to us.

Lost Creek, Tennessee—We are having a wonderful awakening in this meeting. The old fashioned Friends meeting house was filled to its utmost, the people coming for miles to hear the gospel message delivered by Elihu Frazier and wife, of Ohio. The Lord has greatly blessed his labors since he and his wife came to us. Brother Frazier held a very good meeting at New Hope in Greene county. Rhoda Bails, of Friends Station, Tennessee, is pastor of New Hope and Lost Creek meetings and is doing good work. Quite a number have been converted. I think every family of Friends should take The American Friend.

MEMORIAL TO PRESIDENT.

The following memorial was adopted by Pasadena Quarterly Meeting, January 22, and directed to be sent to the President:

Woodrow Wilson, President—

Our Quarterly Meeting now in session has been brought into a deep concern as we contemplate the tragic horrors of war and the welfare of all for whom the Prince of Peace died. We most heartily commend you in your successful efforts to keep our nation neutral during the war in Mexico and in Europe. The cool candor and firmness of the earlier months of your administration commanded the respect and confidence of all our intelligent

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people. Your present policy of preparedness calling upon our people for unprecedented enlargement of our army and navy is not in harmony with the wisdom of the earlier years of your administration and we deserve respectfully to protest against its being pressed upon the people.

In Christian service we are your friends.

On behalf of the meeting, (Signed)
Clerk.

SUMMER SCHOOL OF MISSIONS.

The Minnesota Summer School of Missions will be held in the Olivet Congregational Church at St. Paul June 14-20. A number of well known women interested in mission work will be the leaders on the program. Both home and foreign missions will be given large consideration. There are two normal classes and the text books issued by the Missionary Education Movement on "The Two Americas" will be used. Application for membership should be made to Mrs. J. P. Gribben, 1373 Summit Avenue, St. Paul.

WHEN TO SMILE.

It is easy enough to look pleasant,
When the Spring comes along with a
rush;

But the fellow worth while
Is the one who can smile
When he slips and sits down in the
slush!

—Lippincott's Magazine.

YOUNG PEOPLES BOARD

NOTICE.

Plans for the Spring Campaign among young Friends should be undertaken now!

Let the executive committee of each Christian Endeavor Society and some leading members in all other young people's organizations meet to outline a plan of campaign for the local Meeting.

Do you have a Christian Endeavor Society? Then undertake your share of the Millions Campaign. Every Christian Endeavor organization in the Society of Friends should increase its size and efficiency by from one-third to one-half within the next four months. Can you do it? How? See that your president and corresponding secretary become alive to the possibilities of Christian Endeavor. Give them pamphlets. Send them to a Conference. Personally talk the problem over with them.

Send to the Young Friends Board for Christian Endeavor Literature. Have you seen the New Efficiency Chart? Will you take the examination on "Expert Endeavor?" We are prepared to give this examination. Get the book, study it, send for the questions, return your papers to us, and we will grade them. Do you take the "Young Friends Bulletin News?"—formerly The Winona Conference News? It gives a report of Young Friends Activities from all over the United States and Canada. It discusses plans for this year's Conference, Go-to-Yearly-Meeting Campaigns, the Young Friends Directory and the Announcements for the Study Classes in Friends History and Doctrine. 35 cents per year.

The motto for the Young Friends General Conference was not stated correctly in these columns last week. It should read, "The Entire Church At Its Entire Task." Think this over, it grows upon one. Should your Meeting have the benefit of this Conference

WHY I AM A FRIEND.

By Elihu Grant.

I have been asked the question above and I am put to it, not to find reasons, but to give them in their true order. I would not wish to be like the committee in a Massachusetts town which waited upon an honored guest, the elder President Adams, to explain the omission of the usual salute with booming cannon.

The first reason was "We have no cannon." "Gentlemen," said the President, "I do not wish to know the other reasons."

A few years ago I transferred my membership from the Methodist Church to the Friends for a testimony. Personal liking for Friends or a desire to be one of them did not, for a number of years, seem to me adequate reasons. But when the official custodians of authority prosecuted the two greatest religious teachers in my university, I made my way to protest to a group more spiritually minded.

It seems to me well worth while to join a prophetic group of Christians, to whom religion is a personal thing of first importance. The small Quaker group is chiefly concerned with the possibilities of the Spirit. We believe that man's trust in God and man's trust in man are yet to be rewarded by infinitely more glorious results.

We serve the truth in love and obedience and would not resort to carnal means to insure our standing in the religious world. Some have built up a set of material circumstances and dignities that would make the cheapest politician pause before giving affront. But that is no triumph of religion. Our cause does not progress thereby. The Kingdom is not of this world.

The Friendly platform has the fewest and the strongest planks known to Christian discipleship. Its spiritual method clears it of centuries of entanglements, of diverse personalities and institutions and schools of thought. Of the Christ we say "Thou art the way, the truth, and the life, yesterday, today and forever."

Northampton, Mass.

PEACE TOPIC.

"The Peace Movement and other Agencies."

In accord with Christ's teaching regarding the kingdom of God, our experience tells us that all great movements have had a feeble beginning. If we desire to change national or world policies we must begin with a small group of people. Into the fertile soil of these minds and hearts the prophet may thrust the seed of his conviction.

It usually takes time for this thought to germinate. For a time it may seem dead or practically forgotten but then it bursts forth verdant and strong.

If we believe in the cause of Peace,

it behooves us to become prophets and plant our ideas in other people's minds. The best way to do this is to select a small group of those most interested and to meet for discussion in a Study Class once a week. When one group has been convinced, they should go out to teach other bands.

Friends young people who believe in the cause of Peace would do well to ally themselves with some larger organization that the whole may strengthen the parts. If all the peace sympathizers were organized under one head and with a common purpose, national policies would be determined more markedly.

CHRISTIAN ENDEAVOR

MARCH 26.

Topic—"Great Home Missionaries", Luke 10: 1-20.

In a wonderfully stimulating fashion the writer of Luke's Gospel describes the first organized missionary effort of Christ's ministry. Perhaps both to give his followers experience in propaganda and to supply the enormous demand for Christian instruction, he sent out with his disciples seventy other workers. Their function was that of the home missionary. They were to carry the glad tidings of salvation to a philosophically gorged but spiritually starved body of people. Faith in their message of salvation fired them to go out. The need was so great and the demand so urgent that Christ said if reluctance in accepting the message is manifest anywhere, pass on to a field that lies open.

Later in a world of opposition this method was modified. In this new circumstance he told his disciples to go prepared for the worst. Opposition would be so great that even suffering must be undergone for the name of Christ. However, perseverance would be rewarded by victory. Again our hearts thrill when we hear of modern attempts to plant Christianity in the world. Pioneers, like Samuel J. Mills, Peter Cartwright and Gideon Blackburn stir our imagination with stories of the Christian conquest of the great middle west.

The Society of Friends has not lacked for pioneers. From the days of Fox, Cannon and Audland to the present missionary age, the Society has pushed out where sin is flagrant and Christianity is young. For illustration, let us examine the lives of William Penn, George Fox, John Woolman, Elijah Coffin, Allen Jay and other prominent Friends. Let us also look at the work of modern missionaries like Arthur and Edna Chilson in Africa, Gilbert and Minnie Bowles in Japan, Robert and Margaret L. Simkin in China, Solomon Tice in Mexico and Charles Replogle in Alaska, and others.

Suggestions for Missionary Meeting.

Copy various parts of the present report of the Friends Board of Foreign Missions found in Friends Missionary Advocate and distribute a week before the meeting. Let each speaker tell from memory about Friends Mission work in various lands,

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HIATT, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

FOLLOWING UP THE LAYMEN'S CONVENTIONS.

The conventions recently held by the Laymen's Missionary Movement, in Des Moines, Los Angeles, Indianapolis, Portland (Oregon), and other cities have given thousands of men and women a great spiritual uplift and a new enthusiasm for the extension of Christ's Kingdom at home and abroad. It is encouraging to learn from several sections of the country of plans which have been made for carrying the results of these conventions into a great number of Friends meetings.

One of the most promising efforts in this direction appears in the case of a certain Quarterly Meeting where a letter similar to the following has gone out to each of the pastors.

"We are planning to make the coming Quarterly Meeting the best one we have ever had. We have a concern that it be missionary in character from start to finish. After attending the Laymen's Missionary Conference, we feel that we must bring back to this Quarterly Meeting some of the good things we heard there.

"There will be a men's banquet Friday evening at 7 o'clock, after which a speaker who attended the conference will give a message on 'Men and Missions.' We are sending tickets for the banquet, which we trust you will place in the hands of every man you can get to come, or who thinks he may come. Also, tell your people that if they will come Friday afternoon they will be entertained overnight, so they will be here for the Quarterly Meeting. In connection with the regular worship of the Saturday morning service, there will be a report of the conference given by a man who was there.

"We feel greatly concerned that the people of the Quarterly Meeting become more acquainted with the great enterprise of the Kingdom. We trust you will enter into the spirit of this and help boost, and pray earnestly that this may be a great meeting, and that God may fire this Quarterly Meeting with a missionary zeal it has never known before.

"We are sending tickets for the banquet this week so that you can place them in the hands of the men on next Sunday morning. Please announce it

from your pulpit in a way that will make them think something is going to happen and we will try to make them feel that they have not been fooled when they come."

Conferences similar to the one planned for this particular Quarterly Meeting have been held in a number of places at some other time than at the regular session of the Quarterly Meeting. It is to be hoped that a great number of these conferences may be held during the next two months. The secretaries of the Board of Foreign Missions at Richmond, Indiana, will gladly send a tentative program and suggest speakers to any who are trying to arrange for such a conference.

MATERIAL FOR MISSIONARY MEETINGS.

Charles Tebbetts' account of his visit to an East Indian Friends Meeting in the island of Jamaica appears on an earlier page of this week's American Friend. His article is one of a series describing our work in Jamaica and several other installments of his account will appear in following issues. We mention these articles here in order to draw attention to the excellent material which they contain for use in missionary meetings. These incidents and descriptions written by one who has just visited the field can be used with audiences large or small and we sincerely hope that they will be widely used in this way.

EASTER IN FRIENDS BIBLE SCHOOLS.

Easter comes this year on April 23d. We believe that the program entitled "The Hope of the World," which has already been mentioned in these columns, ought to be given this year in five hundred Friends Bible Schools. This attractive program has three parts: I. The Easter Story; II. The Story told by the early church, by witnesses from Jerusalem, Corinth, Antioch, Philippi etc., using mainly quotations from the Book of Acts; III. The story as told today to the nations, in which children representing various countries show that the risen Lord is indeed "The Hope of the World."

The program culminates in the unveiling of a beautiful picture called "The Hope of the World," an exercise which can be omitted without seriously marring the program but which, if used, can easily be made the climax of the service. A copy of the picture 12x17 inches in size can be secured for twenty cents and a larger copy in colors for forty cents. The program itself costs only \$1.80 per hundred with ten supplements, of 25 cents per dozen with two supplements. The programs and the pictures may be ordered from The American Friends Board of Foreign Missions, Richmond, Indiana. A sample copy of the program diana. A sample copy of the program in stamps.

RUPERTA, THE FIRST FRUITS.

Soon after we came to Gibara, in 1900, Emma Phillips (Martinez) began visiting some families on the hill back of the town. As a result of these visits, which were really cottage meetings, Ruperta was converted. When the Monthly Meeting was organized she was one of the charter members.

Many times converts in these countries have to face problems resulting from their conversion that are almost if not quite unknown in the home land. In Ruperta's case her problem was the fact that for twenty years or more she had lived in carnal relations unhallowed by legal marriage vows. The man with whom she had relations, Ricardo Fernandez, was a carpenter and for some months had been working away from home in Banes, where the sugar mill was then in construction. Earnestly did Ruperta pray for grace to meet the crisis when he should return, and especially that he might see the light as she had seen it. The way opened wonderfully, for when Ricardo returned he at once consented, contrary to expectation, to be legally married. As none of the missionaries were at that time authorized marriage officers, the marriage was by the civil officers, but Ruperta, not satisfied with this, asked to have it solemnized by religious service also,—which was done.

Not long after, husband and wife moved to Banes where Ruperta was one of the nucleus that formed the Banes church. Ricardo, while sympathizing with the faith of his wife, was not yet converted. An amusing story is told of him about this time. The priest at Banes was a Frenchman, who sought by threats and cajolings to keep the people away from the

meetings and by calumny to discredit the missionaries. Ricardo would not stand for this. One day when the priest in his presence began to slander the missionaries and their work, Ricardo took upon himself the office of "defender of the faith" and did it with a vigor that made the priest cower and tremble with fear. Afterward when Raymond Holding told him that it might be better to use more peaceful methods, he replied in his simple way, "But, pastor, that priest needed a tongue lashing and I knew you missionaries were all sanctified and couldn't give it like it ought to be done, and, as I'm not even converted, it was up to me to do it." It is only necessary to add that soon after this Ricardo was converted, and while he lost none of his vigor he became as harmless as a dove.

While she lived in Gibara a cottage meeting was held in Ruperta's home every Tuesday. This was continued in Banes until her death. She was instrumental in leading a large number of her family and neighbors to a knowledge of Christ.

At the time of her death, Charles C. Haworth was pastor at Banes, and he relates that at Ruperta's funeral there was a man who had resolutely resisted all religious influences, but who at that time was so impressed that he became a constant attender.

SYLVESTER JONES.

NEWS NOTES.

Rosa E. Lee, of North Carolina, is taking post graduate work in Chicago University.

Walter H. Jerge, who is now a student in Earlham College, has been recorded a minister by Hartland Monthly Meeting, Farmington Quarterly Meeting, New York.

Lindley A. Wells, of Portland, Oregon, recently closed a series of meetings at Boulder, Colorado, and is now engaged in a like service at Denver. From there he expects to go to Colorado Springs.

Whitewater Quarterly Meeting was held at Richmond, Indiana, on March 4. Levi T. Pennington, of Pacific College, Newberg, Oregon, and Professor Edwin Morrison of Earlham College, brought the messages during the devotional hour.

Professor Edwin Morrison, of Earlham College, preached at West Richmond meeting on the morning of March 5. The Young People's Fellowship had charge of the evening service, at which time Thomas F. Jones gave an address on what Christ had to say on the war question.



GIRLS' DRESSES.

We accept orders for these Dresses with the understanding that if not satisfactory in every way they can be returned at once and your money will be refunded.

KM 44103—Girls' Dresses of pretty plaid gingham with pink, blue or brown the predominating shade—a serviceable Wash Dress for school and general wear. Made with hemstitched collar and cuffs of white drill; broad button-trimmed panel down the center of the front. Gingham belt; full plaited skirt finished with deep hem. Sizes 6, 8, 10, 12 and 14 years. Price, postpaid. **\$1.00**

KM 44123—Practical and unusually attractive is this Gingham Wash Dress for girls 8, 10, 12 and 14 years old. The waist of plain blue or pink material is a jaunty Russian blouse with collar, cuffs and belt of striped gingham. The full plaited skirt of pink-and-white or blue-and-white striped gingham is attached to the waist and finished with a deep hem. Price, delivered postpaid. **\$1.50**

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THE IOWA PAGE

PENN COLLEGE.

The catalog reporting the work of 1915-16, and announcing the work for 1916-17 is in the press and will soon be ready for distribution. Some interesting changes are being made. Only one degree, that of the A. B., will be conferred after this year. The group system of studies has been adopted. There will be almost no change in the faculty for the coming year. It is a great accomplishment when an institution is able to keep in its employ such excellent men and women as now compose the faculty of Penn College. While the finances of the institution do not make it possible to offer attractive salaries, yet the loyalty which men and women who regard teaching in a Christian college as one of the finest opportunities that can be afforded, offsets the difference in salary and is a sufficient inducement to make them willing to remain year after year for a small remuneration.

Homer L. Morris, Professor of History and Instructor in Debating and Oratory, will remain in Columbia University for an additional year. Professor Morris is working toward his master's degree.

Miss Mildred Jones, Dean of Women and Instructor in Physical Education for Women, has been granted leave of absence for the year 1916-17. Her work as Dean of Women will be taken care of by Mrs. W. I. Kelsey. The instructor in Physical Education for Women has not yet been secured. Miss Jones will spend the year's leave of absence at the Chicago School of Physical Education and Expression, and will return at the opening of the year 1917-18 as Librarian and Instructor in Physical Education for Women.

Ora W. Carrell, who is serving as Field Secretary for three of the Yearly Meeting boards during eight months of the year, will spend the months of May, June, July and August as Field Secretary for Penn College, giving his entire attention to soliciting new students. Mr. Carrell's intimate acquaintance with the young people of the Yearly Meeting will fit him excellently for this task.

Walter F. Dexter, who has been serving since last June as Financial Secretary, will continue his work. A campaign has been instituted to increase the permanent productive endowment to one-half million dollars. Mr. Dexter has made an excellent start on this campaign.

Plans are being laid for a twelve-

week Summer Term following commencement. A complete Normal Course of study will be offered. This will afford opportunity for teachers to meet the state requirements. The attention of all persons desiring work for the Summer is called to this term. Professor F. C. Stanley is Principal of the Summer Quarter.

MISSIONARY DEPARTMENT.

Friends Rally At The Laymen's Missionary Convention Des Moines, February 22, 1916.

Nearly two thousand delegates were registered at the Laymen's Missionary Conference in Des Moines and a goodly number of Friends were present to share in the inspiration of the great gathering.

The Friends' rally was held at the Y. W. C. A. on February 22 from four to seven o'clock. It had something of the nature of a surprise party, for the committee on arrangements had directed that provision be made for thirty-five or forty persons, and eighty-five were present. The social fellowship, while the company gathered and during the cafeteria supper, was a pleasant and profitable part of the evening. All but two of the fourteen Quarterly Meetings of Iowa Yearly Meeting were represented.

The topics discussed clustered around the theme of our relation as a church to the forward movement of the Kingdom. The meeting opened with a time of earnest prayer, and one message presented the imperative need of prayer, if we would accomplish anything in our work for the Master—"praying always".

The plan for the follow-up work of the Laymen's Conference was read and considered. In connection with this the plans of our own evangelistic and mission boards were also considered. It was felt that these gave quite a comprehensive program of service and that we must give our hearty support in getting these plans before our meetings and in securing the team work which must carry them out. The delegates from each Quarterly Meeting were made responsible for arranging echo and extension reports in their home and neighboring meetings.

The plan of the Evangelistic Board to secure individual prayer and work to bring at least one to Christ in 1916, is being adopted in many local meetings and the rally gave an impetus to its further development. The neighborhood survey as recommended in our evangelistic program is needed in

nearly all our meetings for the purpose of fellowship and for reaching the non-church going class. The Laymen's Movement recommends that a canvass of this kind shall be conducted in March.

The Mission Board presented the need of the work in Jamaica and the necessity of loyal support at this time. There is an obligation of \$2,000.00 for this work which should be met at once. Those present felt that they desired to co-operate with the Board in securing a response to their call for a self denial offering on Easter of this year.

BIBLE SCHOOL DEPARTMENT.

The Field Secretary has just returned from a very pleasant and profitable trip through Salem Quarterly Meeting. He received the most hearty support everywhere and found the

schools doing very good work.

Salem. The School here is not large but it is doing efficient work. The School was visited and a special Conference held on the following Thursday evening. On Sabbath afternoon, February 27, a Quarterly Meeting Bible School session was held, it being the time of the regular Quarterly Meeting then in session. An address on Trained Leadership was given by Ora W. Carrell, followed by a very interesting round table discussion.

Cedar Creek. This is a typical rural school and it is a fine illustration of what an efficient rural school may accomplish. It is well organized, having attained all of the points of the Bible School standard save those of Decision Day and the regular worker's Conference. They have both a missionary and a temperance superintendent.

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dent who are doing good work in their respective departments. Four classes are using the graded lessons. Their new church building which was planned with the needs of the Bible School in mind adds much to the life and efficiency of the School.

West Grove. On account of sickness in the neighborhood it was not possible to hold a conference with the workers here.

Chestnut Hill. A very helpful Conference was held with the workers of this School. The School had an enrollment last year of 53 with an average attendance of 40. This School is located near to White's Institute and has wonderful opportunities in relation to the boys and girls of the Institute who attend regularly. Two of the older girls of the Institute are serving as superintendents of the Cradle Roll and Home Departments, while one of the older boys is acting as teacher of the boy's class. Thus the boys and girls are being splendidly trained in Bible Study and in practical Bible School service.

Stockport. An excellent conference was held at the home of the pastors, Fred and Effie Comfort on Saturday evening, and the School was visited on the following day. They have superintendents for their Missionary and Temperance Departments. The Cradle Roll and Home Departments are also doing good work. Special use of the blackboard with chalk-talks every Sabbath adds much to the interest of the school.

Hickory Grove. This is another typical rural school, six miles from Stockport, and another splendid example of what an efficient Bible School may contribute to the life of a community. Their Cradle Roll and Home Departments are reaching many homes while the five classes of the school are reaching many others every Sabbath. A large young people's organized class is doing good work.

FRIENDS MEETINGS.

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk ½ block west. Visitors always welcome.

Washington, D. C. meeting house, 13th and Irving Streets, N. W. Bible School 9:45, meeting for worship 11 a. m., C. E. 7:30. Mid-week meeting, Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E., 2:15. Prayer meeting, Thursday, 7:30.

BIBLE SCHOOL.

MARCH 26.

Review.

Golden Text—Revelation 7:16, 17.

The lessons for this quarter cover for the most part, the history of the church from the ascension of Christ to the conversion of Paul. This period is covered by nine lessons from the Acts of the Apostles. Three lessons have been selected from other New Testament sources evidently to enforce the truths taught in the series.

Historically speaking, this is a brief period but one full of important developments. The death of Jesus had been a bitter disappointment to those followers who were expecting him to restore to the Jews the splendor of the ancient kingdom. Many of these turned back and as a result of the first shock even some of the twelve seem to have given up hope and gone back to Galilee. Very early, however, they were convinced that Jesus was the Christ in spite of the fact of his crucifixion. The evidence was so overwhelming and inspiring that it bore down all opposition and emboldened the twelve to enter upon a vigorous evangelistic campaign in and about Jerusalem.

The marked events of the period—after Jesus' departure—are: The gathering of a band of the faithful which formed the nucleus of the new movement, the first effort at organization culminating in the selecting of Matthias to take Judas' place, the coming of the Holy Spirit, Peter's sermon, which started the evangelistic effort, the communistic program, the expansion of the organization by the selection of the seven deacons, the work and death of Stephen, and the first persecution.

So far this was a Jewish movement. No attempt was made to interest Gentiles until the next period. Indeed it is doubtful whether the Christians at this time thought it possible for any but Jews, including proselytes, to be Christians. As yet, there was no name by which they were known even to their friends, let alone to the outside world. They had no public meeting places, meeting so far as we know, in the homes of the members of the group. They still frequented the Temple and its courts for prayer and religious worship. Those were the days of experimentation, so to speak, and we too frequently fail to appreciate the task of these founders of the church.

The Bible student should re-read these chapters in Acts, and while doing so try to live in his imagination, the life of a Christian of the period. Try to feel the thrill that would come to one who, for the first time, heard of a friend rising from the dead, seeks to know what changes in his life discipleship would mean, how it might sever his old relationships and change his ideas, etc. To do this well, the student should have in mind the life and ideas current at the time, divest himself of modern interpretations whenever these would hinder his appreciations of actual doings of the age.

Read the American Friend ads.

DREER'S 1916 Garden Book

contains 288 pages, four color and four duotone plates, besides numberless photographic true-to-life reproductions. It lists all the standard varieties of Flowers and Vegetables, as well as the best of the season's novelties.

The newest Roses, the best Dahlias, and Dreer's Improved Hardy Perennials are given special prominence.

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Dreer's Orchid-Flowered Sweet Peas—with immense wavy flowers in sprays of 3 and 4 blossoms each. Our mixture contains a full range of colors, 10 cents per packet, 20 cents per ounce, 60 cents per ¼ pound. Garden Book free with each order.

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A housekeeper is needed in Thomas D. Hubbard's home at Kimball, Kansas, a railroad village 113 miles south of Kansas City. Handy modern home with hot and cold running water; bath room on first floor; toilet on first floor and second floor. A woman not over 40 preferred. The office woman besides yourself and only one man besides Mr. Hubbard to cook for. No children. You don't need to step down or out of the house for fuel or rain-water; all on same level as kitchen. Mention references in your application. As to Friend Hubbard, he is well known in Columbus, Ohio, Richmond, Indiana, Chicago, Oskaloosa, Kansas City, Topeka, Wichita and Whittier. Good Friends Church and three other churches for you to attend.

BORN

Bowman—At Mt. Airy, N. C., November 21, 1915, to J. A. and Chattie Bowman, a son, Andrew Jackson.

Carpenter—At Mt. Airy, N. C., February 11, 1916, to J. W. and Ada Carpenter, a son, Joe.

Poore—At Mt. Airy, N. C., January 22, 1916, to Frank and Dora Poore, a daughter, Ethel Minnie.

Welch—At Mt. Airy, N. C., July 26, 1915, to Walter P. and Lula Welch, a son, Walter McGee.

Butler—At Russiaville, Indiana, February 26, 1916, to Earl and Hazel Butler, a son, Ralph M.

Dorland—At Chicago, Illinois, February 26, 1916, to Mr. and Mrs. Walter Edwin Dorland, a daughter, Cynthia.

DIED

Chapman—Isaac S. Chapman died at his home in Bloomingdale, Indiana, after several months of failing health, January 18, 1916, aged 64 years. He leaves a son and two daughters. Funeral services were held at the Friends

church in charge of George H. Moore, pastor.

Carter—Charles F. Carter, son of Thomas C. and Rachel Carter, died of pneumonia at his home in Yellow Springs, Ohio, January 18, 1916, aged 36 years. He was a birthright Friend. He leaves a wife, three daughters and one son.

Harris—Robert T. Harris died at his home near Franklin, Virginia, January 17, 1916, in his 78th year. "He giveth his beloved sleep."

Gardon—James F. Gardon was born in Westchester, Ohio, April 24, 1836, and died at his home in Buffalo, Kansas, January 2, 1916, aged 79 years, 8 months and 9 days. He was converted fifteen years ago and joined Friends, since which time he has continuously held offices of trust, being treasurer and elder at the time of his death. His illness extended over a period of ten weeks and he suffered intensely. His faith in God, however, was an encouragement to all who visited his room. Two daughters survive him. Funeral services were conducted by Sadie L. Nichols.

King—Maria King was born at Guilford, Surrey, England, and died at her home in Wichita, Kansas, December 12, 1915, after an illness lasting about two years. At various times she lived at Sudbury, Suffolk and Birmingham, England, going later to Ackworth School, where she remained for thirty eight years, holding the respective positions of scholar, apprentice, teacher and governess. About thirty years ago she came to America and has since lived in the vicinity of Wichita. Her life was a quiet one, but it gave evidence of an abiding faith in Jesus. One sister and two brothers survive her. Funeral services were conducted by President Edmund Stanley.

Shepherd—Alice R. Shepherd, daughter of Nathan T. and Ruth A. Shepherd of Pembroke, Massachusetts, was born September 18, 1849, and died July 3, 1915.

Stanley—Fariba W. Stanley, widow of the late Jesse Stanley and daughter of Joseph and Hope Wilson, died at her home in Westfield, Indiana, January 13, 1916. Her life of more than eighty years was one of service and helpfulness. She was a Friends' minister and a life long member of the church, always interested in the various departments of church work. With a mind of unusual vigor she was thoroughly alive to the topics of the day. She had been a devoted student of the Bible and had learned to pillow her head confidently upon the promises of her Lord. The influences of her life will long be felt in the community where she lived.

Teas—Thomas S. Teas, son of Thomas S. and Sarah C. Teas, was born near Spiceland, Indiana, November 14, 1841, and died at his home in Salem, Ohio, November 13, 1915. He was a birthright Friend and lived a blameless Christian life. He was educated at Spiceland Academy and at Earlham College. In 1867 he married Marietta Bogue, who with one son and one brother survive him.

Wood—Teresa P. Wood, daughter of Daniel and Deborah Gidley, was born in Morrow county, Ohio, August 6, 1845, and died at New Providence, Iowa, December 15, 1915, aged 70 years, 4 months and 9 days. She married Joseph J. Wood in 1867. She was a birthright Friend and has been faithful in serving the Sabbath School and meeting. Death came from an attack of paralysis on August 15. Her death means the breaking up of a home that has endured almost fifty years. Her husband and three sons survive her.

Winslow—John H. Winslow was born in Randolph county, North Carolina, May 9, 1836, and died at his home in Greenleaf, Idaho, July 5, 1915, aged 79 years, 2 months and 4 days. When a child he moved to Grant county Indiana, where he grew to manhood. He married Abby Dillon in 1856. He was converted while his children were still young and was very attentive upon all the services of the church. He was a good neighbor, a kind Christian father and a true husband. His widow, nine

children, thirty-eight grandchildren and twelve great grandchildren survive him.

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The American Friend

Old Series
Vol. XXIII. No. 12.

THIRD MONTH 16, 1916.

New Series
Vol. IV. No. 12.

“Preparedness”

God, the Eternal Right, command us now—
Here at the parting of the ways we stand.
Custom and greed cry loud for armament,
And fear makes mock at our defenseless land.
The sons of war may one day cross our sea—
God of the Past, dare we depend on thee?

Lo, it is midnight in a garden black,
And one in grip of hell stands undismayed!
A sword, rejected lying at his feet,
And angel legions keen to give him aid.
He makes his choice in earth's supremest hour,
And journeys forth to Calvary—and power!

Our time has come to choose—God help us now!
“Who takes the sword shall perish by the sword.”
And every land since history began,
Has proved the sure fulfillment of that word.
We arm, and peace turns back a thousand years;
We arm, and die—the victim of our fears!

Throw down thine arms, O Nation of God's hopes!
We will not chain our land to ages dead;
But trusting Love, dare the onslaughts of hell,
Like him who trod for us the wine-press red;
And count it glory, though we shed our blood,
So earth shall reap eternal brotherhood!

—Pittsburg Christian Advocate.

THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting.

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year.

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50. cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

Our Washington Letter

Some idea of the intensity of feeling prevailing among Congressmen with regard to international affairs and the military plans of the Administration may be gained from the fact that two of them, Congressman Page of North Carolina and Sherwood of Ohio, have announced that they are so completely out of accord with the policy of the President and his associates in these matters that they will not come back to Congress. General Sherwood went through the entire Civil War and has been in Congress several terms. It was gratifying to find a man of his experience strongly opposed to everything making for war. In a few minutes conversation today he laughed at the idea of the Germans going to war with us or of attempting to invade our shores. He lamented the thought of this country spending more millions for war preparations than now go for that purpose. But he seemed to be hopeless of accomplishing anything by way of blocking the plans of the "preparedness" advocates. Congressman Page believes that this nation has not been honestly and thoroughly neutral in the present war and he is also opposed to the big army and navy program.

Within the last few days a bill was reported to the Senate that will probably be an important factor in the final "preparedness" legislation of Congress. In some respects it is even more extravagant in its provisions than the President's program demanded. This bill has to do with the army. Its main feature is a peace basis of 178,000 men. The introduction of this bill is an indication that before long the whole question of "preparedness" will be under consideration by Congress. It behooves every one who is anxious to see our country keep out of militarism to make his wishes known to the men in Congress, Senators and Representatives. These men attach far more importance to expressed opinions

from back home than might be expected. I was told at the office of one of them that Friends in his district have been letting him know what they want him to do as their representative. It is to be hoped that no Friend will fail to write to his Representative and Senators in this time of danger. And the Friend who writes himself and gets another citizen to do the same will perform a double service. It is urged that the Friends Peace Headquarters at 1811 I Street, N. W., Washington, be informed by all who write or telegraph their Congressmen. Many have already done this. There should be no delay in writing.

NATIONAL MISSIONARY CONGRESS

Washington, D. C., April 26-30

The Men's National Missionary Congress to be held in Washington, D. C., April 26 to 30, under the direction of the Laymen's Missionary Movement, will be one of the most momentous religious gatherings since the World's Missionary Conference in Edinburg in 1910. It will be the climax to the series of great conventions of the National Missionary Campaign now being held in the leading cities of the United States.

All the important foreign and home mission agencies are making preparations to participate actively in the Congress. Missionary leaders regard the gathering as a potential event. The assemblage will face new world conditions of opportunity and need and is expected to exert a profound influence on the missionary activities of the next ten years.

The arrangements for the Congress are being made by the Laymen's Missionary Movement. All the sessions will be held in the beautiful Memorial Continental Hall, Washington, opening Wednesday evening, April 26th and closing Sunday evening, April 30th. The Congress will be a deliberative body and the delegates, limited in number, have been allotted to the various Protestant religious denominations upon an equitable basis. Each denomination is selecting its own representatives and delegates are registering from every part of the United States.

Among the outstanding leaders of Christian activity and thought who have accepted invitations to speak at the Congress are John R. Mott, Robert E. Speer, Dr. Shailer Mathews, Dr. W. D. MacKenzie, Bishop Francis J. McConnell, George Sherwood Eddy, Raymond Robins, Silas McBee, Dr. John F. Goucher, Ex-Lieutenant Governor A. J. Wallace of California.

Application for membership in the Congress should be made at once to the missionary agencies of the religious denominations or to the Laymen's Missionary Movement, 1 Madison Avenue, New York. The registration fee is \$5.00, and should accompany the application. The Congress will be self-entertaining. Detailed information concerning hotels, rates, etc., will be sent to all registered delegates.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII, No. 12.

THIRD MONTH 23, 1916.

New Series
Vol. IV, No. 12.

The Purpose of Being Saved

For what purpose are men and women saved? Upon the answer depends the destiny of the church of Christ in the world. It has been said that "a working faith and a sacrificing love should always accompany a singing hope." If religion means nothing more than ecstasy, then selfish gratification resolves itself into a virtue. The church must get beyond the "flowery beds of ease" experience, else religion becomes a luxury and not a necessity.

The incentives to conversion have been wrapped about with a veneer of self interest to such an extent that the church has lost much of its power and its missionary zeal. He who would save his life will lose it is a bit of practical philosophy that finds exemplification in every sphere of human activity. It happens all too frequently that professing Christians are so busy maintaining their own spiritual thermometers at the proper registration that they never find opportunity to impart spiritual warmth to others. Personal regeneration must find expression in service no less than in the spoken testimony. The bane of the church is its self-centered communicants.

"When thou art converted, strengthen thy brethren" was an admonition of Jesus which found its parallel in another command to the same disciple, "Feed my lambs," "Feed my sheep." The direction that remission of sins shall be preached in the name of Jesus to all nations is a command to the church as a whole, from the obligation of which no convert is exempted. We cannot say that certain portions of the church are called to serve and others are free to consume the blessings of God upon their own desires for happiness.

We are saved therefore in order that we may help to save others. "Even so let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." Genuine Christianity is contagious and a godly example begets a godly desire in others. Christianity is propagated through exercise. What a well ordered system of calisthenics is to the body, service is to discipleship. We are told that action and reaction

are equal. They who water will themselves be watered. It is he who loses his life that finds it. Soul satisfaction is found in ministering to others, not in idleness and self-complacency. We appreciate our experiences most when we are telling them to others. We lose the weight of our own burdens by endeavoring to share the burdens of others. We prove our right to enjoy religion by our efforts to lead others into the same experience.

The church must prove itself to be the servant and helper of humanity. At a time when militarism is being glorified, when our youth are taught that the bearing of arms is needed to develop the manly arts, and when the god of war is hailed as the deliverer of the oppressed and tyrannized, it is the business of the church to construct a program that will accomplish for the world and human society all that is supposed to be accomplished for human liberty and justice through the clash of arms. Love is stronger than force as a civilizing power and more abiding. The church must set itself to the task of proving that Christianity can be made to work in this modern world, and that the teachings of Jesus when carried into effect are able to work the miracle of changing world customs and conduct, no less than individual customs and conduct, after the pattern of our Lord and Master.

The business of the gospel is to change human nature, and when the church fulfills its mission of practicing the gospel, new ideals will take the place of the old philosophies and the spirit of Jesus will become the dominating force in the government of the world. Society, commercialism and nationalism must be taught to conform themselves to the mind and program of Jesus Christ, and to this end has the church been set in the world, no less than to work out the miracle of personal regeneration. "Go ye, therefore, and make disciples of all the nations * * * teaching them to observe all things whatsoever I command of you." The church might quail before the magnitude of such a task, except for the promise "and lo, I am with you always, even unto the end of the world."

Parental Responsibility for the Child's Religious Life

By CHARLES M. WOODMAN.

When Mary found Jesus in the Temple He said to her: "Know ye not that I must be in my Father's house?" It seems to me that this is a universal childhood question. They seem to be trying to say to us that we ought to expect that genuine religion is a normal attitude of their life, which will find expression if we will but give it a chance.

When God was looking for a second Elijah, who could defiantly stand alone for his convictions and herald the way for the Christ, he sought out a man of God, Zacharias, and a woman of God, Elizabeth, who would make the raising of children a divine business. When there was no open vision in Israel, and God would make a prophet equal to the occasion, he found a godly woman who would dedicate her unborn child to Jehovah. Consecrated to God and brought up in the house of God, Samuel became God's messenger to his generation. Whenever God has had a mighty work to accomplish he has sought out a devout family, and in partnership with it has produced the leader he needed.

Preachers, teachers and missionaries are the acknowledged partners of God in the world's redemption. The same fact is equally true of parents. The home is God's favorite place for the cultivation of spiritual leadership. The child is molded by his home more than by any other factors that enter his life. To leave the shaping and training of the child's religious life to the Church or to the Bible School, which at the most can have the child for only two hours a week, is absurd.

The religious life of the child is supremely important. On the very lowest estimate it holds a place commensurate with the body and the mind. We are unwavering in our care that our children should have proper food, suitable clothing and adequate shelter. No price is too dear to pay for their physical health. We pay good money in taxes, or otherwise, that the child's mind may receive its due amount of training. We must recognize with equal emphasis that the child's spiritual growth is of very great importance, and its neglect is a thing of very grave concern. It is this spiritual life from which flows those streams of pure unselfish service, sacrifice and love, which are the crowning beauties of character. It is in the religious sphere where are found the strongest weapons of self-defense against temptation.

Personal religion is the citadel of character. Personal faith is the point of view from which can be seen the most distant horizon. Faith links onto the life where the physique and the mind have reached their limitations. The shores of reason are washed by the ocean of faith. As the earth's surface is three-fourths water, so may we say that the major portion of real life is discoverable only through the exercise of personal religion on the limitless ocean of faith. Or, again, it is religion alone which can

lay hold on the future. The mind and the body are but the clothes which the spirit wears. The key on our key-rings lets us into our earthly house. The key of personal faith lets us into our heavenly mansion. The key to that mansion is welded here on earth in the atmosphere and cultivation of the religious life. Hence the supreme importance of recognizing the needs of cultivating the religious life of the child.

As to the methods to be used, just one thing can be said within the limits of this article. The creation of a religious atmosphere is the supreme necessity in the religious development of a child. Experience thrives on atmosphere, not on facts. A child may be versed in all the essential Christian doctrines; he may know all the important creeds; he may be able to answer correctly every question of the catechism, and yet have acquired no religious education whatever. You may comply with all the rules about placing a seed in the soil, watering it and giving it sunlight, but if the atmosphere is below freezing you will never see it bloom as a flower.

Children's growth is regulated by atmospheres. Their appreciation of art is learned either in the atmosphere of the colored prints of the newspapers or the Perry pictures. Their musical sense is developed under the inspiration of ragtime or the symphony. Their sense of what home is is developed in an atmosphere of filth and disorder or in orderliness, cleanliness and beauty. It is really far more essential to have an orderly house for the sake of the children than for the sake of the caller. It makes little difference what the children hear in teaching about these or religious things, but a very great difference what they imbibe in the living process from the atmosphere. The child's religious life, the most sensitive part of his being, is molded and developed by the atmosphere which is made for him by his parents and his home.

Portland, Me.

The Church and Public School

By W. J. REAGAN.

Those who have their ears closest to the ground are beginning to note renewed signs of interest in religious education in the public schools. Strange to say the initiative has been taken, not by the church, but by the school men. Now, if there is this renewal of interest on the part of our teachers and school officials, the church ought to be ready for encouragement and co-operation.

Christ gave His followers the very most difficult task when He asked them to win friends for His cause without compulsion. Our educational problem in America has been hard, just because we have taken Jesus seriously in this respect. We have refused to compel any sort of religious exercise. Our

denomination was very prominent in its stand for this freedom. We have no desire to change this policy, but I firmly believe there is in our midst a new and effective alignment of church and school, if we have eyes to see and ears to hear. Note the place given to the rural church in our agricultural schools. Watch the work of the Y. M. C. A. in the high school field. For three years I had the very great privilege of watching at close range the work of the Kansas Y. M. C. A. among its high schools. The secretary had a vital and enthusiastic message for the schools and he was the closest friend of literally hundred of the fellows. Teachers were spending time and energy to help him establish the work in their schools. Every year he must refuse to start associations, simply because one man cannot oversee all the work, and the association has too big a vision to start anything without some efficient and continued oversight.

High school boys are seeing new visions of the kingdom which must be among men as it is in Heaven, and they are finding a place for work in that kingdom. The association continually holds up the need for membership in some church, and points out the need of boys' classes and young people's meetings. I remember a few instances of very close co-operation of ministers. Their churches were open, their time was at the command of the secretary, but too often the boys had to break into the church if they got in. Campaigns carried on in the high schools would reach scores of boys, and those campaigns would close without a single minister coming near the meetings.

Another instance of this co-operation has recently come to my notice. A few weeks ago the teachers of Sherwood Select School invited in the two ministers of the community and suggested an all-day education rally. The school invited all the country teachers nearby, their students and the parents. All the teachers heartily responded and about 175 people gathered for the day at the school building. Each family brought their own lunch, but coffee and chocolate were served to all at the school. It took advertising and planning, but surely no one who helped regretted in the least the effort expended.

The social hour was most worth while. Parents, teachers and pupils talked together, in the presence of some splendid addresses. It must mean more sympathy between teacher and student; it must mean increased interest in the best type of education. Auburn Theological Seminary furnished a pianist and a soloist and one speaker. Another speaker came from Cornell. The superintendent of the district was there for a part in the program. The addresses were inspiring and practical suggestions were given. The beauty of childhood and reverence for personality; life instead of a living; appreciation of the world in which we live and friendship for its Maker; the absolute necessity of good home life. These were the themes, and all these education and Christianity have in common,

and several people got the messages there who never attend church.

Almost unanimously those people voted for another program of the same kind this winter and pledged themselves to attend and work for the attendance of others. There is not the slightest doubt that the churches in the community were benefited. Those twelve teachers who attended have a new vision of their work as a result. No laws were passed compelling any sort of worship, but something happened that tended to make a law unnecessary.

A visit from the pastor or Christian worker to the school in the community; a word of encouragement; a desire to help the teacher with his problem; these things will convince any Christian man or woman that the opportunities of mixing his religion with the work of the public schools are not narrow and limited. Our public schools are calling for real, genuine help. Can the church to which we belong, with its rich history of educational work, afford to ignore that call.

Poplar Ridge, N. Y.

A VISIT TO THE FRIENDS' MISSION

By a Member of the Legislative Council of Jamaica.

(Part of an article appearing in the Jamaica Times, a weekly paper published in Kingston, Jamaica.)

The work which is being done by the Friends' Mission has so deeply impressed me that I am compelled to address the public of Jamaica through the press concerning the same.

On the 24th of July, I boarded the Port Antonio train at Spanish Town for the North Side capital. On arriving at the North Side metropolis, we were met by Mrs. Swift and Miss White, two of the leading spirits of this mission. We started for Happy Grove and Sea Side about 7:30 p. m. The moon was full and cast a beautiful splendor over all. Along the coast we sped, passing through many villages crowded with Saturday evening merry-makers, Jamaicans, East Indians and Chinamen all vying with each other to barter, exchange or make some money.

The Sea Side Mission is the chief station of the Friends Society. It is beautiful for situation. The land slopes gently down towards the sea. The property comprises about thirty acres of land, some of which is under cocoanut cultivation. Upon this property there is a substantial concrete church with the manse near at hand. Both buildings are supplied with acetylene gas for lighting purposes. A few chains from the church there stands the Boys' Industrial School. This part of the work is in charge of W. G. Farr, B. A., assisted by M. E. Hoffman, Esq., a Jamaica teacher. Trades, such as cabinet work, tailoring and carpentry, with agriculture, are taught. The Academic instruction is given to the boys and girls together from 8:30 A. M. to 12:30. Trades and agriculture are dealt with in the afternoon. The Agricultural Instructor of the district assists with the experimental plot.

This school is not a reformatory where bad boys are committed. It is a Christian school to train boys and fit them for their life's work or prepare them for a higher education at a moderate cost. Some of our rich men could do nothing better than make it possible for some ambitious boy or girl to get a first class, practical education in this institution. The school for girls is situated along the main road about ten minutes' walk from the church and the boys' school. The buildings are constructed out of the old estate works and improved to meet the requirements of the school. Everything is kept scrupulously clean in all of the buildings. The Girls' School is in charge of Miss A. M. Andrews. She is an American lady and has been in the Island for about 15 years. She is assisted by a Jamaican lady teacher who was trained at the same school. The girls vary from 13 to 15 years of age as well as the boys. The domestic training is under the care of Mrs. W. G. Farr, B. A. Physical culture, sewing, cooking, etc., are taught. It is the aim of both the girls' and boys' school to fit young people for their life's work under Christian leadership and healthy surroundings. The body and soul are brought under control and every part of life and work is dealt with. In the same building with the Girls' School is the Orphanage for East Indians. At the time of my visit there were eleven children. Another was expected to make up the dozen which is the allotted number. The government assists with the Orphanage, but here is a chance for some philanthropist to endow and enlarge the building for such work. The children from 18 months old to eight or nine years looked happy, contented and bright. Some came into the Orphanage in an awful state. Sickness and emaciation were stamped upon the poor, wee things. Now they are healthy and well cared for. Miss M. E. Allen, another American lady of some experience, is in charge of the Orphanage.

The church work is in charge of Chas. Kurtzhals, assisted by his good wife, who can sing the gospel message home to the hearts of the people. Stations are established at Port Antonio in charge of Miss White, Buff Bay, Mrs. Swift, Annotto Bay, Miss Stanley and Miss Hoover. At each station special attention is given to the East Indians and some stations are confined to such work entirely.

Your correspondent did not stay for all of the sessions. However, he came away from the Conference deeply impressed with the work. Here we have a religious society at work in our midst controlled by the spirit of Christ, and carrying out this purpose with a band of consecrated men and women. No blowing of trumpets or press advertisements, only a determined effort to save men and women in order that they may become fit subjects for the Kingdom of God. From the little East Indian orphans up to the young man, the son of a rich savant from India who refused to work upon the estate and was sent to prison, who is now a

Catechist and an interpreter of no less than four different dialects and languages including Sanskrit, we have an important work going on, the like of which cannot be equalled in this colony. All honor to those ladies and gentlemen including some Jamaican young men and women who have been born anew and who are following in the footsteps of the risen Christ!

I advise any one who is in want of a spiritual tonic to visit the Friends Mission. They must be impressed and refreshed in spirit. They will come away determined to lift up the standard of Christ as never before and thank God that His Kingdom is coming and that it is being established upon the earth.

Recording of Ministers

Phariba W. Stephens, of Richmond, Indiana, who is a member of the committee appointed by Indiana Yearly Meeting to consider questions pertaining to the preparations of the ministry, reported her views in writing, of which the following is a part:

Recognizing the need of more efficient ministers, coveting for those called an equipment which shall avail in the highest place attainable, worthy to command respect anywhere, let there be better preparation.

Let there be instruction as to the great essentials for the ministry:

1. Above all, there must be heart preparation, spirit equipment.

2. That the call, being of divine origin, must require the best of superlative worth, no shoddy service being meet for such a supreme task.

3. That the gift of the ministry must be exercised by the authority of the Lord Jesus and for His Glory.

4. That the ministry is justly to represent the teaching, character and essence of Jesus Christ.

5. That the discourse must flow from the revelation and impulse of the Holy Spirit.

6. There must be a Scripturally informed ministry. There must be a right dividing of the Word, a speaking in a "known tongue." There must be a discerning in a discreet way, a compelling in an artful manner. There must be a lofty vision, with lowliness of heart, dwelling deep, where only the power can be attached.

7. A ministry that reaches avoids a monotonous holding to A B C methods; it shuns "vain repetitions; it is known by a variety of qualifications; it is an expert in first-hand information; it edifies; it counts; it is a vital force; it is profitable. The minister is himself his most convincing sermon, provided with the proof of the value of his prescriptions.

8. A forceful ministry in a community harmoniously feels its way to acceptable service. Front-line preaching, as front-line fighting, requires other than raw recruits. There must be a long, severe process of perfecting. Like a big, rough piece of steel from which cambric needles are to be con-

structed, there must be submission to various heatings, filings, polishings, at the start much larger than at the end, but the little skillful instrument smoothly gliding without snagging or catching, is able finally to lead the thread through the fabrics—something of use and beauty resulting—such might the ministry of God's sons and daughters be if they could thus patiently yield to preparation, if they could wait through the thirty years of testing, as did Christ, for three years of service.

9. The man of God discovers those intrusted with gifts, his own endowments not blinding him to others. He sees that such are not rudely shoved aside by the thorns of the self-important. He considers the fledglings, wisely stirs up their nest, and sets them a-wing. He helps to perpetuate the ministry.

A Tribute to Friends

The "Record of Christian Work" for March has the following, which will be of interest to Friends:

A fine tribute to English Quakers is to be found in the French publication, *Lectures pour Tous*. When the mobilization of war was ordered the Friends began their mobilization of peace. In 1870 they had won the confidence of the French authorities by their admirable philanthropy, their relief of the wounded, their distribution of food and clothing to the needy. The government in 1915 remembered the earlier activities and gave them every authorization for their enterprise of the present day. Great automobiles were bought and transformed into traveling ambulances and pharmacies. Others were loaded with clothing and provisions. In the second week of August these were circulating about the roads of Belgium and Northern France, succoring the fugitives, gathering up the footsore women and children, feeding the hungry. Often their occupants were arrested as spies. One family of Quakers—father, mother, two sons and two daughters, had established at Amiens a depot of provisions and clothing from whence two automobiles driven by the four younger persons, worked for the relief of the departments of the North and the Pas-de-Calais. Between the 25th of August and the 25th of September two of the young people were arrested seven times; those on the other auto trucks twelve times. Yet in these 30 days they distributed 3000 blankets, 8000 shirts, 5000 pairs of stockings, 4000 shoes, many tons of bread, sugar and other provisions. On return journeys this same family in the same month picked up and brought into safety 287 wounded soldiers and a hundred women and children.

Now the Quakers are at work erecting temporary homes in the region ravaged by the German invasion. They are setting these up with their own hands and winning thereby the hearts of the people.

"Go to Lernaize, Maurupt, Revigny," says *Lectures pour Tous*, "those villages to which our soldiers' valor has given an immortal renown. Speak to the poor people whose love of the village bell has brought them back to their ruined homes and ask what they think of the Quakers."

"They will speak of them with tenderness as of devoted big brothers who bind up their wounds. They will show you, with hands trembling with emotion, carpenters perched on the roof of an unfinished house, masons occupied with replastering a ruined wall."

"And you will salute with a low bow these masons and carpenters in their working garments, these English Quakers who nobly prove that the term, Society of Friends, is no vain theoretical formula."

Advocating the Peace Cause

A large audience was present at a peace service held Sunday evening in the Methodist church, when Professor W. L. Pearson, Principal of the Biblical School of Friends University at Wichita, gave a scholarly and forceful address on the subject, "The Prince of Peace and World Peace." The members of the Congregational, Friends and Methodist churches united in the service and expressed their entire sympathy with the peace movement which has always been one of the strong principles of the Friends church. The address which was given Sunday evening by Professor Pearson was recently given by request of the Association before the Ministerial Association of Wichita and received their hearty endorsement.

Basing his address on Isaiah 9-6, "And His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Prof. Pearson said that since Christ has come into the world all such subjects must be discussed on the basis of fundamental Christianity. In connection with the matter of peace as a Christian principle there are three great certainties. All of the prophets viewed the coming reign of Christ as a reign of peace. Christ and his apostles proclaimed to the world a gospel of peace. The Christians of the early church so viewed Christianity and scores of them in conformity to the belief met death rather than offer bloody resistance.

The Society of Friends has won for their members and the other non-combatants release from military duty. The world is coming more and more to realize the righteousness of the stand taken by the man who refuses to commit murder no matter under what name it may be disguised.

The speaker touched upon the subject of preparedness as advocated by President Wilson. He stated that he had regarded Wilson as the greatest president since Lincoln and had been very fully in sympathy with every move made by him until his launching of the preparedness program. The President states that the United States has the second greatest navy in the world, and yet he wants the greatest. He says we have no enemy and yet he would spend millions in defense—against what? For the first time in his administration President Wilson gives the people no logical reason for his change of front.

Out of all this horror of war that has engulfed so much of the civilized world must come final victory for the cause of Christ and therefore for the cause of peace. Having learned the frightful lessons of this terrible conflict, the world will as never before

turn to the Prince of Peace for the healing of their wounded spirits and will learn from him the true lessons of Christianity, which are the lessons of peace.

While in this city Professor Pearson met with a number of the ministers of the city and urged the forming of a peace department in the various churches. Professor Pearson is chairman of the Peace Committee of the Kansas Yearly Meeting of Friends. In speaking of the growth of the peace sentiment throughout the country he said: "It is wonderful the change that has taken place in the last twenty-five years. Now it is taken for granted that every minister of the gospel is a peace advocate. A few years ago but little thought was given to the matter by the great masses of the people. Now it has grown until throughout the whole country there are thousands of people opposed to war from Christian principle. If the Society of Friends had stood for no other great principle it has been worth while for it to have existed, to have fostered the love of peace, which is now coming to be recognized by all churches as a great fundamental principle of Christianity."—Sterling (Kans.) Bulletin.

Correspondence

Newmarket, Ontario, Canada.

Editor American Friend:

Dear Friend—When in New York on the 10th inst., a Friend placed in my hand a cutting from a newspaper, being the report of an address given by ex-Representative W. W. Cocks before the Republican Club.

In it W. W. Cocks said: "I speak as the representative of the Society of Friends. The Quakers who came to this country fought, they had to fight to protect themselves from the savages. I fear the educated civilized foe more than any savage the old time Quaker ever met; and that is why I believe in military preparedness."

The best I can hope is that W. W. Cocks has been absolutely misrepresented and misreported. It will surely be news to most of the members of our Society that "the Quakers who came to this country had to fight to protect themselves from the savages." Personally I am so deeply interested that I will gladly thank any Friend who will supply me with data of the wonderful occasion. I should also be glad to learn how it is possible for a Friend to avow himself the representative of the Society of Friends and yet be an advocate for preparedness for war.

Have I read Quaker history wrongly? Is it possible Friends advocate preparedness for war? Is there any truth in the statement that early Quakers ever fought the savages, or is W. W. Cocks mistaken? Can any Friend give me information?

Thy friend sincerely,

ALFRED YOUNG.

Expenditures for War

One of the interesting "exhibits" in the pending "anti-preparedness" fight in Congress, is the diagram hanging in the office of the chairman of the Ways and Means Committee of the House of Representatives. It may be said to sum up Congressman Kitchin's fundamental opposition to any increase to the army and navy budgets at this time. He takes the position that the United States is now paying an excessive proportion of its annual income for war, "past and to come."

"Both relatively and absolutely the proposed increases in our navy and army budgets are enormous," says Congressman Kitchin.

"At the expiration of the five-year period for the program this country will then be expending on its navy and army more than any nation in the world in times of peace ever expended on its army and navy; more than England, with her navalism; more than Russia or Germany, with their huge militarism. At the beginning of the European war Germany was expending for past wars and preparations for wars on its army and navy 55 per cent of the total amount of revenues collected, Japan 45 per cent, Great Britain 37 per cent, the United States over 60 per cent. With the proposed military and naval program enacted into law the United States will be expending over 70 per cent of its total revenue—that is, out of every \$100.00 collected from the people over \$70.00 will go into militarism and navalism, including \$22.00 for pensions, leaving less than \$30.00 for all other functions of the government and for all other benefits of the people."

—ANTI-PREPAREDNESS COMMITTEE.

Be Ye Holy

O Christian men and women, do not deceive yourselves! Remember that God sees through shams, remember that God does not care for anything except the heart. He will not in the least value you for your professions or for your observances; but, "as He who hath called you holy, so be ye holy in all manner of conversation." If you want to make religion lovable, you must make it lovely; if you want men to accept your opinions, enable them, if you can, to respect your character; let men see in you a purer standard than their own, a loftier statue, a kindlier sympathy. The centuries do homage to real goodness: it is fairer than the morning or the evening star; it is the reflection of the life of Christ; it is as "a city set on a hill;" it is as a pillar of fire moving over a wilderness of graves.—Canon Farrar.

Lord Bacon says: "Let not a man trust his victory over his nature too far; for nature will be buried a great time, and yet revive upon the temptation." Furthermore, the mere entertainment of a sound morality in one's thought will not be enough to keep nature dormant. Only a passion for righteousness—a profound spiritual attachment to God can do that.

THE FAMILY CIRCLE

A Beautiful Secret

Visiting a great factory one day, I went through a room where young girls were fastening hooks and eyes upon cardboard. Their fingers fairly flew.

Among them I noticed an old woman busy at the same work. Her fingers were crooked and worn by hard work. I knew she could not keep pace with the nimble young fingers about her; and I wondered why she was there. I think you, too, would like to know.

Months before, she came begging for work. She sadly needed it, for she had a sick husband to support. Seeing the girls at their work, she said she could do what they were doing. The superintendent knew that she would be awkward and slow; and he tried to discourage her. But she begged for a chance; so he gave her a place at the long bench with the girls. It was slow work; and as she was paid by the piece, she could earn but a little. Yet she persevered. And after a while her pile of finished work began to grow strangely fast. There was a beautiful secret about it!

Some of the girls, pitying her, were slipping some of their cards onto her pile; and it was wonderful how they enjoyed seeing it grow. Of course her pay increased. Soon she was receiving almost as much as the others, and she was able to keep her little home in comfort. When Christmas came, the girls gave her a purse with twenty dollars in it. "Is all this mine?" she said, "I never had so much money in my life!"

The story made me think of that verse, "Bear ye one another's burdens."—Frank T. Bayley.

How God Loves

Gypsy Smith tells a story of the way in which he once quieted a riotous meeting. The socialists and agnostics of a town would not give him a hearing, but shouted for a considerable time at the top of their voices. When the din subsided for a moment, the preacher picked out an old man ringleader. "Have you any children?" the missionary asked. "Yes, gov'ner, I have." "How many?" "Three." "How many boys?" "Two and a girl." "What is the oldest?" "A boy." "Is he a good lad?" "No, gov'ner, I can't say that he is; he gives me a lot of trouble. I think sometimes that he will break my heart." "Do you love him?" "Aye, that I do. I sometimes think that I love him most of all." "Well," said the missionary, "don't be surprised if God loves us in this world more than any other beings in the universe, just because we have given him so much trouble."—The Record of Christian Work.

The emancipation from care and sorrow and unrest lies in that going out of ourselves which we call by the name of love.—Dr. Maclaren.

WITH THE CHILDREN

Five Little Foxes

Among my tender vines I spy
A little fox named—By and Bye.

Then set upon him quick, I say,
The swift young hunter—Right Away.

Around each tender vine I plant,
I find the little fox—I Can't.

Then, fast as ever hunter ran,
Chase him with bold and brave—I Can.

No Use in trying—lags and whines
This fox among my tender vines.

Then drive him low, and drive him high
With this good hunter named—I'll Try.

Among the vines in my small lot
Creeps in the young fox—I forgot.

Then hunt him out and to his pen
With—I Will Not Forget Again.

A little fox is hidden there
Among my vines, named—I Dont Care

Then let I'm Sorry—hunter true—
Chase him afar from vines and you.
—Union Gospel News.

Why Mary Was Liked

A queer old man once made a tea party for the little girls in town; and when they had all come and were gathered in his front yard, he offered a doll for the most popular little girl, and asked them to vote which should have the prize. But many of them did not know what "most popular" meant. So he told them it was the best-liked girl.

Then they all voted, and Mary was the one who had the most votes and received the doll, though no one could say that she was either the prettiest or the cleverest of them all.

"Now," said the queer old man, I will give another doll to the one that first tells me why all like Mary the best."

Nobody answered at first. But presently one of them spoke up and said: "It's because Mary always finds out what the rest of us want to play, and then says, 'Let's play that.'"

A Present For Papa

The little maid stood in the parlor doorway, one hand on the door-knob. For a moment she gazed at her father, who was preparing to take his afternoon nap.

"Papa," she said, "do you know what I am going to give you for your birthday when it comes?"

"No, dear," answered the fond father, "but please tell me."

"A nice new china shaving-mug with gold flowers on it all round," said the little maid.

"But, my dear," exclaimed her parent, "papa has a nice one like that already."

"No, he hasn't," his little daughter answered, thoughtfully, "'cause—'cause I've just dropped it!"
—Farmers' Advocate.

LETTER FROM ALASKA.

We have received an interesting letter from Milton L. White, Kotzebue, Alaska, under date of December 31. After speaking of some business matters he says: "I am intensely interested in suggestions brought out and in the articles dealing with them, as they have been discussed during the past year in *The American Friend*. It would appear that Friends are beginning to awake from the lethargy of self-complacency and are beginning feebly to look toward the future. I only wish that we all could awake and do the needful things at once.

"I am a young Friend and have belonged to Friends all my life, but I seriously pondered going to work for some other denomination before coming here as a missionary, because of the lack of thorough business methods, or the too loose way of doing things as they have been done and largely are yet being done among Friends. I am glad to see that J. J. Mills, Charles E. Tebbetts and others are trying to get the church to work toward more united action and better business methods, that have largely proved a success in other religious bodies."

CLEVELAND CONFERENCE.
FOR
PASTORS, EVANGELISTS AND
WORKERS.

We are living in tremendous times, in what are truly perilous days, days in which it is needful for all our holiness workers, pastors and evangelists to stand very near each other and understand each other in love "that they all may be one". The devil, our common and powerful adversary as an "angel of light" as well as "a roaring lion" is doing his best, (or shall we say his worst) to destroy us, as the 20th Century New Testament puts it, "prowling about eager to devour you." There seems to be a rather general feeling, for it has been mentioned in our papers more than once, that there is urgent demand that our preachers and teachers of full salvation shall have a Conference on the subjects pertaining to the great need of the hour.

There are also many of our pastors who are not having results they would like to see, as there are not being "added daily to the Church" such as are being saved, while there are many who are being thus blessed who might be a help to the others. Some evangelists and excellent holiness preachers are apt on preaching the truth, but when the sermon or message is finished, are unable to bring people to a decision. There are many other problems con-

fronting those who are sent to preach a full gospel to a gainsaying world; those having such we believe would be greatly helped by such a Conference.

The Faculty of the Cleveland Bible Institute of Cleveland, Ohio, together with the holiness people of our City, have felt it laid upon their hearts, as they believe, from the Lord, to invite pastors, evangelists and workers of the holiness ranks to meet in Conference at the Bible Institute the latter part of April, or the first part of May to have four or five days of prayer and conference together. We want every one interested in such a Conference to come prepared to take part, for each teacher and preacher, pastor and evangelist, has some point on which they can be very helpful. We shall be very glad to hear from our brethren in the movement, and the names and addresses of those who feel they can be present.

HOME FOR CHILDREN.

Lynn, Massachusetts, is to have a home for indigent children, particularly girls, to be established through the beneficence of Nathan Breed, a wealthy old-time shoe manufacturer and a member of the Society of Friends. He died forty-four years ago

and decreed in his will that upon the death of the last member of his immediate family the sum of \$50,000 was to be set aside for the establishment and maintenance of the Lynn "home for children. The last surviving member of the Breed family having died about two years ago, an act passed by the legislature provides for the establishment of the home.

Incorporators of the home have elected the following officers: Earle J. Harold, pastor of Friends meeting in Lynn, president; Alfred E. Newhall, vice president; Edmund F. Buffinton, treasurer of New England Yearly Meeting, treasurer, and George C. Herbert, a well known Friend, clerk. Of the Board of Managers the following are members of the Society of friends: Sarah H. Hacker, Clara O. Harold, Lucy T. Herbert, M. Alice Buffinton, Daniel R. Jones, Carrie M. Aldrich, Mary S. Paige, John N. Mader, E. Bryant Paige, Cyrus Jones and William E. Neal. The parents of four other members of the Board were Friends.

Who can read that ancient legend of the Apostle John carried into the Christian Church, able only to articulate "Little children, love one another," without feeling that age and death touch not the immortal love?—F. W. Robertson.



Wholesome
light and delicious
are the cakes and
biscuits made with
ROYAL
BAKING POWDER

Its purity and effectiveness
in home baking recommend
it to the discerning housewife.
Made from Cream of Tartar,
derived from Grapes.

THE IOWA PAGE

C. E. DEPARTMENT.

Ora W. Carrell, our Field Secretary, visited recently in Salem Quarter.

Cedar Creek has had no C. E. meetings this winter, but they will be resumed when the young people return from going to school and teaching.

At Hickory Grove, Ora W. Carrell explained the young people's work of Iowa Yearly Meeting and gave an address on "Three Present Day Calls to Young People." Here they have a live Society with nineteen members. Last year they contributed \$50.00 to the pastor's salary and also purchased an organ for the church.

Have you any information committee in your Society? Would it not be worth while to read to your Society the C. E. items on the Iowa page of *The American Friend*?

Our Junior Superintendent reports that we have nine Junior Societies. We are glad for every one of them and wish we had twice as many.

Des Moines reports that the Mission Study Class under the auspices of the Missionary Committee has started with a membership of ten. They feel sure it will be a success.

Pleasant Plain Society has tried a plan which might prove successful in other places. They referred the resolutions adopted by our Union to their Executive Committee. Here the various items were referred to individual members and they report as follows:

New comrades of the Quiet Hour, 4
New members of the Peace Union, 13
New subscribers to C. E. World, 3 or 4

Can your Society report as favorably? They have also started a Mission Study Class which takes a part of each prayer meeting hour. Mrs. C. C. Haworth leads.

The Executive Committee met at Oskaloosa last Friday, March 10. The following members were present: Clyde Coffin, Cassa Conover, Tacy Ratcliff, Ora W. Carrell and Cora Mattison. They have started some interesting things for the future. Watch this space for particulars.

SALEM QUARTERLY MEETING.

Salem Quarterly Meeting was indeed a time of refreshing from the Lord. Each meeting of the quarter was represented by delegates some time during the different sessions. There was blessed spirit of fellowship manifest and the preaching was

certainly in the power of the spirit.

Dr. Slack, of Chestnut Hill, had charge of the meeting on Friday afternoon. The discussion on the subject of Modern Evangelism was full of interest.

Effie Arms Comfort preached Saturday morning. The theme of the message was the mingling of the divine and human. On Saturday night we listened to a splendid message from one of our own boys. God has been using Roy Bogue in other fields and we were glad to have him back home and to receive a blessing through his work.

Sunday was a full day. Ora Carrell spoke to the S. S. on our mission work and told us of the imprisonment of one of our missionaries. Just now the British government is holding him as a German spy because he is of German descent and has German name, Kirtsalls.

Mr. McClellan preached one of his inspiring sermons Sunday morning. The Bible School conference was full of interest. Ora Carrell, who is Bible School Superintendent of Iowa Yearly Meeting, gave the address on Trained Leadership and the round table following was full of life. Special music was rendered during this and other services, which was greatly appreciated.

The day ended with a sermon by Ora Carrell, which was received by a tired but interested audience. We had such a good time that we almost wish Quarterly Meeting came to Salem oftener.

Ora Carrell met with our Bible School workers and all those interested on Thursday evening 7:30. On Friday afternoon he held missionary conference at the home of the pastor. His work was very helpful.

FIELD NOTES.

Minneapolis, Minn.—The reading of "In the Vanguard," by Mrs. Jas. G. Swan, on the evening of February 18, was a delight and an inspiration. It was both an entertainment and a strong sermon on peace. The attendance was unusually good. The young ladies of the Sunday School class, under whose auspices the reading was given, have placed the proceeds in the hands of the church treasurer to start the fund for the proposed addition to the meeting house.

At the monthly meeting Thursday, February 10, the new building project was thoroughly discussed. The necessity for more room for the Sunday School, for a larger kitchen, and room

for social gatherings was very evident. The matter was referred to the "Efficiency Committee."

The "City-Wide Evangelistic Mission" was opened Tuesday, February 29, and will culminate in the services of Easter Sunday. Mass meetings, street meetings, shop meetings, cottage prayer meetings and training classes have been planned to reach every part of the city and all classes of people. This special Evangelistic effort calls for the prayers and hearty support of all Christian people.

Oskaloosa—On March 5, Oskaloosa had the privilege of the presence of E. W. Peck, State Y. M. C. A. Secretary of Minnesota, and a member of the famous International Y. M. C. A. Quartet. In the afternoon he delivered a stirring address to men on the subject, "A Man on a Dry Goods Box." His theme was the story of the prodigal son. In the evening he gave a stereopticon lecture of his trip around the world in company with Fred B. Smith and five others in the interests of the Men and Religion Forward Movement. His visit in Oskaloosa was much appreciated.

For the last few weeks Edgar H. Stranahan has been speaking in the morning service on the work and presence of the Holy Spirit. His evening sermons have been lessons from the parables. Both series have been instructive and inspiring.

Several members of Oskaloosa meeting attended the Laymen's Missionary Convention in Des Moines, February 20-22. They gave very helpful reports at the last two prayer meetings.

PRESIDENT OF WOMEN'S UNION HONORED.

The Woman's Foreign Missionary Union will be interested to know that, at the meeting of The Federation of Woman's Boards of Foreign Missions of North America held in New York, January 15th and 16th, our well beloved President, Charlotte E. Vickers, was elected chairman of the committee on Summer Schools and Conferences and thus becomes a member of the Executive Committee of the Federation, and our point of contact with the great missionary interests and influences of the day.

WANTED—At Ramona, San Diego County, Calif., a pastor for a Friends Church of about one hundred members and able to only pay a small salary. Ramona is a mountain town or village 1450 feet above sea level, is 39 miles from San Diego and has as good a climate for all the year around as can be found in California. Address Mrs. S. E. Janeway, Clerk of M. & O. Body.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HIATT, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

INTERCESSION THEIR GREATEST NEED.

The longing expressed in a letter which came recently from one of our workers in Cuba is shared not alone by all our missionaries in Cuba, but by those in the other fields as well. Their letters over and over contain requests for prayer for themselves and for their work and for their native associates and neighbors. The missionaries believe that intercession on the part of Christian people at home is their greatest need. The following paragraph is typical:

"If we have a successful evangelistic campaign this year, as they have had in years past, it will not be because of favorable conditions but because of the faithfulness of a handful of members who are not to be discouraged by outward circumstances and because of the prayer of the church at home. If we can rely upon these two things, I am sure we can have a remarkable outpouring of God's power in our meetings. But we feel that success is dependent upon the earnest and continued intercession of the church at home. If some of God's children at home could be willing to set aside some time each day to pray definitely for this work, who can measure the results that would come from it? The mere fact that they knew that there were people in the U. S. who were remembering them daily in prayer would help much to keep the faith of this people constant and strong. But that would be only a minor result of your prayers."

THE DAY'S WORK IN MEXICO.

Nancy L. Lee, in charge of Hussey Institute at Matamoros, writes under date of March 1st as follows:

"Another month has passed and although I do not seem to have anything of special interest to give in will nevertheless write a few lines. The attendance at school was very poor and irregular through January and the first half of February, but is much better now. But there seems to be a great deal of sickness yet—grippe, fever and I still hear of cases of smallpox. It is exceedingly dry—we have not had sufficient rain to moisten the ground well for several months. Our cisterns are both dry

so we have only river water for use. We are hoping that the delegates will soon be back from Panama, but have not been informed as to time of arrival. The work has been heavy during the absence of Genaro Ruiz, for he is not only pastor of the church but also has had charge of a grade in the school and some of the normal classes also. We who have been carrying his work in connection with our own will be ready to fully appreciate him when he returns. The health in our house has been good so far."

THE BUSINESS SIDE OF FRIENDS FOREIGN WORK.

Fifty-six foreign missionaries are now on the staff of the American Friends Board of Foreign Missions. In connection with their work, twenty-one native churches have been formed and fifty-one Bible Schools. Working with the missionaries are sixty-four native helpers, including pastors, Bible women and teachers. The foreign work of the Board includes also the maintenance of sixty-one schools where the Bible and the teaching of the Gospel occupy a prominent place.

Week by week and month after month, our workers must receive their support and the necessary expenses of the evangelistic and educational work of the missions must be regularly provided.

To keep all this work going during the first five months of the current year, beginning October 1, 1915, the treasurer of the Mission Board has paid out \$20,832.04. The total amount received during this same period from Friends in the United States and Canada came to less than \$9000. In order, therefore, to keep up the work on the field during the first half of the year, the Board is obliged to carry a staggering financial burden, a burden which would not be necessary if funds were coming in regularly month by month.

Realizing the magnitude of Friends work abroad and its financial necessities, we trust all meetings may forward at once to their Yearly Meeting treasurer the missionary funds now on hands so that these funds may be sent to the Mission Board treasurer to help meet immediate and

pressing needs.

This statement may also serve to remind all our members that the help of every one is necessary in carrying forward this enterprise, and that gifts offered regularly each week or each month will be worth more to the Mission Board than will gifts offered in a lump sum just before Yearly Meeting time.

JOSEFA, THE "ENGLISH" LADY.

The only reason I know for calling Josefa Rivas, the "English" lady was because she spoke English and had learned it in British territory, yet among the missionaries she was generally known by this title until long familiarity brought into use her given name, Josefa.

Born in a cultured Cuban family of considerable wealth, changing fortunes had left her in very moderate circumstances. She never married, and supplemented her slender income by making babies' bonnets, toilet powder from egg shells and other simple occupations in which she had acquired local fame. My acquaintance with her began when, in those early days of language study when my tongue was being driven, slave like, to make sounds not lawful to utter unless you call it a foreign language, a sympathizing Cuban pointed her out to me as "the lady who speaks English."

Some years before the Cuban "Great War" (the revolution of 1868-1878) she found herself, a young girl, away from her native land in Nassau, British Braham Islands. Here she not only learned the English language, but in a Protestant church, of which there were none at that time in her native Cuba, she learned that true religion was something different from empty ceremonials. If any doubt the need of Protestant missions in Latin America they should consider the experience of Josefa. Virtuous, cultured, devoted to the faith of her fathers, yet she broke away from the slavery of Romanism and awoke to a new life when brought into contact with Protestant teaching.

After a time she returned to her native country, a country without a Protestant church in all the seven hundred miles of its length, and for twenty-five years she lived there deprived of the fellowship of a single congenial Christian. Twenty-five years without the blessing of social worship which with us is so common we sometimes forget to thank God for it; twenty-five years without the com-

munion of saints, only her English Bible, that was all. No! that was not all, for God does not forget His own.

When our Mission was established, it was to her a spring of water in the desert. Although past her three-score years and ten, she came regularly to church. Moreover, living some distance from the church with a number of children in her immediate neighborhood, Mrs. Jones carried on a Sunday School at Josefa's house until her last sickness caused it to be closed. Many children heard of the Heavenly Father's love in her home.

Belonging to a well known family, her funeral was attended by the prominent men of the town. The mayor, the judge and the leading business men were there and they could hardly fail to be touched with the simple, heartfelt service, but most of all would they be influenced by the Protestant ideals as shown by this simple, godly life that had been lived among them.

SYLVESTER JONES.

MINISTERIAL CONFERENCE.

The following is the program for the Ministers' and Workers' Convention of Western Yearly Meeting to be held at Sheridan, Indiana, April 4, 5 and 6, 1916. Entertainment is free for lodging and breakfast and supper the first evening. The Ladies' Aid will serve other meals at reasonable rates. All ministers and workers are urged to come. Send your name to Frank V. Stafford, Sheridan, Indiana. All Monon trains stop at Sheridan.

PROGRAM.

Tuesday.

7:30—Devotional Message, Lindley M. Reagan.

7:50—Welcome, Frank V. Stafford.

8:00—Response, Frank Ashba.

8:10—Conference Sermon, Gertrude M. Reinier.

Wednesday.

9:15—Devotional Message, Orah A. Thomas.

9:35—Book Review, "Efficiency Points," Noble C. Trueblood.

10:00—Discussion.

10:15—Our Problems and Prospects in Evangelism, Enos Harvey.

10:45—Discussion, William J. Cleaver.

11:00—Equipment and Service, Charles W. Sweet.

1:30—Devotional Message, Arthur Haworth.

1:50—Book Review, "Efficiency Points," Mary A. Cox.

2:20—Discussion.

2:35—The Call to the Church from

the Non-Christian Lands," Charles W. Sweet.

7:30—Devotional Message, Carey Jessup.

Duet, Mr. and Mrs. Thomas Jessup.

8:00—Fidelity—Charles W. Sweet.

Thursday.

9:15—Devotional Message, Mary Hiatt.

9:35—Symposium, Pastoral Work. The Pastor's Tests, Arthur Hammond. The Pastor's Sermons, Ruth E. Brown. The Pastor's Home Visitation, Austin Osborn. (Leaders ten minutes each. General discussion ten minutes.)

10:35—Chalk Talk, L. O. Brown.

11:00—A Quaker Concern—George H. Moore.

1:30—Devotional Message, Lydia Hoath.

1:50—Symposium, Pastoral Work. The Pastor's Library, Charles R. Axton. The Pastor's Relation to Business Meetings, Elizabeth A. Murphy. The Pastor's Relation to Local Social Functions, Rhoda Roberts.

2:50—Chalk Talk, L. O. Brown.

3:15—The Psychology of a Service, Jesse I. Phillips.

7:30—Devotional Message, Jehu Reagan.

7:50—Duet, Mr. and Mrs. Thomas.

8:00—Stereopticon Address, Howard E. Brown. 100 Years' Achievement of the Friends' Church. 100 stereopticon views.

AT MOSES BROWN SCHOOL.

During a brief visit to Moses Brown School in the course of the past month, Rufus M. Jones of Haverford College gave a most inspiring talk to the young Friends of the school. Dr. Jones spoke upon the heroic quality of early Quakerism and told the young people that there are just as many heroes in the ranks of Friends today as there have ever been. He spoke informally seated in an arm chair and in a room lighted only by the glow of an open fire. The intimacy of the scene added greatly to its serious impressiveness and no one of those present could fail to feel in his heart some thrilling of response to the speaker's stirring words.

POSITION WANTED. Companion-nurse to semi-invalid or elderly lady, or will assist with management of a home. Refined capable woman desires position in Philadelphia or suburbs. Highest reference. Address W. American Friend, Richmond, Indiana.

TRANSIENT BOARDERS DESIRED in a private home in Washington. Convenient to car line and Union Station. Laura N. Wilson.
46 Bryant St., Washington, D. C.

SARAH HENLEY MORGAN.

Sarah Henley, daughter of Jesse Henley and Margaret Goss Henley, was born in Randolph County, North Carolina, March 2, 1830. Her parents were members of the Society of Friends, and she has been a life long member of that church.

She early showed a desire to obtain an education and after teaching country school a few terms she was favored to attend Westtown Boarding School at Westtown, Pa., which was then, as it is still, conducted by the Philadelphia Yearly Meeting of Friends. Then she was chosen as teacher in the school and here she met her husband, William B. Morgan, who came there as a teacher after his graduation at Haverford College.

They were married October 19, in 1855, and came west to Friends Boarding School at Richmond, Indiana, which afterward became Earlham College. They assisted in the development of that school and also in that of Spiceland Academy at Spiceland, Indiana, and also, in later years, in that of Penn College, Oskaloosa, Iowa.

Sarah H. Morgan was a teacher in each one of these schools.

In 1882, they built their home at Lowell, and always after they regarded that as their home.

They were much interested in helping to advance the cause of the church and of education, and assisted in the establishment of the church and academy at Lowell. Her husband died March 24, 1904, and age had caused her to gradually become less active. The last few years she had made her home with her elder son, William Earl Morgan, at Columbus, Kansas. Since the death of his wife a few months ago, she had made her home with her younger son, Jesse Henley Morgan, and she passed away at his home in Alva, Oklahoma, on Thursday, February 3, 1916, aged 85 years, 11 months and one day.

She was the middle one of nine children, there being two brothers and two sisters older than herself, and two brothers and two sisters younger. Of these there is only one surviving, her youngest sister, Mrs. Margaret White, of Oskaloosa, Iowa.

Besides her two sons she leaves behind, Ida M. Morgan, wife of J. H. Morgan, and two grand children, Katie Morgan, daughter of W. E. Morgan, and Raymond L. Morgan, son of J. H. Morgan, who is attending Westtown Boarding School and was not able to be present at the funeral.

PEACE DEPARTMENT

ADEQUATE PREPAREDNESS.

An Abridged Report of An Address Given at the Chamber of Commerce, Indianapolis, Indiana, Saturday, March 4, by Robert Lincoln Kelly, President of Earlham College, Richmond, Indiana.

It has been announced that I would present the pacifist's view of preparedness. Like most pacifists I advocate preparedness, but insist on defining it in economic, moral and spiritual terms. If, however, I confined myself to a discussion of these phases of the problem, you would say that I was dodging the issue. I come at once, therefore, to the military phase of the subject.

The Question Stated.

Mr. Roosevelt says we need an army of 9,000,000 men. Major General Wood estimates our need at 4,500,000. John Temple Graves in his Chamber yesterday eloquently advocated for our country a navy larger than that of Great Britain. President Wilson has proposed a continental army of 400,000 men and a naval increase surpassing anything this country or any country has known in an equal time. There are noteworthy discrepancies in the demands of these militarists, but this is the type of preparedness I am here to oppose. In case of naval war we would look to Admiral Fletcher above all other men, for protection, but he says we do not need a navy equal to that of Great Britain. The same testimony is given by Admiral Grant of the submarine fleet. Hobson even does not advocate such a navy. We must not Germanize our army or Britishize our navy. We must avoid American imperialism.

Our Coast Is Now Adequately Defended.

In ten years we have spent over a billion dollars on our military establishments. Do we have nothing to show for this expenditure? Our experts say we have. Admiral Fletcher declared a year ago that "we have a navy superior to that of Germany or any other except Great Britain;" so late as February 9th he testified before the House Committee that "it is better officered than it has ever been," and since that date he has said that three dreadnoughts and four cruisers would make it equal to Germany's navy. General Weaver, Chief of the Coast Artillery, says: "I know of no fortifications in the world that com-

pare favorably in efficiency with ours." Secretary Daniels has testified: "Ship for ship and man for man our navy is equal if not superior to any in the world," and he has also referred to the "navy secrets" as an added source of strength. Secretary Garrison says that "man for man our army is better than any similar military establishment," while Lieutenant General Nelson A. Miles declares that the "newspapers are misleading the public in statements regarding our arms and armaments." The House Military Committee which has been studying this question for three months has gone on record as opposed to the Continental Army, and the conscription which would be necessary to make it possible, and is today introducing a bill in each house providing for an increase in our army, of 40,000 men!

If we are not adequately prepared, who knows how to go about the necessary preparation?

This war spirit has been worked up by the armament plants, the military and naval organizations and the subsidized press until many of our people are in a state of incoherent panic. The fact that the militarists do not agree upon a policy is eloquent of their state of muddled thinking. Who knows now the lessons this war has to teach? One Sunday morning fifty years ago the Monitor steamed out from behind some wooden vessels in Hampton Roads and in three hours naval warfare was revolutionized. Jos. H. Choate, less than a year ago made the significant admission, "Perhaps the day of the dreadnought is done." A year ago President Wilson in his message to Congress asked, "Who can tell us now what kind of a navy to build?" Japan has already announced that she will build no battleships this year. What we need now is information. If, in our feverish haste we do something, we shall probably do the wrong thing. Let us not spend millions of money on a random guess. The Navy Board itself has recognized that a careful study of possible needs is the thing of first importance. We should make our appeal from Philip drunk to Philip sober.

Suppose our hypothetical enemy undertakes to land a fleet?

Will the enemy be Germany or will it be one of the allies? Germany and some of the allies are now bleeding to

death. The German fleet is bottled up in the Kiel Canal—the ships are deteriorating, the service is deteriorating. Before this war is over it is most probable that there will be an engagement between the English and German fleets, for desperation is writ deep upon the brow of each people. Both fleets will come out from this contest disabled. The Allies are short of munitions and we are now furnishing them hundreds of millions of war materials. Neither the Allies nor Germany will have war supplies at the end of this war. The United States will have war supplies. If Germany attacks us she will do so from a distance of three thousand miles; if Japan, from a distance of 6,000. It is an axiom of naval strategy that no navy can operate effectively at a distance from its base. Before Japan reaches our continent, she must make due settlement with us at the Philippines and at Hawaii. The American navy is far superior, to put it mildly, to that part of an enemy navy, the English navy excepted; which could reach our shores, for the enemy must hold ships in reserve. General Miles is authority for the statement that "a fleet such as would be required to land 300,000 or 500,000 men has never been assembled."

But what has this war already taught us? No battleships will approach an enemy coast defended by mines and submarines. No troops have landed during this war on German soil or Russian soil or Turkish soil. The Allies have complete possession of the Mediterranean; why have they not landed troops in Turkey and approached the enemy from the rear? Within a week a French cruiser has been sunk in the Mediterranean, causing the largest number of fatalities at sea during the war, and yet Turkey has no navy to speak of. Mines and submarines will protect us against the hypothetical enemy that gets past our first line. Fifty percent of the ships struck in this war have been sunk; the rest have been disabled. Our submarine commanders have testified that more has been done in the past year to perfect our submarine fleet than during the five years before. Captain McKeen of the submarine fleet is authority for the statement that one company in this country can turn out twelve submarines per month after five months' notice. In the face of such facts it would be criminal to invest millions of the people's money in the proposed increase of armaments.

YOUNG PEOPLES BOARD

**Tentative Program of the
Young Friends General Conference,
Which Will be Held at Cedar Lake,
Indiana, August 4-13, 1916.**

Each morning except Sunday, there will be Devotional Bible Study, Two Bible Study Classes, Two Mission Study Classes, Class on the Rural Church, on Church History, Young People's Methods, and Christian Endeavor, Bible School, Peace Study, Junior Methods and Story Telling.

The afternoons will be spent in recreation. This feature will do much toward making your vacation a pleasant one.

Some of the leaders are: Susan Mendenhall, Editor of Everyland and Secretary of Missionary Education Movement, New York City; Ozora Davis, President Chicago Theological Seminary; Clarence Pickett, Editor Canadian Friend and pastor of Toronto Meeting; Thomas R. Kelly, Professor Pickering College, New Market, Ontario; Alexander Purdy, Head of Biblical Dept. Earlham College, Wilmington, Ohio; Samuel Haworth, Pastor of Minneapolis Meeting; Herbert L. Huffman, Pastor of Clinton Corners Meeting, New York; Frank Dell, of Nebraska Yearly Meeting; William J. Sayers, Pastor of Muncie, Ind., Meeting; Ora W. Carrell, Field Secretary of Iowa; Ross Hadley, Assistant Secretary of American Friends Board of Foreign Missions; Thomas E. Jones, Field Secretary for the Young Friends Board.

Plan to take your vacation at Cedar Lake. A vacation with a purpose.

Write the Young Friends Board for further information.

The subscription price of the **Conference News-Bulletin** is only 25 cents a year. The next issue, which goes to press this month, will contain interesting reports of work done among the young people in the Five Years Meeting. Send your subscriptions in soon for this number to **The Conference News-Bulletin**, Dunreith, Indiana.

CHRISTIAN ENDEAVOR APRIL 2.

Topic—"Consecration of Time." Ps. 90:1-17.

(Consecration Meeting.)

"And in the morning, rising up a great while before day, he went out and departed into a solitary place and there prayed."

We are also told that He spent the night in prayer, before going to the Cross.

The Lord Jesus felt the need of spending much time in prayer. He considered it more refreshing than sleep and more important than any other engagement. He desired to know His Father's will more than to spend this last night with His friends.

Every Christian ought to give at least one-tenth of his income to the Lord, and at least one-seventh of his time. We seldom are so rushed with

our many duties that we do not take time to eat and sleep; and people have to take time to be sick and die, and yet how often do we hear the empty excuse, "I haven't time?" If a thing is worth doing at all, it is not only worth doing well, but worth taking time to do it. We should take time for prayer and meditation and service for God. One has well said, that a man should be as frugal of his time as a miser of his money; he should save it with as much care and spend it with as much caution.

Plan how to use the time. What would you do if you had only one day? We should do the best and noblest things, the things that count for most. We should rest, certainly, but not in idleness, or dreaming, but that we might gain fresher power to do our tasks. A Missionary said, "When I was in India I gave half an hour a day to prayer, now I am so busy I have to give an hour and a half." We should live by a schedule then we can do many things for which we may have said, "I haven't time." This will also make our life, our work more effective. Consecration means setting apart. We should have a certain time for our duties and use that time for them. A consecration of time implies the wise use of the minutes, the hours, the days. An architect spends much time on his plans before they are ready to be worked. Let us be architects and deliberate long and prayerfully before we start work on any of our plans. If "time is the stuff life is made of," then if we have consecrated our life, we must consecrate our time, and the consecration of time means the devotion of our life to a purpose; and no life can be great without a great purpose. If this life be such a one as is pictured to us in verse 17, of Ps. 90, then the way seems quite easy.

"Today is mine; Oh glorious thought, Forgotten are failures, yesters brought, Unwasted shall these moments be, That my dear Master's given me; I yet have time, I'll haste to use, Lo! here am I! Come! my work choose."

"Are you in earnest? Seize this very minute,
What you can do, or dream you can,
begin it,

Only engage, and then the mind
grows heated—

Begin, and then the work will be
completed."

SPRING CAMPAIGN AMONG YOUNG FRIENDS.

A special Campaign among Young Friends is planned for the months of April, May, June and July. Endeavor Societies which are following the Peace Study outlines may not undertake special campaign until they have

closed their course of study near the end of April, or they may push this special effort along with their Peace Study.

The plan is this:

1. Friends are going into the **Millions Campaign for Christian Endeavor, HARD**. The Young People's Board is convinced that the Christian Endeavor Organization with the most recent department of Study Class and Social Service can be very well adapted to the needs of Friends. Several hundred Christian Endeavor Societies should be organized within the next few months. Do not undertake any sporadic movements however; see the needs, lay the plans, organize, maintain, is the plan. Talk up Christian Endeavor, work for Christian Endeavor, begin to prepare for the Campaign NOW.

2. Every Endeavor Society should be interested in the history and ideals of its denomination. Therefore we advocate the starting of Study Classes. Two courses are being prepared, either of which will be most helpful to any Friends Meeting. One is Emmott's "Story of Quakerism" with pamphlet, \$1.30. The other is Woodman's "The Present Day Message of Quakerism" with pamphlet, \$1.02. All who plan to take up either of these courses send your names to the Young Friends Board at once, that the proper number of copies may be arranged for.

3. Every Young Friend should be enrolled in the Young Friends Directory. Enrollment cards will be sent upon request. We need to keep in touch with you and you need to receive information from us.

Let our aim be to:—Endeavor, Instruct, Enroll.

BIBLE SCHOOL UNION.

The seventh annual conference of the Wilmington Yearly Meeting Bible School Union was held at Wilmington, Ohio, February 25. The following is the program of this very interesting and profitable occasion:

9:45 A. M.—Devotional, Ida M. Allen. Round Table. Impressions of Tennessee Mountain Work, Ethel Hawkins. Roll call of Quarterly Meeting Delegates. Address, "How to Gain Favorable Attention," Wm. J. Sayres, Muncie, Ind.

11:30 A. M.—Adjourn for lunch.

12:15 P. M.—Meeting of Quarterly Meeting Delegates.

1:00 P. M.—Devotional, Clayton Terrell, Supt. of Fairview S. S. Report of Delegates and election of offi-

cers. Suggestions from Quarterly Meeting Presidents. Teachers Training Work in Wilmington Y. M.—J. Waldo Woody. Address, "The Teacher Himself," Wm. J. Sayres. Offering.

3:30 P. M.—Adjourn for evening recess.

7:00 P. M.—Devotional, Homer Biddlecum, Xenia, Ohio. Address, "Efficiency for Effectiveness," Wm. J. Sayres. Offering. Closing song and benediction. Music in charge of Austin Jones.

DAISY BARR AT LEBANON.

It is with pleasure that I report the meetings recently held in Lebanon, Indiana, by Daisy Douglas Barr. This consecrated Quaker woman came to a town of Methodists, Baptists, Presbyterians, Christian Churches and Catholics and has united the town in a desire for a personal knowledge and friendship with Christ.

Her helpers were a business manager, who worked with High School and Grade boys; a soloist, who, besides her sweet messages in song, came in touch with young girls; and a pianist, who was also a personal worker. The evangelistic party, the chorus choir, the congregation represented many denominations, but this was forgotten as we listened to the messages, so full of truth and beauty and love.

Night by night, for four weeks, the crowds increased. Reservations were made for all who would come in parties. There were school nights, lodge nights, factory nights, and a business girl's night, when two hundred girls from factory, shop, office and school-room attended in a body, following a supper given in their honor.

Every morning five cottage prayer meetings were held throughout the city, while at the same hour, Mrs. Barr spoke to crowds of business men and women in the stores. So great was the interest shown in these, that over three hundred came to the meeting held in a large garage, while on the last morning, the stores closed and over six hundred came for the half hour meeting in a moving picture theatre.

At noon she and her party went to the factories, where she spoke to the men and women at their places of work, telling them the great dignity of labor, the service they are performing for the world, the value of Christ in their lives to lighten the toil of the day and to brighten the path in the dark night of trouble.

GIRLS' DRESSES.

We accept orders for these
Dresses with the understanding
that if not satisfactory in every
way they can be returned at once
and your money will be refunded.



KM 44103—Girls' Dresses of pretty plaid gingham with pink, blue or brown the predominating shade—a serviceable Wash Dress for school and general wear. Made with hemstitched collar and cuffs of white drill; broad button-trimmed panel down the center of the front. Gingham belt; full plaited skirt finished with deep hem. Sizes 6, 8, 10, 12 and 14 years. Price, postpaid. **\$1.00**

KM 44123—Practical and unusually attractive is this Gingham Wash Dress for girls 8, 10, 12 and 14 years old. The waist of plain blue or pink material is a jaunty Russian blouse with collar, cuffs and belt of striped gingham. The full plaited skirt of pink-and-white or blue-and-white striped gingham is attached to the waist and finished with a deep hem. Price, delivered postpaid. **\$1.50**

Mention The American Friend.

Strawbridge & Clothier

Philadelphia.

To all the factory people she taught the comforting text which Christ gave to the laboring man: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

The women were given special lectures pertaining to social welfare work, the social evil, conditions in the home, the purity of the child, and kindred subjects which have been instructive and helpful. One day was dedicated to our mothers, and hundreds of flowers were worn by men, women and children in honor of mother.

The power of the Spirit was manifest at all times, quietly working in the hearts of the people, with the result that over six hundred and fifty made definite decisions for the Christian life, and were received by the churches of their choice.

DELLA DOWNING JONES.

NEWS NOTES.

Prof. Elbert Russell, of Baltimore, has been having a tussle with the grip for the past three weeks.

Franklin Hadley of Richland, Iowa, who has been spending some weeks in North Carolina, spent Sunday, March 12, with friends and relatives at Rich-

mond, Indiana. He attended West Richmond meeting in the morning.

The basket ball team of Whittier College has won title to the secondary college coast championship.

Murray S. Wildman, of Stanford University, recently spoke at Berkeley Friends Church, California, on "The Cost of Disease."

Prof. G. Lewis Dickinson, of Cambridge University, England, lectured at Earlham College on March 11, advocating mildly the policies of the league to Enforce Peace.

On Sunday, March 5, William J. Sayers, pastor of the Friends meeting at Muncie, Indiana, preceding a local option election in that city, preached a strong temperance sermon.

B. B. Hiatt, of Stuart, Iowa, has been granted a minute for a sojourn in limits of Stuart Monthly Meeting, California. His address will be 455 East 31st Street, Los Angeles, California.

For those who may be interested the information is herewith given that he meeting of Ministry and oversight at of Surry Quarter. N. C. Yearly meeting will convene at our new meeting at Pilot Meeting instead of Westfield, the usual meeting place, and the time

of meeting has been changed from 10 a. m. on Saturday, March 22, to 2 p. m., Friday, March 21.

Surry Quarterly Meeting will be held at this place at the usual time convening on Saturday at 11 a. m.

On May 5 the third annual inter-scholastic field meet, comprising a number of high schools, will be held at Wilmington, Ohio, under the auspices of Wilmington College.

The second World Court Congress is to be held in Carnegie Hall, New York City, May 2-4 next. The program will be confined to the one topic of promoting a true international Court of Justice.

Baltimore Quarterly Meeting will be held at Baltimore next Saturday and Sunday. On Saturday evening, Henry D. Cox, of Puerta Padre, Cuba, will give an address on "Cuba and the Panama Conference."

Prof. Raymond Burford, of Earlham College, preached at West Richmond Meeting, Richmond, Ind., the morning of March 12, and Ross Hadley gave an illustrated mission address at the Vesper service on the same day.

Wilmington College has a "School Masters' Club," including the college faculty, the superintendent and high school teachers and ward principals of Wilmington and the County Superintendent of Clinton county, Ohio.

The Committee on Literature and Peace of Western Yearly Meeting has arranged for an oratorical contest on the subject of peace, at Plainfield, Ind., April 28. There will be speakers from Bloomingdale, Vermillion Grove and Plainfield Academies. The winner of the first prize will receive twenty dollars, and of the second, fifteen dollars.

Ross Hadley, Assistant Secretary of the American Friends Board of Foreign Missions, was prevented from attending most of the sessions of the Laymen's Missionary Convention at Indianapolis recently by the death at Cleveland, Ohio, of Mrs. Hadley's mother, Mrs. Burrows.

A poll of Earlham College students on preparedness has resulted as follows: Against increase in armament, 198; for President Wilson's plan, 32; for an army of 4,500,000 as advocated by Wood and Roosevelt, 6; for increase in armament, but on smaller scale than Wilson plan, 38; for gradual disarmament without reference to action of other nations, 18; undecided, 16. The vote in the faculty for the various propositions was 9, 3, 0, 3, 1 and 2, respectively.

CHURCH AT WORK

West Milton, Ohio.—West Branch Quarterly Meeting was held at West Milton February 19, 20. We were favored with the acceptable attendance of Truman C. Kenworthy, Yearly Meeting Superintendent, who brought us two strong and helpful messages. The Quarterly Meeting was attended by a spirit of life and of great interest. The interest in the different departments of our local work continues to deepen and we are getting results in the way of new members as well as in the line of greater interest in all the work of the church. Among the encouraging phases is the great interest manifested in the work of the Christian Endeavor Society.

Pleasant Plain, Kansas.—We have erected and dedicated a new church building at this place. The building is a modern, brick veneer structure with a seating capacity of three hundred and fifty. The cost was \$5500.00, of which amount \$750.00 was raised on the day of dedication, making the building free from debt. The dedicatory sermon was preached by F. Olen Hunt of Fowler, Kansas, to a large and appreciative audience. We feel that we were fortunate in securing his services for the dedication and for the revival following, which closed March 8. Forty-five persons were definitely blessed and the church was strengthened and encouraged by the deep spiritual lessons brought to us. An offering of \$150.00 was taken for Brother Hunt in appreciation of his services. Several have united with the church. The Lord is still blessing us at Pleasant Plain and under the leadership of our efficient pastor, Elma Albertson, we are expecting God to open up new avenues of usefulness for the church.

Monrovia, Indiana.—A series of meetings began at West Union near Monrovia on the evening of February 7 conducted by Frank V. Stafford, of Sheridan, Indiana, assisted by the pastor, Elizabeth A. Murphy. Twenty-seven sessions in all were held. The power of God was felt in the very beginning and conviction fell upon the hearts of the people. The gospel was preached in its fullness and power mingled with tenderness and love. The result was a number of renewals and conversions and the strengthening of believers in Christ. The church has received an uplift in spiritual things which will help her to push forward in the work of the Lord.

Ontario, Ohio.—A very remarkable meeting was held in January last at Ontario, where Geo. E. Kent is pastor of a "Community" M. E. Church. Edgar A. Wollam, of Cleveland, Ohio, was called as the evangelist and George A. Dennis, of Cardington, Ohio, as the leader in song. The meeting continued three weeks and the roads were most of the time, humanly speaking, impassible, but the house was crowded at almost all the services. The messages were strong and convincing and much dependence was had upon prayer. As a result 125 persons made definite decisions for Christ, old scores were settled, old debts paid and whole families were swept into the Kingdom.

One marked feature was that old men came to the cross and were saved and in one case a man 75 years old was converted and received into the church. Three generations were received on one day when 120 persons were taken into the church. A hall that had been used for a dance hall was rented the last of the meetings and Evangelist Wollam raised the money for the rent for one year.

Indianapolis, Ind.—A very pleasant church social was held at the First Friends Church, Indianapolis, Ind., Friday evening, March 9. Scenes from the lives of early Friends were given by members of the Quaker Round Table. Refreshments were in charge of Mr. Pearson's Bible Class.

Following the meeting of the Layman's Missionary Movement in Indianapolis week before last, a meeting of the Missionary Department of the Church, and those who attended the sessions of the Layman's Missionary Convention was held to consider plans for stimulating interest, and applying such suggestions as might be worked out to advantage in this particular church.

Centerville, Indiana.—Revival services at Centerville closed March 8. The services were in charge of Marie Cassell of Bluffton, Indiana; Bertha E. Day of Wilmington, Ohio, and the pastor, Mildred B. Allen. There were seventeen conversions and three renewals. Nineteen of this number will join Friends.

Cane Creek, N. C.—Western Quarterly Meeting was held at Cane Creek, one of the very oldest meetings in the State, February 12. Ten monthly meetings constitute the Quarter. Some consideration is being given to a division of the Quarter. Lewis McFarland, Yearly Meeting Su-

perintendent, preached a satisfactory sermon. The proposition to record Addison Branson a minister was concurred in. Reports from the Monthly Meetings were generally quite encouraging. The next meeting will be held at Edwards May 13. A new meeting house is being built at Saxapahaw. F. S. Blair of Guilford College, Chairman of the Yearly Meeting Peace Committee, has spent a month in the limits of this Quarter, addressing schools and the general public, and speaking in the churches of six different denominations in the interests of peace.

Greensboro, N. C.—New Garden Quarterly Meeting was held here March 11. Albert Peele offered prayer and Lewis McFarland, Yearly Meeting Superintendent, preached from Acts 20:28. At the afternoon session the committee appointed at last Quarterly Meeting to hold peace meetings here or elsewhere reported that a large majority of the prominent business men of the city opposed preparedness, and that the time was near at hand for holding the contemplated meeting. Friends were urged to write letters at once to their Congressmen against preparedness. The meeting concurred in the proposition to record Samuel G. Barnes a minister. He is a young Friend and pastor of Spring Garden street meeting. Julia S. White was granted a minute for service in New England Yearly Meeting. Reports from subordinate meetings showed growth in spiritual things and in numbers. The Quarterly Meeting agreed to meet at Kernersville in September. A goodly number of children were in attendance.

Stella, Oklahoma—Stella Quarterly Meeting occurred March 3-5. General Superintendent M. F. Swafford was present and preached three very strong sermons. On Saturday night four were definitely blessed and every session was owned of the Lord. Arrangements were made to hold a tent meeting in the month of July at Cherokee. It was also decided to hold several two day's meetings. There are ten pastors in Stella Quarterly Meeting and all were present excepting one. It is the first charge of three of them, but they are doing well and their work is appreciated. After Quarterly Meeting M. F. Swafford visited Siloam and Stella. At Stella nine came forward in the meeting and were blessed. From there M. F. Swafford and Alvin Coppock were taken by auto to Coldwater and Friends Valley Meetings. At Friends Valley there

were four who asked for prayers. Superintendent Swafford then went on to Shawnee Quarter, where J. N. Walker is holding revival meetings. His service in the Quarterly Meeting was felt to be a blessing.

Boulder, Colorado—Lindley A. Wells began a series of revival services at Boulder, Colorado, February 10 and closed February 27. He found a large field and a church ready for business, and as a result, what has been said by many people in the city not Friends to have been the best revival held in Boulder for many years, was witnessed. Conversions, renewals and sanctifications numbered fifty-two. Perhaps the best phase of the work was the large hearing given the evangelist by people of other denominations. The church was entirely inadequate to accommodate the congregations. There will be a large number of additions to the church and the work is now in a more flourishing condition than it has ever been. This series of special meetings has been a great aid in pushing the Friends Church of Boulder to the place of leadership in spiritual things in the city to which it has been aiming for some time. The evangelist was assisted by the pastor, Kirby V. Bowen, and by a singer, Miss Naomi Jester, of Sugar City, Colo.

Columbus, Ohio—Isaac L. Kinsey of Alliance, Ohio, recently closed a series of meetings at the Sullivant Avenue Friends Church of Columbus. These meetings throughout were characterized with the presence of the Lord. More than forty knelt at the altar for pardon or the witness of the Spirit. The meeting has been greatly encouraged and strengthened. Several have applied for membership to the church.

AT ST. PETERSBURG, FLORIDA.

An increasing number of Friends from various sections of the country have discovered the delights of St. Petersburg, the Sunshine City of Florida, and are spending their winters there. Quite a few have located permanently, while others have winter homes. Charles Tebbetts and wife, accompanied by their daughter, are spending some time visiting relatives and friends in St. Petersburg on their return from Panama, Jamaica and Cuba, where they attended missionary conferences.

On the afternoon of March 9th a meeting of the Friends in St. Petersburg was held at the First Methodist Church, upon which occasion Charles Tebbetts gave an illuminating account of the conferences he had

attended and forcefully presented the condition and needs of Latin America. He told something of the work of American Friends in Mexico, Cuba, Jamaica and urged a more loyal support of the work. Over fifty persons were present, among the number being members of Indiana, Western, Wilmington, Philadelphia and North Carolina Yearly Meetings. It is to be hoped that at some future time there may at least be a fellowship group of the St. Petersburg Friends.

NOTICE.

People often inquire of the Home Mission Committee in regard to what to do with left-over Sabbath School supplies and other good papers. Surely they should not be destroyed.

The Salvation Army are always glad to distribute them; but there are needy districts among the mountains and other distant parts if we only had the addresses. Any one knowing such addresses are requested to send them to Alice W. Hunt, Fountain City, Ind., and she will have the list published in a future number of this paper.

ERRATUM.

In the list of Yearly Meetings for 1916, printed in these columns recently, there was an erroneous statement as to the time of New York Yearly Meeting. A letter from the Clerk, James Wood, gives the date of opening as May 31. Readers will please take notice.

WORDS OF APPRECIATION.

The following sentences concerning The American Friend have been culled at random from recent letters received in The American Friend office.

"The American Friend is getting better all the time."

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"I wish to express my appreciation of The American Friend and my renewed interest in it as it now appears. It is getting quite up to the ideal I spoke to thee about at Plainfield two years ago."

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We will appreciate it if anyone can send us a copy in good condition of The American Friend, issue of December 24, 1914. Please Address The American Friend, Richmond, Indiana.

Read the American Friend ads.

BIBLE SCHOOL LESSON.

April 2, 1916.

Subject—"The Conversion of Saul."

Lesson—Acts 9:1-31 (cf. also Gal. 1:11-17, and 1 Tim. 1:12-17).

Golden Text—Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

Saul was born in Tarsus, a city near the sea coast in southeastern Asia Minor. It is presumed that he learned to speak the Greek language very early in life and that he also acquired some knowledge of Greek literature prior to his leaving that city for Jerusalem, where he completed his Hebrew education. Evidently he was apprenticed to a tent maker and there learned the trade which afterwards afforded him a living while preaching the gospel at Corinth. In Jerusalem he studied under the direction of Gamaliel, one of the most noted of the Hebrew teachers of the time. There are reasons for believing that he was admitted into membership in the Sanhedron, but conclusive evidence is lacking. He accepted the doctrines of the sect known as the Pharisees and became a very devout follower of the practices of that party.

Religion to Saul was a serious matter. Salvation as he understood it was to be obtained only by keeping the law, to him that meant all of the law. Blasphemers were by direction of the law to be punished. Christians came under that condemnation. His salvation depended upon seeing to it that he did his duty in the matter, hence a part at least of his enthusiasm for Christian persecution. The account in our lesson pictures him on the road to Damascus with the proper papers, where he was to arrest possible Christians. According to verse one he was in a determined frame of mind and not a very good subject for quiet persuasion.

It is interesting to note in this connection how widely the Christian church was scattered by this time. How many believers there were in Damascus we have no way of knowing, but evidently a number. They must have made for themselves quite a reputation, else Saul would never have arranged to journey so far on such an errand.

The expanding power of growing seeds is often tremendous. Saul had heard of Christ—possibly others than Stephen had witnessed to the saving power of Christ in his hearing—he had also seen Christians die. The seed sown in his heart was destined to grow in spite of the apparently stony nature of the soil into which it had fallen. It is quite probable that much of his earnestness was the result of an effort to stifle the growing conviction which was daily becoming stronger in his soul. At last he could stand the pressure no longer and in his humility he yielded and was led to the home of one whom he had been hunting and there learned the way more perfectly.

The conversion of Saul marks one of the most eventful hours in the history of the Christian Church. He brought to the Church learning and

enthusiasm. Years later he was to give it new direction. His immediate task was to work over his theology and prepare for the great work to which God had in such a remarkable way called him.

YEARLY MEETING 1916.

Philadelphia—Fourth & Arch Streets, Philadelphia. (Other data not at hand).

New York—At Poughkeepsie, May 31. Clerk, James Wood, Mt. Kisco, N. Y.

Nebraska—At Central City, Neb., May 30 to June 4. Clerk, Eli H. Parish, Central City.

Oregon—At Newberg, Oregon, June 7-13. Clerk, Levi T. Pennington, Newberg, Ore.

New England—At Oak Grove Seminary, Vassalboro, Me., June 26-July 2. Clerk, Walter S. Meader, Gonic, N. H.

California—At Whittier, June 26-July 3. Clerk, John Chawner, 765 Summit Avenue, Pasadena, California.

North Carolina—At Guilford College, August 8-14. Clerk, L. L. Hobbs, Guilford College, N. C.

Wilmington—At Wilmington, Ohio, August 6-22. Clerk, Albert J. Brown, Wilmington, Ohio.

Ohio—At Damascus, Ohio, August 22. Clerk, Edward Mott, 58 Coit Avenue, East Cleveland, Ohio.

Iowa—At Oskaloosa, August 28-September 3. Clerk, S. M. Hadley, Oskaloosa, Iowa.

Canada—At Pickering College, Newmarket, Ontario, Canada, September 7. Clerk, William Harris, Rockwood, Ont., Canada.

Western—At Plainfield, Indiana, September 12-18. Clerk, W. O. Trueblood, 313 East 13th Street, Indianapolis, Ind.

Indiana—At Richmond, Indiana, September 18-24. Clerk, Robert L. Kelly, Earlham, Indiana.

Kansas—At Wichita, Kansas, October 3-9. Clerk, Edmund Stanley, Wichita, Kansas.

Baltimore—At Baltimore, Md., November 17-22. Clerk, Allen C. Thomas, Haverford, Pa.

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West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E., 2:15. Prayer meeting, Thursday, 7:30.

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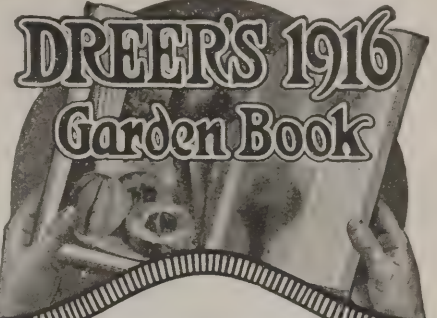
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BORN

Chance—At Traverse City, Michigan, January 15, 1916, to Ivan L. and Winifred Chance, a son, Donald Ivan.

Fisher—At Traverse City, Michigan, December 6, to Albert and Minerva Fisher, a son, Russell Charles.

DIED

Arms—Roy Elvin Arms was born near Spencer, Iowa, July 2, 1878, and died at the place of his birth October 16, 1915. He was converted in childhood and joined Friends in early manhood. He spent a year in Taylor University and several years in the Edgar P. Ellison Bible Training School at Marshalltown and Penn College at Oskaloosa. His services in the Friends church at Greenville for the last five years have been invaluable in tiding it over a very critical period. He leaves a widow and four little children.

Cass—James Cass, an overseer and active member of Victoria meeting for the past five years, died at Victoria, B. C., February 9, 1916. He was an active worker in the cause of international peace and a charter member and secretary of the Western Canada Peace Association. The widow and six children survive him, two of whom reside in England.

Coffin—Levi Coffin, son of Moses and Margaret Coffin, was born in Wayne County, Indiana, November 2, 1820, and died at the home of his son, Clarkson M. Coffin, near Westfield, Indiana, January 30, 1916, aged 85 years, 2 months and 28 days. He was a life long Friend.

Harold—Lindley W. Harold, son of Jonathan and Rebecca Harold, was born in Wayne County, Indiana, and died at his home in Carmel, Indiana, January 24, 1916, aged 52 years, 9 months and 7 days. His death was the result of an accident several years ago. He was an esteemed member of Carmel meeting. He leaves a widow and two brothers. Funeral services were held in the Friends church at Carmel, conducted by Lewis E. Stout, the pastor.

Haworth—Calvin Haworth, son of Dillon and Sarah Haworth, was born near Walnut Ridge meeting, Indiana, April 26, 1831, and died at his home in Georgetown, Illinois, January 14, 1916, in his 85th year. He married Melissa Lewis in 1861. He was a birth-right Friend and from young manhood he has lived close to his Heavenly Father. During his last days he frequently prayed that God's blessing might rest upon the revival services being held in the Friends church at Georgetown. Albert J. Brown, who was conducting the special meetings, preached the funeral sermon.

Lyon—Clark B. Lyon was born at Naples, N. Y., and died at his home in Wichita, Kansas, January 18, 1916, aged 63 years, after an illness of only eight hours. For a time he resided with his parents at Cassopolis, Michigan, moving to Kansas about forty years ago, soon after which time he joined Friends near Elk City. He leaves a widow and one son. Funeral services were conducted by the pastor, J. Arthur Wollam, assisted by President Edmund Stanley. Interment was in Maple Grove cemetery.

Plummer—Mary S. Plummer was born at Richmond, Ohio, May 13, 1818, and died at the home of her daughter in LeGrand, Iowa, February 2, 1916. She was a life long Friend and was converted in early youth. She was one of the oldest members of Iowa Yearly Meeting, being nearly 98 years old. She has been active in the service of the church, having served for a number of years as clerk of Bangor Quarterly Meeting. Her influence as a Christian was elevating to all those with whom she came in contact. Funeral services were conducted by the pastor, J. R. Wright.

Walton—Joseph P. Walton died at the home of his son in Dublin, Indiana, January 23, 1916, aged 74 years. He was a consistent member of Dublin meeting since its organization.

Willits—Anna M. Willits, daughter of Jacob and Charity Kinzer, was born near Plainfield, Indiana, and died

at Long Beach, California, January 25, 1916, aged 84 years and 18 days. In her girlhood she moved with her parents to Howard County, Indiana, where she married Mahlon H. Willits in 1851. In 1855 they moved to Bangor, Iowa, in 1899 to Ida Grove, Iowa, where they were instrumental in organizing a Friends church. In 1901 they moved to La Harpe, Kansas, again assisting in the organization of a Friends meeting and where their membership remained until death, her husband having preceded her a year ago. After spending the summer in Iowa and Colorado she went to California to make her home with her daughter. Five children survive her. She died a triumphant death. She was always a loyal and faithful Friend and a reader of the Friends paper ever since its publication.

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The American Friend

Old Series
Vol. XXIII. No. 13.

THIRD MONTH 30, 1916.

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Earlham College Library

"God's Man"

By FRANK P. RENO.

He comes! God's Man, across the hills!
With high resolves he fronts the dawns
He swiftly trails the upland lawns,
And, eager, hears the song that thrills.

His heart is warm, and clear his brain;
He scorns to wrong a brother man;
In honor's march he leads the van;
His dreams are sweet as April rain.

When Error's hordes the right invade
And Justice strive to overthrow,
Then God's Man dares to face the foe,
And lightning-quick descends his blade.

The heartless jibe and ridicule,
The swish of Envy's stinging whip,
The firmer make him set his lip,
And stricter draw the Golden Rule.

He brooks no compromise with sin;
His steps are ever Godward bent;
He lives for that divine event
When God shall say—"Well done! Come in!"
—Exchange.



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting.

Published Weekly by

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URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
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Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

A Little While in Prayer

(The following verses are sent by Lucinda E. Hill, of Lynn, Mass., having been found in the Bible of a friend of hers after death.)

"A moment, Lord, with Thee in prayer
A moment on the street;
Amid the whirl, the rush, the roar,
My Saviour would I meet.

A moment 'mid my tangling work
Right where the wheels at play
Make dizzy now my tired brain;
Just here I stop to pray.

A moment when my courage fails,
When I am slow to own
That Thou art all, my all on earth,
In heaven just Thou alone.

One moment, Lord, just one in prayer,
Give rest upon Thine arm,
Give strength to speak, give will to do,
And still my soul's alarm."

—Exchange.

What Friends Can Do

Washington, D. C., March 11, 1916.

Editor American Friend:

At the Friends' Peace Headquarters in Washington the committee in charge is continually obtaining fresh bits of information on the situation in Congress and in the country which we wish we could share with Friends generally. We are so enthusiastic over the possibilities of affecting public opinion by the Friendly message if we can but get the Society of Friends in all its branches to write their Congressmen to oppose the increases in the army and navy, and to work in their communities to persuade others so to do, that it is difficult to understand the apparent apathy of some of our most concerned members.

The report that has been published so widely that Germany could, if so inclined, land 400,000 men upon our shores in fourteen days has been met by this startling statement which I had from Mr. James Hay, the chairman of the Military Affairs Commit-

tee of the House of Representatives. Mr. Hay, at the public hearings, questioned the officers of our general staff as to whether or not they had examined the practical workings of the transport of troops from Canada to England, and they reported that they had not sent any representative to investigate it, nor had they any first-hand knowledge on the subject.

In commenting on this, Mr. Hay said to me, the facts are, that it took Great Britain, with the greatest merchant marine and navy the world has ever seen, with absolutely unchallenged control of the sea, 33 days to transport 30,000 troops from a friendly port in Canada to a friendly port in Great Britain, and they used in so doing 31 transports and 62 war vessels; how much longer it would take our most generally suggested enemies, Germany and Japan, to transport their troops can be imagined.

In our Friendly view point with our basis in the fundamental spiritual iniquity of war, and our belief in the good impulses of every man, it makes little difference how difficult the transport of troops across the sea to our shores may be. For us war is wrong. But in conversation with those who do not share in our principal point of view, such statements are at least reassuring in this time of panic.

May I, on behalf of the Headquarters at Washington, make this further appeal? The committee in charge of the Headquarters, after consultation with Congressmen, inspection of their files of correspondence, and studying the question as carefully as the means at their disposal has permitted, have marked out a plan for influencing Congress with the Quaker thought. This plan is based on every Friend interested writing three letters, one to his representative in Congress and one to each of the Senators from his State. The committee really means this request, and writing on the return post-card that, "months ago I wrote to my Congressman," or writing to one Senator, as indicated by a line drawn through the word "two" Senators on the return post-card, a copy of which is given below, does not fulfill the request.

If Friends have written to their Congressman before, it is good reason for writing again. A business man who does not get your order generally sends a second, sometimes a third, and in special cases a fourth or fifth letter. The essential thing is that the Congressman should know that in his district are people that are in earnest that he should vote and work against the increases in the army and navy.

We hope that Friends will avail themselves of every opportunity to come to Washington and get an experience of the excited condition of the public mind on this question. Visits to the Peace Headquarters and to some of the Congressmen and to the office of the Anti-Preparedness Committee have at this time a real educational value.

Very truly thine
L. HOLLINGSWORTH WOOD.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 13.

THIRD MONTH 30, 1916.

New Series
Vol. IV. No. 13.

Where Does the Church Stand?

This issue of THE AMERICAN FRIEND may properly be called a peace number, for which the exigencies of the present crisis seem to afford ample justification. We would call special attention to the ringing message from L. Hollingsworth Wood, and the able article by Isaac Sharpless found upon other pages of this number. There is danger that Friends, who have been famed as the apostles of peace for many generations, may fail to ring true in a grave emergency like that which confronts the United States at the present time, either through a mistaken notion of their insignificance as a religious body or because they have been affected by the tidal wave of militarism that is sweeping over the nation.

The preparedness craze has grown to be a tragedy, not so much because its advocates have succeeded in frightening a great people, as that the impotency of the Church as the moral leader of the nation stands distressingly revealed. With holy unction and with prophetic voice the church ought now to be able to speak the word that would quell the raging storm and bring the assurance of protection to a people that dares to "abide under the shadow of the Almighty." The immediate issue is not one of larger armies and navies half so much as it is whether or not America is to be positively Christian. And therein is included a problem of greater significance than the problem of peace or war, but one which when solved will more than all else be the guarantee of our national safety and of our permanent peace. The success or failure of preparedness does not begin to compare in importance with the apparent tendency on the part of a large portion of our American ministry to turn for support to the arm of flesh and rely for protection upon guns and forts and battleships.

We appear to have fallen upon a day when multitudes of professing Christians are willing to disavow the practicability of the Sermon on the Mount. Speaking upon this subject The Christian Work, one of the ablest religious weeklies in this country says in a recent number:

"But never until this year has a disposition manifested itself among Christians, even among ministers, to set aside the words of Jesus as too high for human needs, too

impossible to be useful, too far removed from possibility of human attainment, too remote to guide us in times of stress, too idealistic for a practical world, too unworkable to be trusted and therefore to be set aside, for the time being, and the ideals of the Old Testament substituted for them or even more human, more primitive motives than those of the Old Testament."

We should expect quite naturally that the materialistic and un-Christian sentiment of the world would so express itself. Indeed writers in many lands within recent years have so voiced the tenets of that irreligious propaganda that puts its trust in force, adopts the law of the jungle and revives the ancient but un-Christian doctrine that "might makes right." Christianity must suffice to introduce a new governing element into human society, the governing element of a transcendent love, or it is bound to perish at the threshold of its supremest mission. In face of the taunt of other religions that Christianity is a beautiful ideal but too theoretical to be practical for this work-a-day world, a challenge has been spoken that should stir the Christian Church as a whole to the exercise of a mighty faith and to the conscientious defense of its historic beliefs. In the face of a world gone mad on militarism, it is time for the Church to rally in behalf of New Testament ideals as the only practical governing force for the social order of the world.

The Church and its ministry have gone far afield when they advocate any program for society that does not harmonize with the Sermon on the Mount. That is the unit of measurement for all human conduct, personal or corporate, and Christ is wounded afresh in the house of His friends when His standards are lowered to serve the ends of expediency. In justification of the military article of the program of the League to Enforce Peace, William Penn has been quoted in behalf of the use of force as the ultimate authority in his plan of government. But William Penn had predilections to militarism by virtue of his early training, and he was dealing with an experiment of which there were few if any examples. It would be passing strange indeed if amid such uncertain surroundings he was able to realize the full import of the teachings of Jesus. It was marvelous that he understood as well as he did

the meaning of the law of love in human government.

It is a far cry, however, from William Penn's concern over a plan of government at a time when all governments were suspicious of one another and were dominated universally by the militaristic spirit, to the needs of a great and independent nation like the United States two centuries and a half later, whose place in the sun thus far has depended upon its program of peace and its practice of the doctrine of world brotherhood, and whose mission is so plainly that of ethical and civilizing world leadership.

The Society of Friends and for that matter the entire Christian Church, will lose immeasurably if it seeks to mitigate or explain away the ideals of the Sermon on the Mount. God help the world if the church is to consent in man's supremest need

to the superiority of the material over the spiritual. Whatever nations may continue to do, the Church must not be set adrift by its prophets who make moral values a matter of expediency to be advocated or set aside as outward circumstances demand. The church must set the standards of the world by virtue of its claims for spiritual leadership in the operations of the human family; and the doctrines of the church about militarism and schemes of human government must be dictated by the teachings of Jesus, and not by the philosophies of men. For that which seems impossible from the viewpoint of the judgments of men is after all the mightiest force in determining the destinies of the race. The supreme issue of the American church is to keep the United States upon the highway of faith in Jehovah as an example to the nations of a people whose God is the Lord.

Military Training in Schools and Colleges

By PRESIDENT ISAAC SHARPLESS, HAVERFORD COLLEGE.

If military training simply means camp life, certainly it merits only commendation for its physical effects. I have myself spent too many days and nights under canvas during the last three decades not to appreciate that even a short experience of it makes close air impossible at any time during the twelve months of the year.

It is said that in Continental times John Adams and Benjamin Franklin were doomed to spend a night together in a small room with a little window in a New Jersey hotel. Adams closed the window tight, for he said that night air was dangerous. Franklin thought they could not have better air at that time of day than night air and opened it, but finally compromised with Adams that after telling him a story, the window could be closed. The story was long and monotonous. Adams went to sleep and the window was left open.

An examination of apartment houses in New York on a cold night revealed the fact that practically all windows were closed, presumably not from fear of night air, but from dislike of the cold. If any device could induce the American nation to breathe fresh air every day and night through fifty-two weeks of each year the problem of tuberculosis would be solved in a generation. We cannot get it into our school system too soon.

Again, if military training means only daily regular exercise, an ordered healthy life and simple habits, it deserves well of the country. Luxury, comfort, indulgence are the goals set before them by too many youths, and worry, responsibility and excitement destroy the nerve and heart power of too many men to value lightly any agency which will steady the habits and fortify the inner energies of those who are to do the world's work in this exacting generation.

But though military training does have these salutary effects, it is doubtful if, on the whole, it is the best means of securing them. The Boy Scouts have declared against it in this country, and even **their** great militant leader and organizer in England does not encourage its introduction. More and more the scientific physical trainers and educators are minimizing the rigid formal exercises of gymnasium drill whenever the free, joyous, spontaneous open-air sports can be procured. The boy needs play, zest and competition, and not simply an uninteresting movement of the muscles.

Again, military instruction has moral values, forced attention to tasks at the time they are due, though in some cases causing a reaction afterwards in many others results in habits which stand well in life. How purposeless are the lives of many students! How in need of discipline and trained methods and steady persistence! How the lack of these qualities shows itself so that we have to meet such jibes as that "The intellectual habits of some students may even be able to stand the strain of college life." The Oxford professors say that our Rhodes scholars have no steady ability to grind out a heavy and, in the process, uninteresting grist of mental sustenance. The West Point and Annapolis examiners throw out some three out of four candidates (coming from all the congressional districts of the United States, often set up as the result of competition) for deficiencies, not of intelligence but of steady drill. The great fault of our whole American system is the superficial attention to the interesting rather than the thorough mastery of the essential. If military drill can cure this, again it deserves well of the country.

But are we not again confronted with the same problem as when we considered the physical side?

Can a system enforced from the outside, demanding unequivocal attention at the expense of degradation and penalty, be all that is needed? Must there not be a training which brings a response from the student?

Is military obedience the sort which our American boys need? In his noted definition of a liberal education, Professor Huxley describes the educated man as "One who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience?" Is either will or conscience educated by the military process? Is it not rather an abnegation of personality, a complete atrophy of individual sense of right or duty? If a superior officer tells you to stab your opponent through the heart with a bayonet, to shoot a noble woman engaged in the relief of suffering, to burn a city in which thousands of non-combatants reside, to ravage a country and leave the inhabitants to die by starvation, to sink a liner and all that it contains, the man obeys as a machine obeys, without hesitation and perhaps without inner protest. Or if the protest comes he smothers it with the thought that the officer and not himself is responsible.

But one is reminded by Hosea Biglow:

"If you take a sword and draw it
And go run a fellow thro:
Government won't answer for it—
God'll send the bill to you."

The unquestioning obedience demanded by the military code is hardly the remedy which America has ever submitted to, nor will she ever submit to it, until the principles of our founders and fathers are forgotten and their spirit deserts us.

The sons of men who came over in privation and peril to find freedom of conscience will hardly submit to a national fettering of individual consciences. The sons of men who in various ways fought for the assertion that "All men are born free," will hardly allow their sons to fall victims to an education which will make them slaves in any degree, in body or spirit, to a cruel system. General military training in the schools with all that this implies, introduces into the life of the American nation an element and a principal antagonistic to those free institutions and to the democracy upon which we have always considered that our claim to a standing among the nations is securely based, and would be the beginning of a set of new national ideals and standards, which the present experience of certain European nations hardly commends to us.

If we lack, as we do, in our education certain methods and impulses which would tend to make it vigorous and efficient, if we sacrifice solid mental training for superficial knowledge of interesting items, let us in the first place recognize the fact, which as yet we hardly do. Let us find the remedy as we can in an education of the people to demand what is worth while rather than what is "practical" (as they often falsely express it), and in the cour-

age of educators to stand for what they know is right, sometimes against the popular voice, not in the overturning of our most valuable and cherished traditions. Prussia has no lack of thorough training and disciplined scholars, and yet with all her militaristic ideas, she excludes military training from her schools as having no place there.

Our free speech and untrammelled thinking gives us wonderful advantages in resisting heresies by popular education. Our history is full of illustrations of governmental, economic, social and moral movements of a disastrous character which have had temporary sway and have seemed to the timid hugely portentous of evil. But before they ripened into serious dangers, education and good sense and a happy conservatism which is ours, cut them out or trimmed them into safe and wholesome instruments of progress. Our history and traditions, like our Constitution, have held us back from revolutionary experiments and have given us safe remedies for evils and safe lines of progress in harmony with our past life. So it will be in the future; there is no need of a radical uprooting of our best inheritance to cure diseases which will yield to other remedies.

If needed one could quote dozens of authorities on this subject. "Military drill seems to me one of the poorest forms of bodily exercise, very inferior to most gymnastic exercises and to all free sports," says ex-President Eliot. "My principal objection to military drill as a physical exercise," says Dr. Sargent, "is that it does not to any extent meet the physiological demands of the body." To see a green playground covered with boys at sport is the ideal of physical exercise. Supplementary to this and, unfortunately in some cases necessarily a substitute for it in large cities, is a well considered scientific system of physical training indoors, a system which takes into consideration individual weaknesses and needs, which embraces all that military training gives and much more, and which better prepares the body to withstand the strain of after life.

It may have been some such arguments as these, though I did not attend the meeting, which so lately as August 27, 1915, induced the N. E. A. at Oakland, California, with unanimity to adopt the resolution:

"The Association deplores any attempt to militarize this country. It again declares against the establishment of compulsory military training in the schools on the ground that this is reactionary and inconsistent with American ideals and standards. The Association expresses its approval of the policy of the Boy Scouts of America in keeping the useful work free from connection with military affairs."

We have also protests from the head of the New York Public School System and the head of the Pennsylvania Public School System, during the current year, against the introduction of military drill in the public schools. The United States Com-

missioner of Education has declared: "The public schools are not the place to give this training and preparation," and Professor John Dewey, speaking especially of rifle practice, says: "It is undemocratic, barbaric and scholastically wholly unwise."

But there are other reasons for the present agitation of this subject than its fitness for educational purposes and its development of the attributes of American manhood, otherwise girls as well as boys should receive its benefits. It is a part of the general policy of preparedness for actual warfare into which the present suddenly aroused sense of danger has plunged the country. And here I suppose I must part company with some who have been with me thus far. It may be that I am what is called a peace-at-any-price man, though the words do not seem to me exactly descriptive of my attitude. It is possible also that I am a "Molly-coddle," though there again uncertainty as to definition makes me hesitate to appropriate the honor. I confess I cannot see the near danger. There is some risk, as there is of an earthquake in Philadelphia. But it is a balance of small risks against certain large evils, and I am inclined to take the risks. These risks can be greatly reduced by measures which are wholly wholesome. Tell our boys that this nation must ever pride herself on her rigid and even generous enforcement of treaties, on the absence of all aggressive tendencies which seem to covet territory or commercial advantages at the expense of weaker states, on the decent and honorable treatment of foreigners within our borders, that we will not unconsciously prepare for a time when an accident of politics puts into a chair of power a man of aggressive will and militant tendencies, that the moral standards of the nation and of a man in civil society are not widely divergent, that the protection of national honor rests with ourselves, and is independent of what others may do. Can we make the ten million boys feel the full throes of a patriotism abounding in self-sacrifice for the good of humanity, can they believe that the glory of America consists not in the might of her destructive agencies, but in a leadership in good will and beneficence? Create such a national consciousness as this, which will not breed competitive armaments elsewhere which we in turn will have to match, and the dangers of attack are vastly reduced. Take the cost of one battleship and put into the field a few thousand teachers and lecturers, such as boys like to listen to and you have no mean insurance against hostile intent. More than that, you start a movement which will pacify the world.

There is more room for confidence in justice and generosity and righteousness than we usually appreciate. Things come out better than we expect. There is an inherent strength in the right whether for individuals or nations. It is shown in our unprotected northern frontier; in the first three-quarters of a century of the history of this province, in Finland under the heel of a despotism, but which through her schools and churches keeps alive her

national spirit and ideals; even in China, which we so often hear spoken of in terms of kindly contempt, but which for 5000 years has measurably preserved her territorial integrity while many warlike nations have risen and perished.

Other considerations which readily occur to any one which reduce the risks are our geographical position, the importance of our commercial relations with all the world, the fact that Europe and Asia are exhausting their resources in men and treasures to the point of a breakdown. One begins to doubt whether our contagion of militancy has a sufficient basis to last, or rather, whether like all emotional movements, there will not follow a reaction, which will make us see a few years hence what foolish things were done in the fervor of our new departure.

It will require a very urgent cause and very large risks to excuse the introduction into our national life, through the schools, of the military ideal, from which we have been free in the past. We may thank the American spirit for the poise of many of the advocates of preparedness, including the major-general of the army. The hundred years of pacific history have permitted the growth of normal and sane views of personal and public morality, and another hundred would so crystallize them that militarism in America would be impossible. Our wars even have not succeeded in creating this military spirit, they have only temporarily strengthened it. Good has come from them, as good comes from every cataclysm. It might have come without them. Independence might have been secured without a war, as I have heard James Bryce surmise. The possession of California and the Southwest might have come by request of the people there, as I believe historical documents prove. Slavery might have been extinguished by purchase or otherwise, and Cuba might have been freed by diplomacy if the patience of the American people had held out a little longer. But all might-have-beens are matters of speculation. Wars have come to us, none, however, as the result of the attack of any other nation to procure something they did not have before. They came at our invitation. I am willing to trust to the same agencies which have operated in the past, if we do our full duty, to care for us in the future, against other attacks from outside.

But if wars may not reach us the spirit of warfare is with us now in some of its most malignant forms. The European nations are baptized in suffering. They are learning its lessons, and John R. Mott, who has just been among them, tells us that never before have the men who occupy the trenches on both sides of the line been so seriously concerned about the things of the spirit. The men will be apostles of peace henceforward. But we are enjoying a triumphant materialism based on the instruments of human destruction that we are sending abroad. Residents of two cities which contain munitions plants have told me within a few days of

the wild orgy of speculation in war stocks into which the young men and boys have plunged, and these cases are not alone. Men are openly and gaily hoping that the war will last longer, that their profits may be still further multiplied. The time of reckoning may come, will surely come to some, when the inflation will burst, as did the South Sea bubble and the lottery system of our own country a century ago. Labor troubles, the disarrangement of the old industries, the creation of a number of new millionaires of unsavory reputation, the strain of readjustment, all these are our outlook, and may be our proper chastisement. What schools and colleges should hold most dear, the triumphs of intellect, the quiet quest of truth and right, the exaltation of the spiritual over the material, are pushed aside by the wild scramble for unholy gains.

There is no heroism in this—no example to set before ambitious youths who wish to serve humanity or exalt themselves—no lessons, except those of avoidance, which we, as teachers, can use to stimulate good impulses.

A few days ago a man who came from this city, after decades of quiet work in his laboratory over atomic weights and such other abstract and seemingly unpractical entities without thought of financial reward, received a just recompense in a Nobel prize. I am not a chemist, and do not know through what course the discoveries of Dr. Richards must pass or have passed in order to enter the field of industry which makes for human betterment. Nor does it matter how or when this will show itself. Such labor is the ideal of school and college effort. The triumphs of peace, not of war, are our texts, and the method of peace and justice the ideals for our boys in school.

One cannot but honor the impulse which prompts men to give up the comforts of home, the prospects of business and the satisfaction of an ordered life, and from a sense of duty or patriotism accept the risks of battle and the monotony, or worse, of trench life. It is an impulse which may well be made an inspiration to school and college youth. But these impulses exist outside the martial field. When men get together in military camps, with all the contagion of talk and action, the drill and the uniforms, this wholesome feeling for a life of service involving sacrifice and danger operates to send them into the army on the least excuse. But if the contagion could point in other directions against the enemies of humanity and not fellow beings, if other causes could be advertised and other fields of risk and usefulness pointed out, then young men who really felt the call to dangerous service, and not merely the love of adventure and the lure of glory, would enlist as good soldiers in the employ of beneficent enterprises. For, as the author of *Tom Brown* says, "There is no good for Quakers or any other body of men to uplift their voices against fighting. Human nature is too strong for them and they don't follow their own precept. Every soul of them is

doing his own piece of fighting somehow and somewhere.

Give this incentive to our young men in effective measure, tell them the risks and rewards of unknown efforts for sanitation and liveable conditions in the homes of the poor, of the Red Cross work on the fields of battle into which not a few Englishmen and some Americans have voluntarily gone, of the successful fight against disease of American doctors in Serbia, of the political martyrdom which a combat against corrupt agencies not infrequently brings, of the financial loss often involved in a brave and effective public service, of the life of the missionaries apart from home and friends and physical comforts in lands abroad, and you may arouse and direct energies as potent, take risks as bravely, secure results as permanent, and fill out the measure of life as faithfully as ever soldier did on the battlefield, in a contest against men with the same fidelity to duty as himself.

As Richard Watson Gilder wrote just before his death:

'Twas said: "When roll of drum and battle's roar
Shall cease upon the earth, oh, then no more
The deed, the race, of heroes in the land."
But scarce that word was breathed when one small hand
Lifted victorious o'er a giant wrong
That had its victims crushed through ages long
Some woman set her pale and quivernig face,
Firm as a rock, against a man's disgrace;
A little child suffered in silence lest
His savage pain should wound a mother's breast;
Some quiet scholar flung his gauntlet down
And risked, in Truth's great name, the synod's frown;
A civic hero, in the calm realm of laws,
Did that which suddenly drew a world's applause;
And one to the pest his lithe young body gave
That he a thousand thousand lives might save.

It is true that some men who have preached the doctrine of peace have done it in a purely negative way, shorn of any contagious enthusiasm for active duty. Some of them have seemed to shelter themselves in safety under their consciences while others fought for them. Such an example will not go far in a community of generous youth. But there have been some who have suffered the extremes of bodily injury and ignomy rather than yield their convictions; to whom the far easier path would have been to satisfy the martial demand; who if not "too proud to fight," have been too brave to fight. If the campaign for military instruction shall induce preachers and teachers to proclaim a vigorous propaganda for patriotic and humanitarian service, full of danger and reward, for moral purposes by moral methods, it will not have been in vain.

Prayer is the great practical working agency of the Church. It supplies the condition which makes possible the incoming and outgoing of the divine energy.

Know what your sin is and confess it; but do not imagine that you have approved yourself a penitent by confessing sin in the abstract.—T. L. Cuyler.

Letter From Jamaica

By CHARLES E. TEBBETTS.

Creole Work

Of the 831,383 population of Jamaica, 630,181 are black; 163,201 colored; 17,380 East Indians; 15,605 white; 2,111 Chinese; 2,905 not slated. Our first and main mission work was for the predominant black and colored (so-called Creole) population and the first and main centers were Cedar Hurst and Seaside.

The first of these is in a most beautiful mountain-valley 12½ miles above Buff Bay. Mrs. Alma Swift has charge of this district with her home at Buff Bay, about 25 miles west of Fort Antonio. We became guests in her delightful home on the evening of January 28th. The next day (Saturday) we took the wonderfully beautiful drive, ten miles, up to Glen Haven. It follows a rapidly flowing river all the way, the scene constantly changing as we follow the tortuous road, with precipitous mountains on either side the river. Frequent side streams, with a score or more of beautiful falls, come through narrow defiles down the steep mountain sides. Everywhere dense tropical verdure, with trees of various kinds thickly covered with orchids, and clinging vines forming festoons between the tops. Occasional patches of ground far up the mountain sides have been cleared of native growth and set out with bananas and cocoanuts, and set in among them are the cottages of the owners or caretakers.

Glen Haven is a neat cottage on a small piece of land high above the road very high above the river. A steep road, only passable by the horse with the buggy empty, leads up from the roadway, at the nearest corner as you go up. The main road then follows around two sides of the property, cut out of the precipitous rock, and makes a sharp turn, doubling back on the other side of a narrow gorge. At the turn of the gorge is a most beautiful triple fall. The rushing stream breaks out from a dense mass of trees in the upper fall and plunges down many scores of feet in its three leaps over the rocks and then takes its swift course to the river far below. The road crosses on a stone bridge at the foot of the middle fall. This fall is in full view from the cottage, only a few hundred feet away, and the river valley, both above and below, presents a view of rare loveliness. The basement of the cottage is built of stone and is occupied by the Creole worker and his family. He has general care both of the premises and of the congregation. The upper story with its five rooms and two porches, is furnished for the use of our missionaries whenever they need to use it. A more delightful rest spot would be hard to find. The rushing falls seem to cool the air and drive out care and lull to refreshing sleep. On the premises we counted about thirty varieties of fruit and native trees. Among them were cinnamon, allspice, pineapples and all varieties of citrus fruits.

We stayed over Saturday night at this restful

spot and on Sunday morning went up the valley two and one-half miles to the chapel and school house at Cedar Hurst. The congregation here numbers above one hundred. The only white attenders are Mr. and Mrs. Francis, owners of a large estate nearby, who seem much interested in the work. They are Congregationalists, but have no church in that region. The school is taught by a native teacher who, I believe, is a graduate of the school at Happy Grove. In the afternoon we returned to Buff Bay and in the evening drove along the beach three miles to the chapel at Orange Bay. Here is a somewhat larger congregation, with a neat chapel and school room combined and a cottage for the teachers. Formerly there were quite extensive barracks for both creoles and Indians; but the storm last August swept them all away and the chapel and cottage are the only buildings left. The congregation was scattered somewhat to other sections and are having a hard time to live until next season's crop matures. But the chapel was filled with a worshiping congregation. These Creole congregations make much use of singing, and are always led by a chorus of good voices. They listen most attentively, and always give their visitors a warm welcome with the handshakes and the women giving that curtsy with the dropping motion peculiar to the blacks. In this district Mrs. Swift is ably assisted by Phulmat, a young Indian woman, and Stella, a young colored woman, both of whom are graduates of Happy Grove and are members of her household.

Through the kind invitation of Mr. and Mrs. Brown, we were to spend a little time resting at their beautiful home at Fairy Hill. Their carriage came for us early on Tuesday morning, February 1st, and we quickly drove the seven miles from Port Antonio over the fine English road beside the sea, with the ever-changing mountain scenery on the other side. This rest was most welcome. Mr. and Mrs. Brown are the owners of a large estate that is now mainly devoted to cocoanuts. Formerly it had been a sugar plantation and the ruins of an old sugar mill are close by the house. Such ruins are frequent along all that part of the coast which we saw, as the sugar cane long ago gave place to fruits.

Mr. and Mrs. Brown are members of the Seaside meeting and have rendered great assistance to our work in that part of the island. They have large influence in all that section, and use it for the best interests of the community.

On Wednesday they sent us on the remaining seventeen miles to our Seaside mission. Here is our largest work. The mission home is a place of restful hospitality, located high above the sea, with many miles of sea coast, indented with small bays, visible from the porch. Mr. and Mrs. Kurtzhals,

our missionaries in charge, had arranged everything to make our stay pleasant and profitable. Close by the mission home is the church building, with heavy concrete walls and seating about five hundred people. It is in the form of a cross, and all its features are not only most substantial but also pleasing to the eye. In one angle is the memorial tower with its clock, striking the hours and half-hours and keeping the time for the entire community. This was built by the people in memory of Arthur H. Swift, whose grave, with those of other missionaries, is close by. The basement gives ample accommodations for the school work of advanced grade. The main auditorium is beautifully arranged, with platform and pulpit occupying the recess at the far end, facing the main front entrance. A reading desk stands on a lower platform in front of the pulpit; in the wing at the right is a low platform seating the two dozen or more singers that form the chorus choir. In front of this platform is a large aeolian organ, in part the gift of Mr. Carnegie. In front of this organ is a good piano. These people love music and it is a delight to hear them sing.

Back of the church a little distance is the dormitory building for boys. In this also is the home of Mr. and Mrs. Farr, he being the head master and she the teacher of domestic science. Here also is provision for teaching trades, main attention at present being given to carpentry and tailoring.

On a hill to the east and separated by a rather deep gorge is the Happy Grove Girls' School, under the efficient management of Miss Andrews. Here there are fifteen colored girls, twelve to sixteen years old, and ten small Indian girls, the wards of the government. Miss Andrews comes as near perfection in efficiency of training as it seems possible to attain. It is a delight to watch the older girls in calisthenic drill with dumb-bells; every movement with absolute precision. The same precision is seen in all household arrangements, care of rooms, sewing, cooking, laundry and general service.

In the valley between Seaside and Happy Grove School is a large school house, the property of the mission. Here are the elementary grades for the children of the community, the teachers being paid by the government. Over one hundred children are enrolled here.

On Thursday evening there was the meeting of the Christian Endeavor. The young people of the neighboring Baptist Church met with them. There were probably sixty to eighty present. There was much interest, and several members took part well, though they gave the time largely to the visitors. Sylvester Jones and Clarence McLean, of Cuba, were present, stopping over on their way to Panama.

On Friday evening a literary society was held at Happy Grove, conducted entirely by the boys and girls of the Institute. No college society could have been conducted with greater dignity. The

same precision marked every feature that was seen in all the other departments of the work.

Sunday was made a special day. Clarence McLean spoke in the morning at Seaside and in the afternoon at Amity Hall. I went with Mr. Kurtzhaltz in the morning to Amity Hall (five miles distant) and was at Seaside afternoon and evening. Sylvester Jones spent the day with the mission at Annotto Bay. At Amity Hall there is a chapel and school house and a cottage for the teacher. A new, substantial building, of concrete, has been under construction for some years. This also is a memorial to Arthur Swift. There has been considerable discouragement on account of the hard conditions the members have had to face, and especially on account of the August storm that destroyed their crops and made work difficult to obtain. But they are pressing on and soon the roof will be on. When complete it will be a substantial and creditable building. The services at Seaside were large, filling the house in the afternoon and evening. It was a pleasing feature at the opening to see the boys and girls of the two schools march slowly in, singing "Jerusalem, the Golden," keeping perfect time in motion and singing until they reached the seats reserved for them near the front. The chorus choir was well trained, and led the large congregation in the singing with a heartiness rarely heard in white congregations. In the evening, Mr. Brown, who is of English birth, presided in the manner customary in English gatherings. The people gave freely for the missionary offering, notwithstanding the hard times through which they are passing. Several white families attended the meetings. Many of the colored people here hold influential positions in the community. On Monday morning one of the leading men of the community sent his automobile to take us the fifty miles to Kingston, and we bade farewell to our mission and the faithful workers there.

Our Washington Letter

A new complication has been added to the "preparedness" situation by the murderous escapade of Villa and his forces in New Mexico and those who are anxious to have the country maintain a sane and conservative policy in the matter of military establishment have good cause for fresh apprehension lest Congress be frightened into the adoption of an extravagant program for enlargement of the army and navy. In the few days that the war dogs have been barking at poor Mexico some of the leading men in both Houses of Congress have taken advantage of the excitement to attempt to speed up consideration of the "preparedness" bills already reported. The President has also taken occasion to urge quick action. Psychologically conditions are much more favorable to a big program going through Congress than was the case a week ago. There is little doubt that the Administration will be given anything at all it may ask for in the present emergency. This was shown by the manner

in which a 20,000 addition was made to the regular army yesterday. Today such men as Congressman Mann, of Illinois, Republican floor leader, and Congressman Fitzgerald, of New York, chairman of the powerful Appropriations Committee, and Congressman Mondell, of Wyoming, who is against a big program, voiced the feelings of a large majority of the House members when they said their section of Congress would do anything necessary to further the success of the expedition into Mexico. At the same time Mr. Mann urged that other business be laid aside for an immediate consideration of the whole question of "preparedness." In the Senate the same sort of conditions prevail, with Senators Chamberlain and Borah taking the lead in the demand for quick action. But there are staunch enemies of militarism in Congress who may be trusted to stand by their convictions, men like Bailey, of Pennsylvania; Gordon, of Ohio; Dies, of Texas, and Kitchin, of North Carolina.

It behooves the earnest people over the country who want this nation above all else to stand for right dealing and justice and brotherliness in its relations with other nations to do some hard thinking and prompt, emphatic acting just now. In the correspondence coming to this headquarters there is much evidence that many Friends get little encouragement in their efforts to influence the actions of the Congressmen. It is all too common for the writer of a letter to be politely informed that his supposed representative at Washington is glad to have his views but that he does not agree and will have to vote as he sees fit. But there should be no let-up in the effort to get these men to work and vote on the right side of this question. And it might be well to keep in mind what one Friend writes from a far western state: "I know this opposition (to militarism) will be carried to the polls if Congress goes one step too far in the matter." And another Friend wrote in a most excellent letter to one of the Senators from his state, "I hold, in common with all patriotic citizens, that Lincoln's memorable phrase, 'Government of the people, for the people and by the people,' means a representative and not a monarchical government; that the function of government should be directed by our representatives, from the President down, by the sentiments of the people represented."

If We Start Right

They failed to drive out their enemies. I believe the reason so many Christians have such a stormy passage, and the Christian life is not what they expected it to be when they became Christians, is that they don't drive out every foe and every enemy. In other words, they are not more than half converted, they don't get control of their temper, the god of pleasure seems to have a grip upon them, and lust and covetousness and selfishness come in, and they don't get victory. Nine-tenths of the battle is won, it seems to me, if we start right.—D. L. Moody.

THE FAMILY CIRCLE

"The Stream That Never Dries Up"

I was once stopping at a village on the Welsh coast, where the people had to bring all the water from a well.

"Is this well ever dry?" inquired I of a young girl who came to draw water.

"Dry? Yes, ma'am; very often in hot weather."

"And where do you go for water then?"

"To the spring a little way out of town."

"And if that spring dries up?"

"Why, then we go to the spring higher up, the best water of all."

"But if that spring higher up fails?"

"Why, ma'am, that stream never dries up—never. It is always the same, winter and summer."

I went to this precious brook which "never dries up." It was a clear, sparkling rivulet, coming down the high hill—not with torrent leap and roar, but soft murmur of fulness and freedom. It flowed down to the highway side, it was within reach of every child's pitcher; it was enough for every empty vessel. The small birds came down thither to drink; the sheep and lambs had trodden down a little path to its brink. The thirsty beasts of burden along the dusty road knew the way to the stream that "never dries up."

It reminded me of the waters of life and salvation flowing from the "Rock of Ages," and brought within the reach of all men by the gospel of Jesus Christ. Every other brook may grow dry in the days of drought and adversity, but this heavenly spring never ceases to flow.

"Blest Be The Tie"

Not one in a thousand who sings the old hymn, "Blest Be the Tie That Binds," knows its history. It was written by the Rev. John Fawcett, who in the eighteenth Century was the pastor of a poor little church in Yorkshire, England.

In 1772 he accepted a call to a London church. His farewell sermon had been preached, six wagons loaded with furniture and books stood by the door. His congregation, men, women and children, were in any agony of tears.

Looking up, Mrs. Fawcett said: "Oh, John, John, I cannot bear this! I know not where we go."

"Nor I," said he, "nor will we go. Unload the wagons and put everything back."

His letter of acceptance was recalled, and he wrote this hymn to commemorate the episode.—Home Herald.

The time to fulfill a promise to obey made in time of trouble is right now. Any delay tends to cause one to disregard his promise.

Better to think of the days that will come
Than to weep for the days that are gone.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HIATT, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

ADMINISTRATION.

"How much of our missionary money actually gets to the field?" This is a question often asked and one which Friends have a right to ask and to have answered very clearly.

Every Mission Board or Society finds it necessary, of course, to spend some money in America. To supply the needs of the missionaries month after month, to keep necessary records and accounts, to collect and publish reports and other items of news from the field, enabling the church at home to know of the needs and the results of the work abroad, to collect and expend funds—all this is necessary to successful foreign missionary work, and it all costs something.

Last year 92½ cents of every dollar expended by the American Friends Board of Foreign Missions was spent on the mission field. In other words, the expense of administration last year amounted to 7.4 per cent of the total expenditures of the Board. This fact is clearly set forth in the report of the treasurer which appears on pages 51, 52 and 53 of the 21st Annual Report of the Board. As is there shown, the Board spent during the last fiscal year \$45,410.24. Of this sum \$3,362.67 was spent in America. \$42,047.57, or over 92½ per cent of the total amount paid out by the treasurer was sent to the foreign field. The report accounts for every dollar received by the board.

THE EASTER STORY GRAPHICALLY ILLUSTRATED.

A few of our Bible Schools may not yet have made definite plans for their Easter exercises. Less than four weeks remain now until Easter; those who think of using the Easter program, "The Hope of the World," which has already been mentioned in these columns, should send for the programs at once so that the pupils taking part in the exercise may be thoroughly prepared. This program and the splendid picture which is to be used with it may be ordered from the American Friends Board of Foreign Missions, Richmond, Indiana. In brown photogravure, eleven by fourteen inches, the picture costs twenty cents, while a larger copy of the picture in colors sells for forty cents.

The program with supplements may be secured for \$1.80 per hundred or 25c a dozen in quantities of less than fifty.

The program can be given very effectively without the picture but we hope every school will use the picture and will then have it framed for hanging on the walls of the Bible School room. It is exceptionally beautiful and impressive.

In Schools where a shorter and less elaborate program for Easter is desired, this same program, "The Hope of the World," may be used with some parts omitted in order to give it the desired length. A sample of the program and supplement will be sent upon request. It is requested that three cents in stamps be enclosed with requests for sample.

CHRISTIAN BURIAL OF A NATIVE CHILD.

One of our Christian girls in Africa was enjoying her first little baby, about four months old. One day her husband came and said that the child was very sick. As they lived near Lirhandia, mother and I went to their hut and found the child suffering with a very hard cold. In spite of all we could do it died after four days. The burial was to be at the home of the parents of the young mother. This was where the child had been born and was about two miles away.

Mother and I started to the funeral through the winding native paths of the bush but came to a stream which we could not cross without getting in the water. We sent a little lad back to Lirhandia to call some of our larger native boys to come and carry us across. We waited a long time and began to think they would never come, but at last they arrived.

We showed them how to join their hands and make a seat between themselves, and then I laughed to see mother with one arm around each boy's neck as they carried her across. One good strong boy picked me up and carried me on his shoulder and put me down on the opposite bank, saying (in the vernacular), "You are n't heavy."

It is customary to wail at burials, and those who wail the loudest show the most sympathy. The noise is sometimes almost deafening and the

antics of the people are grotesque. Of course the Christian natives are now learning to express their sorrow more moderately.

We went into the hut and tried to comfort the mother who was sitting beside her dead baby and weeping. Presently the grave was ready and all went outside. As we stood around the grave the Christian boys conducted a short song and prayer service instead of leaving all to be the ordinary heathen confusion. Mother spoke briefly about the redemption of the little one through Jesus, and assured the bereaved mother that her child was safely housed in heaven with its Savior, where she would again see it if she continued to follow the Lord.

We had supplied some white cloth to wrap around the baby, and the parents placed a few African cents in the baby's hand which they said had been given to it for its very own.

The dirt was filled into the grave amidst a good deal of wailing and demonstration by the non-Christian relatives and friends. We bade them goodbye and returned home.

LEONA MAY HOLE.

TWENTY-FIVE MILES ON HORSEBACK.

Sylvester Jones and Clarence G. McClean returned to their respective stations in Cuba early in March after more than a month's absence on account of attendance upon the Congress on Christian Work in Latin America in Panama and the regional conference which was held shortly after at Havana.

Sylvester Jones writes of the interest which some of the Cuban people have shown in these conferences: "I feel that in Cuba there is a new awakening to a sense of our united responsibility in evangelizing this country. As an indication of the interest taken in this movement by the people themselves, two of our members rode on horseback about 25 miles for the sole purpose of hearing me give my report in our church last night of the two meetings. They reached here just in time to attend the meeting and the same night rode back to their homes. Another member also came an equal distance on the train for the sole purpose of hearing the report."

What will you do to honor this Christ who hath thus honored you? How should you endeavor to serve him on earth, who indeed serves you in heaven? He provides for your safety and comfort; provide you for his glory. —Thomas Hooker.

THE IOWA PAGE

EVANGELISTIC DEPARTMENT.

The Evangelistic Committee of Iowa Yearly Meeting was called to meet in Des Moines during the time of the Laymen's Missionary Convention. After the transaction of the business for which the committee was called, Harry R. Keates, General Superintendent of Pastoral and Evangelistic Work, in a few brief sentences, expressed his thanks to the committee for their faithful support and the loyal way they had stood by him in all his undertakings, during the years he had filled the place as superintendent, and then tendered his resignation to take effect at Yearly Meeting, at which time he expects to again enter pastoral work as the Lord may see fit to direct.

The Evangelistic Committee feels it due Harry R. Keates that they express their appreciation of the faithful service he has rendered since he was called to this work in September, 1911, at which time after much prayer the committee unanimously believed that it was the mind of God to call him to the superintendency.

With the church he was then serving loath to release him, he entered upon his new duties with the same earnestness and zeal that had characterized his pastoral work and is now closing his fifth year of hard and faithful service rendered to Iowa Yearly Meeting, thinking only of how he might best serve the church in the place to which it had called him.

EVANGELISTIC COMMITTEE.

MISSIONARY DEPARTMENT.

Five of the Bible Schools of Salem Quarterly Meeting have special Missionary Superintendents who are doing much along the lines of missionary instruction in the regular Bible School periods from time to time. They realize that the place to begin in the creating of missionary interest is with the boys and girls.

Special Missionary Conferences were recently held at Salem, Cedar Creek and Stockport. Ora W. Carrell gave a missionary address at Stockport on Sabbath morning, March 5, taking as his theme: "The Significance of the Present Missionary Situation."

Eighty-five people sat down to lunch at the meeting of Friends present at the denominational rally of the Laymen's Missionary Convention at Des Moines, February 22. All the Quar-

terly Meetings were represented but two, Minneapolis which place had a similar Convention a short time ago, and Winneshiek with its scattered meetings in Iowa, Minnesota and Wisconsin. The enclosed Follow-Up program was adopted with exception of Section 4. In place of that it was resolved in the Missionary Committee meeting held that same afternoon that the week ending with Easter, April 23, be set apart for self-denial and that a united effort be made to raise the amount due American Friends Board. Nine members out of ten were present at this Committee meeting and plans were discussed relative to the work and its adequate support. Ora W. Carrell is doing efficient service in the various meetings he has visited and we trust interest in missions may be increased as well as offerings for the support of the work.

PEACE DEPARTMENT.

Bear Creek Quarterly Meeting has shown some activity of late in Peace work. The subject of letters to Congressmen which had been under way was given impetus at Quarterly Meeting held at Canby in November, by discussion on the subject, and an address on the Kingdom of God and War. Four monthly meetings addressed letters to the two senators and the representative from their district requesting them to use their influence and vote against increase in armaments. Many personal letters were also written, some being sent to President Wilson.

By invitation, Alvin Hoskins, pastor of Friends meeting, Richland, Iowa, and chairman of the Peace Committee of Iowa Yearly Meeting, gave four lectures within the limits of the Quarterly Meeting at Earlham and Bear Creek in the country where Friends meetings are located, and at Dexter and Redfield, where there are no Friends meetings.

The report of the lecture at Earlham, as given by a local paper, will answer for all, as the same subject was used at each meeting.

Alvin Hoskins, of Richland, Iowa, was greeted by an audience numbering about 150 at the Friends church Tuesday evening when he lectured upon the subject of "The European War and International Peace." His lecture and the hundred stereopticon views with which he illustrated it were highly interesting, and even more so was his forceful personality. "Deeply in earnest in his denouncement of war

and militarism, he likewise impresses you as a man that is going to make some progress in suppressing these great evils of modern times. Alvin Hoskins challenges the "Preparedness Program" with unmistakable emphasis. He points to the facts that preparedness, which he declares is synonymous with militarism, has always been followed by war in the world's history. He argues that the amiable relations of the United States and Canada in a period of over one hundred years have been made possible by the fact that their 4000 miles of interlying boundaries have not been strewn with bristling fortifications with their consequent moral effect upon the neighboring countries.

The speaker places the responsibility for the Preparedness movement in a three-fold quarter. First the selfishness of the manufacturers directly to be benefited by war, the munition, powder, steel, etc. makers, whose wealth has lately been increased by no less than 700 millions as the result of the European war. Second, the press of the country, whom he asserts have unscrupulously upheld the military program because it would react to their financial advantage in the way of increased circulation, etc. Third, the military party themselves, from the selfish motive of the gain they expect to derive from the establishment of a military policy in the United States.

At the conclusion of his lecture Alvin Hoskins displayed about a hundred photographs with an excellent little electrical projector which he carries with him. These included photos of the European rulers, war lords, battle scenes, reproductions of the suffering and devastation wrought by war, and finally a series of symbolical pictures representing "The Rock of Ages." In the latter influence alone does the speaker hope to find relief from the sanguinary spirit of war which seems to be a fatal heritage of the human race. Not in militarism, nor in a great navy or the muzzles of sixteen-inch guns ranged along our seacoast, but the spirit of humanitarianism found in the pages of the Bible and the teachings of the Savior.

C. E. DEPARTMENT.

Our Field Secretary reports that there are fifty-three societies in our Yearly Meeting Union. As nearly as can be estimated at present there are 1300 members. Since Yearly Meeting two Societies have been reorganized and six new ones have been formed.

Isn't that a pretty good report?

Our treasurer does not tell us such encouraging things. We pledged \$1,100 for this year's work. To date we have paid \$285.18, leaving \$814.82 unpaid. Surely we shall rally to our work better than that. If you have collected money for this work please send it at once to Cassa Conover. If your Society has not yet made any effort to raise its share of our budget, will you not please "get busy"? Our Mission Board is depending on us and we surely will not disappoint them. To send the money in monthly installments is a very satisfactory plan for then our treasurer can make monthly payments to the treasurer of the Mission Board. Let's boost this hard—our year is half gone!

It is not too early to begin to plan for the Young Friends Conference at Cedar Lake, Indiana, August 4-13.

Can't Iowa send at least one delegate from each Quarterly Meeting?

Go to Cedar Lake, Indiana, August 4-13!

FIELD NOTES

Des Moines—The Brotherhood of the Friends Church at Des Moines held its regular meeting Tuesday evening, March 14. The wives, sisters and friends of the members were invited to meet with them. They met at 6:30 o'clock and a bountiful supper was served. Immediately following, the delegates who attended the Laymen's Missionary Convention in Des Moines, gave interesting accounts of what they heard at the Convention. May Comfort gave a splendid address on "A Woman's Impression of the Conference." M. Emma Newby gave an interesting talk on the different phases of Missionary work. Richard R. Newby presented a chart showing different church activities, after which the business session of the Brotherhood was held.

Minneapolis, Minn.—At the March meeting of the "Quaker Round Table," Everet Doherty spoke on "The English Friend in War." This was the second of a series of meetings, dealing with various activities of Friends. In April Howard Stout will discuss "The American Friend in War."

The Christian Endeavor monthly business meeting and social for March was the occasion of an unusual and delightful gathering. A splendid supper was given at the meeting house crowned by a surprise birthday cake for our minister, Samuel Haworth. This was followed by a

short program, expressing the meeting's appreciation of Mr. Haworth and his work in Indianapolis. After a pleasant social hour, the remainder of the evening was devoted to a prayer service, as this was the evening for beginning the cottage prayer meetings in connection with the "City Wide Evangelistic Mission." The Endeavorers are to be congratulated on the success of their undertaking, as a more pleasant or profitable event could hardly have been planned.

THE INDIANA BIBLE STUDY PLAN.

A few days ago a concerned Friend of Western Yearly Meeting asked me what had become of the Indiana Bible Study Plan and indicated that a good many persons were ignorant on this question and would appreciate a statement in *The American Friend* regarding it.

In response to this evident demand, I may say that a joint committee of the Association of English Teachers and the High School Section of the State Teachers' Association has prepared a syllabus for Bible study. This syllabus is published by the Echo Press of the Shortridge High School of Indianapolis and may be had for ten cents per copy or for less in quantities. It outlines four courses of study, two in the Old Testament and two in the New Testament, any one or two of which may be taken for high school credit. In case the authorities of the high school wish to adopt this syllabus it may be done by notifying the State Board of Education of their desire. When a high school has complied with this regulation it may then announce that the students may take the work with a view of securing elective credit. Examinations are provided by the committee referred to above and are set at stated times.

It is a pleasure to report that some twenty-five or thirty high schools in the State are already using this plan with satisfactory results. The Richmond High School is leading all others in enrollment, there having been nearly 400 copies of the Syllabus taken out in this city. Evansville is a pretty close second and has classes conducted by representatives of numerous Protestant churches and also one Jewish class and one Catholic class. Jews and Catholics are participating in the work also in Shelbyville. By means of the system the teaching is done by the religious leaders themselves. Classes have been organized in the Friends churches of

Richmond and also are organized in some other places, and Friends everywhere should take a lively interest in this work. Full information may be obtained from Supt. E. L. Rickert of the Connersville public schools, who is chairman of the committee in charge.

Very sincerely,
ROBERT L. KELLY.

NEWS NOTES

Charles M. Woodman, of Portland, Me., who with his wife spent March 19 at Richmond, Ind., preached at West Richmond Meeting, morning and evening.

Philadelphia Friends are in a well organized campaign to raise \$50,000.00 as an addition to the endowment of their negro mission school at Christiansburg, Virginia.

Harry R. Keates has resigned his position as Superintendent of Evangelistic and Church Extension work of Iowa Yearly Meeting, to take effect the first of September. A communication from the Evangelistic Committee concerning it will be found on the Iowa page.

President Robert L. Kelly of Earlham College has recently been chosen President of the Indiana Branch of the American School Peace League; Director of the Religious Education Association; member of the Executive Committee and Chairman of the Committee on Religious Education in the Public Schools of the Council of Church Boards of Education in the United States of America, and a member of the Executive Committee, and Chairman of the Committee on Academic Freedom and Academic Tenure of the Association of American Colleges, of which he has just served his second term as President.

AMERICAN BIBLE SOCIETY.

The American Bible Society is to celebrate the centennial of its existence in May. Friends having been asked to co-operate in this gathering, the following persons have been named by the Executive Committee of the Five Years Meeting to represent them in this capacity: Joseph John Mills, William C. Taber, Willard, O. Trueblood, Lindley D. Clark and Edmund Stanley.

If Christ taught one thing more clearly than another, it was that man should be brought face to face with God, and that nothing was grand in character except what grew out of the love and fear of God.—W. L. Watkinson.

YOUNG PEOPLES BOARD

NOTICE.

Study Classes.

Peace study classes should either take up the regular Christian Endeavor meeting with the beginning of this month or change to the Study of Quakerism. The Outline Studies in Quakerism by Charles Woodman have been prepared and are now on sale in the Young Friends office at two cents per copy.

This is an excellent course based upon the book, "Present Day Message of Quakerism," price \$1.00. The book contains four chapters of thirty pages each. It is written from the most recent points of view and attempts to answer many questions as to what Friends believe today.

Emmott's Story of Quakerism is a larger book, but is most entertainingly written and will be found to supply great inspiration to any group of young people. It is priced \$1.25 per copy. Outlines have been prepared for this book as well. They are priced five cents per copy. If study classes are to be started send us your orders at once. There should be many scores of these classes started throughout the United States and Canada within the next three months.

Christian Endeavor.

Let every Endeavor Society from this time on order all topic cards, C. E. Worlds, efficiency charts and other literature through the Young Friends Board. We have made arrangements with the United Society to get our imprint on these things and receive a commission for the sales. Since the material will suit you as well and will help us out financially, please give us the benefit of your orders.

Every Endeavor Society should have an efficiency chart. Seven new Endeavor Societies have been started within the last month and a number of others have reorganized. Will your Society take on new life as well? Call your executive committee together and go over the whole situation relative to the spring campaign. Perhaps your Society can head the list of revived, reorganized Societies. We wish to publish the leading Societies from time to time. Send us the name of your Society and what you are doing.

Enrollment Campaign.

Every young Friend in the United

States and Canada should be enrolled in our directory. Send for cards at once. (Sample enrollment card).

Summer Conference.

Final plans for the Summer Conference at Cedar Lake, Indiana, have been arranged. Have you decided to attend? The dates are August 4-13. If you can't come help send a delegate. There is little question that this will be one of the most successful conferences held for Young Friends. We have more room, more recreation, more speakers, more unity of purpose.

News Bulletin.

Have you seen the News Bulletin? It is just off the press. It contains reports of Christian Endeavor Societies and other Young Friends organizations from all over the country. It has cuts and plans for the summer conferences, personal letters, suggestions for work and detailed outlines for the spring campaign. Send for a copy.

CHRISTIAN ENDEAVOR APRIL 9.

Topic—"What My Denomination Expects from her Young People". Ps. 84:1-12.

The author of the eighty-fourth Psalm was probably a descendant of the Levites and, therefore, was especially fond of the house of God and its services. As he contemplates the beauty, dignity and sanctity of temple worship he grows eloquent, saying that he would rather perform the most menial task in God's house than to ride at the head of a victorious army. He says that it is as natural for one to want a church home as it is for the wandering sparrows and swallows to build nests and inhabit them.

When we consider the value of church affiliation can we say that the Korahite has overestimated the importance of this relationship? What does it mean to be a member of a church? What benefits do you derive from being a Friend? Could not all that the church claims to give be derived by one's own acts apart from church?

These questions have no doubt confronted many young Friends. Each has an answer. Becoming a member of a church means something more than receiving the right hand of fellowship and having one's name written on a church book. It means that one decides to link himself with that institution which endeavors to work out those ideals to which one has given allegiance. Instead of smothering one's ideals under a blanket of monkish selfishness, the church member discards all hindrances to the im-

pact of God's grace upon his life. He plants his Christian aspirations in the seed bed of sympathetic endeavor that they may grow strong and bear fruit. Or to change the figure he becomes an enthusiastic team worker pooling his talents with those of his fellows to bring about the greatest results for God's kingdom. Church membership is both a giving and a taking process.

But what does it mean to be a Friend? First of all it means that one practices ideals. He does not belong to a negative institution whose main doctrine seems to keep aloft from other denominations. The Friend forgets about denominationalism in practicing those ideals for which the Society stands. As he holds up these he cannot but become conscious that he is practicing a code of life that is superficially understood by other communions. He will not, therefore, be critical but solicitous that they see the light whether they adopt the name Friends or not. What does it mean to be a Friend? It means that spirituality, pure, exalted and uncompromising, shall be the rule of life. The conversion experience will be transcended by a life renewed continually under an absolute practice of the presence of God in every act of life. It means that every person in the meeting not only has the privilege, but the obligation to carry the service. No man has more right than another to voice the will of God. The Society of Friends cultivates initiative among its members which makes it of inestimable value in spiritual development. It attempts to carry the Christian ideals into practice in politics, thus abolishing war, and international suspicion. It strives to bring all men regardless of creed or color, to a personal knowledge of our Lord and Savior, Jesus Christ, and having done so to order their lives on the highest basis of spiritual practice.

To be a Friend means that one will not only support the local meeting and make its ideals felt in the immediate community, but that the district and national organization will be maintained that the whole world may know of our existence and beliefs. The American Friend, Yearly Meeting and Five Years Meeting officers should be not only encouraged but heartily supported.

ANNOUNCED ENGAGEMENT.

The engagement of William T. Boyce and Vera May Votaw, of Whittier, California, is announced. Mr. Boyce is a graduate of Guilford College and of Haverford and has an M. A. degree from Harvard. He was at the head of the History and Political Science Department of Whittier College last year and is now a member of the faculty of the Junior College of Fullerton High school. Miss Votaw will graduate from Whittier College in June.

Read the American Friend ads,

CHURCH AT WORK

Van Wert, Ohio—The revival campaign that has been in progress for the past seven weeks at the Friends Church in Van Wert closed March 19. The mighty spirit of prayer and the great power of Jehovah that has constantly prevailed during these meetings, did not abate in the least up to the very close. While no accurate account could be kept of the number taking a definite stand for Jesus Christ, at least one hundred or more took this stand. If numbers were counted as is done ordinarily in meetings of this kind, this would almost be doubled. The entire church has been strengthened and built up. The community for miles around has felt the power of this revival and eternity alone will be able to reveal the real results. Many have already given their names for membership in the church and others are planning to come in. Miss Brantingham, who has had charge of the music, has proven herself a very efficient helper and has now a place in the hearts of every one who attended the services. The church has already made arrangements to carry forward this great work and to assist all the new converts. At the present an evangelistic service will be held on Thursday evenings to be held in the auditorium with preaching by the pastor and special music by the choir.

Hesper, Iowa—Chas. E. Newlin delivered a Gospel Temperance sermon here, to a good-sized audience on Sunday morning, March 12. It was splendid and much appreciated. He gave an address at Highland Monthly meeting Sunday evening with apparent effectiveness. On Monday evening, March 13, he gave his regular lecture here at Hesper to a good-sized audience mostly composed of young people. His lecture was so clear, forceful and "understandable" and in every way so commendable that it won the approval of all.

Mullinville, Kansas—A two weeks' meeting has just closed at this place. Clyde W. Likes was the evangelist, assisted by the pastor, R. S. Burnette. Brother Likes' messages were clear and strong, were delivered with power and were sustained by the eternal Word. People came from miles around to hear his sermons. Definite results were obtained, with the church much strengthened and a serious religious sentiment prevailing

generally throughout the community.

Denver, Colo.—The gift of the twentieth century to the Sunday School is the organized class. Denver is having an awakening along this line, and a campaign is on to install at least three organized classes in a hundred different Schools before Easter. Friends are not behind in this movement, and four classes have been organized and chartered—two of the teen age, and two adult classes, a men's class and a women's class. The latter class has an average attendance of eighteen, and is known as the "Friendly Workers," the motto being "A Stranger But Once." Mrs. Kenworthy is president of the class, Mrs. Lewis secretary, and Mrs. DeLong teacher.

Another department in our Sunday School which may be of interest is the "Mother's Department," which was organized for the mothers of the children of the Sunday School, to enable them to better understand and co-operate with the Sunday School in what it is trying to do. There are thirty-six members, and interesting meetings are held each month at the homes of the members. At these meetings the many and perplexing home problems connected with the moral and spiritual development and training of children, are considered.

Hadley, Indiana—Danville Quarterly Meeting was held at Hadley, Indiana, March 4, 5. We were favored with the attendance of the Yearly Meeting Superintendent, Enos Harvey, of Noblesville, Indiana. His messages on Saturday morning and evening were indicative of divine leadership and were greatly blessed of the Lord. He preached most helpfully at Danville on Sunday morning. John T. Hadley of Plainfield, Indiana, gave a very helpful message to us at that time. The interests of the kingdom we believe, are growing in our Quarterly Meeting, especially along mis-

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sionary lines. Some of our people from each Monthly Meeting attended the Laymen's Missionary Conference at Indianapolis and will give reports of this great gathering at our local meetings. The interests of The American Friend were presented at the Sabbath School hour during the Quarterly Meeting and we believe it ought to be in many more homes than it is now.

THE HORROR OF WAR.

Sarah M. Hadley, who is spending the winter with her daughter in Fargo, N. D., sends us the following from a North Dakota paper, which quotes Governor L. B. Hanna of that state concerning his experiences with the Ford party:

Questioned relative to the Ford peace party, the governor said, "I have no apologies to make for being a member of the Ford party. After two months in Europe, I am more than ever convinced that every effort should be made to restore peace in Europe. Conditions are indescribable in the warring countries. A visit to the hospitals in Germany is a horror never to be forgotten. There you see young men in the prime of life, the bone and sinew of the country, maimed and crippled for life. Some with jaws shot away, others groping about in blindness, hundreds without limbs, thousands with nose, or ears shot away. As I look back at it, it's a hideous nightmare, and I can't help but feel that our efforts were directed to the good of humanity and toward saving a continent, now in the throes and agony of the most horrible war the world will probably ever know.

"In Germany there is no such thing as crepe for a widow, there are no funerals, soldiers and officers being buried on the field. In less time than it takes to tell the story, as many men as there are people in our state have been killed, in one engagement.

"I saw one hospital in Berlin where 200 women gather every day to nurse babies, in an effort to stem the infant mortality rate."

In conclusion, the governor said, "If I was never an advocate of peace before, I most certainly am now."

RESOLUTIONS

By the Congress on Christian Work in Latin America.

The members of the Panama Congress on Christian Work in Latin America recommend:

I. That the Committee on Cooperation in Latin America be enlarged and reconstituted so as to consist of the following:

1. An American and Canadian Section composed of one representative of each mission agency of the United States and Canada which is sending and maintaining missionaries in Latin America, and of a number of coopted members not exceeding one-half of the number appointed as representatives of the various American and Canadian mission agencies of which coopted members at least one-half shall be delegates in attendance upon this Congress.

2. A European Section composed of one representative of each mission agency of Great Britain and of the Continent of Europe which is sending and maintaining missionaries in Latin America, and of a number of coopted members not exceeding one half of the number appointed as representatives of the various British and Continental mission agencies.

3. Ex officio members consisting of the Chairman and the Secretary of the committee or council representing the missions and churches of each country or group of countries in Latin America.

(Note: It is understood that the functions of the Committee are consultative and advisory, not legislative and mandatory.)

II. That there be an annual meeting of the American and Canadian Section, and also of the European Section.

III. That the American and European Sections of the Committee shall each have an Executive Committee numbering approximately one-third of the total membership of the Section.

IV. That the Executive Committee of each Section shall, as a rule, meet once each quarter to carry out the general policy and instructions of the Section.

V. Owing to the fact that the European missionary societies with work in Latin America have been unable to be as fully represented at the Panama Congress as would have been the case under normal circumstances, the perfecting of their part of the organization will obviously have to be deferred until such time as the conditions are, in the judgment of the European mis-

sionary leaders, favorable for such action. The Congress would, however, express the earnest hope that this indispensable cooperation on the part of the European mission agencies may be developed as rapidly as possible.

VI. That the American and Canadian Section should, as may be desired by the cooperating bodies, take steps promptly to give effect to the findings of the various Commissions in the light of the discussions of the Congress, so far as the cooperation of the missionary agencies of the United States and Canada is concerned.

VII. That the matter of ways and means of common action between the American and European Sections shall be worked out after the European Section shall have been organized.

VIII. That the ex-officio members representing the Latin American committees be regarded as eligible to attend the meetings of both the American and European Sections.

A PRAYER WEEK.

A Week of Prayer, preceding Easter, has been arranged by the Federal Council of Churches, with a comprehensive and elaborate program. All local meetings in all denominations are asked to observe this ar-

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rangement in memory of "His last week." On April 16, pastors are asked to preach on the "King of Kings and His Kingdom in Its Growth and Glory"; April 17, "Thanksgiving and Cleansing"; 18th, "Authority and Courage"; 19th, "Loyalty and Unity"; 20th, "Heart Searching and Consecration"; 21st, "Sacrifice and Service"; 22d, "The Kingdom and Its Triumph"; 23rd, "Sermons on the Resurrection."

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THE CHRISTIANSBURG INDUSTRIAL INSTITUTE.

The Christiansburg Industrial Institute, a school for training negroes, located in Southwest Virginia, is the last of a system of schools formerly maintained by the Friends Freedmen's Association of Philadelphia. It was founded in 1866 by Captain Chas. S. Schaeffer, a consecrated Christian white man who was placed in charge of the Freedmen's Bureau for the western section of Virginia.

The Friends' Freedmen's Association made its first contribution to the school in 1869, finally taking over the entire management and maintenance, under whose efficient guidance it has developed from a little one-room shanty to an institution having 185 acres of land, ten buildings, which with equipment, etc., is now worth over \$75,000. During its existence the school has trained thousands of negroes and as a result the colored people of the entire southwest section of the state have a generally good reputation for good character and habits of industry.

The school is in two sections—one a primary and intermediate, which is the only public school of the district, to which the county and state contribute, and the industrial school, located on a farm about a mile from the town, where the advanced English branches are taught and the following industries: Farming, Carpentering, Printing, Blacksmithing, Shoemending, Sewing, Cooking, Millinery and Laundering.

Thirteen teachers are employed, six men and seven women, and there is an enrollment each year of between 260 and 280 scholars, all of whom receive some hand training.

The institution is maintained largely by voluntary contributions, and unlike most schools for negroes in the south, the funds are collected by a Philadelphia business man, a member of the Society of Friends, who gives this much time free, so that the Principal can give his whole time to work at the school. There have been only two principals since 1896, both Tuskegee graduates—one is buried at the school and the other was a teacher under him for eight years prior to his death in 1906, and has been principal since that date. The faculty of thirteen has been employed an average of seven years.

In order to lighten the burden of the treasurer and to give that degree of permanence to Christiansburg which the character of its work de-

serves, a campaign is being waged in Philadelphia for an endowment of \$50,000 in celebration of the 50th anniversary of the school which is in May of the present year. Solicitation is being made by ten committees of six persons each. While the storm-center of the campaign is in Philadelphia and vicinity, it is not confined to that section alone. Efforts are being made to reach a wide circle of Friends and to renew their interest in negro education, directing it along those practical lines which are being carried out so successfully at Hampton and Tuskegee.

The first in the field to render needed assistance to the emancipated slaves and for years following the close of the conflict, offering the only means which the freedmen had of securing any schooling in many sections of the south, it is but natural that the present generation of Friends should want to perpetuate in some substantial way the interest which their fathers and grandfathers took in colored people. It seems especially fitting that this interest should take the form of an endowment for the Christiansburg Industrial Institute, which is the only institution in the South devoted to negro education that is maintained and managed wholly by Friends.

The officers of the Board of Managers are: Isaac Sharpless, L.L. D., Haverford College, Pa., Morris E. Leeds, secretary, 4901 Stenton Ave., Philadelphia, and J. Henry Scattergood, treasurer, 648 Bourse Bldg., any one of whom will be glad to answer questions about Christiansburg and about the campaign that is now being waged in its behalf.

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WANTED—A head janitor. Earlham College desires to employ a man who is competent and experienced to have general oversight of the janitor work of the college. A permanent position for the right man. R. L. Kelly, President.

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LATEST FROM WASHINGTON.

Congress is now in the midst, at last, of consideration of "preparedness" measures, and at the Capitol every other interest has been set aside in order that legislation having to do with the military and naval establishments of the country may have right of way. The House of Representatives has for four days been wrestling with the formidable bill presented by the Committee on Military Affairs. As will have been learned from the daily papers by many Friends, this measure provides for an increase of 40,000, including the 20,000 already specially authorized on account of the Mexican trouble, in the standing army, bringing the total up to 140,000 in time of peace. Another of the bill's most important features is the section providing for federalization of the National Guard, as a substitute for the so-called continental army project recommended by ex-Secretary Garrison.

Before this is read the vote on the bill may have been taken. There seems to be every indication that it will pass. Many Congressmen were given opportunity in the general debate to express their views on "preparedness" in general and the House bill in particular. All shades of opinion were voiced from the straight-out disapproval of all militarism of Meyer London, the Socialist from New York, to the extreme demand of Congressman Gardner, of Massachusetts, for an army of 500,000 men and compulsory service. But the general feeling is that the Military Affairs Committee has successfully steered a middle course between the demand for no increase and the extreme "preparedness" programme. This was the statement made today by Congressman Warren Worth Bailey, of Johnstown, Pa., one of the most consistent and constructive opponents of any increase whatever in the military establishment.

While the House of Representatives is giving its attention to the army bill, the Senate is today considering a feature of the Administration naval programme. This measure has for its object the elimination of private profit in the manufacture of armor plate by the establishment of a government plant for this purpose. It was known that this bone of contention was to be transferred from the Naval Affairs Committee to the floor of the Senate today and there was an unusually full attendance of Senators. Senators Lodge, of Massachusetts, and Pen-

rose, of Pennsylvania, were both back from political fence-fixing trips to their home states, and they did valiant work in opposition to the project for Uncle Sam to go into the business of making his own war materials, and incidentally put out of the armor making business the big steel plants.

The struggle over the big and most serious problem of "preparedness" has just begun in Congress. While the people of the country have been frightened by the very persistent and well organized propaganda of the militarists, it is quite plain here in Washington that the efforts of the "anti-preparedness" forces have not been fruitless. Every member of Congress has heard from his constituents in greater or less number and the fact that an extravagant army bill was not reported to the House by its Military Affairs Committee is evidence that an anti-military voice from "back home" has been plainly heard.

But the work is not finished and no Friend who really values his cherished principle of brotherhood and fair dealing can afford to put off another day the duty of communicating in a

personal way, by letter or telegram or visit to Washington, with his representatives here. So far only one of the actual "preparedness" bills has been taken up. The Friends of the country still have time in which to help greatly in moulding the opinions of their neighbors and through them the national legislators on this matter that has such a vital bearing upon the future of our nation.

Friends Peace Headquarters, Washington, D. C.

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The American Friend is arranging to handle books, booklets and pamphlets which will be of general interest to Friends in America. Arrangements have already been made with the John C. Winston Company of Philadelphia, Friends Book and Tract Committee of New York City and the United Society of Christian Endeavor to receive orders for their publications. We hope soon to make similar arrangements with other houses, so that in the near future orders can be sent to us for practically any book that will be of general interest to our membership.

Some Suggestions in Books

The following books together with many others can be secured by sending your orders to this office. In this way you will be helping The American Friend.

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BIBLE SCHOOL LESSON.

APRIL 9.

Subject—Aeneas and Dorcas.

Lesson—Acts 9:22-43.

Golden Text—In all things show thyself an ensample of good works—Titus 2:7.

The advance of the Christian Church into the territory around Jerusalem seems to have been quite rapid. Verse 31 of the lesson chapter asserts that groups of Christians were to be found throughout the three divisions of Palestine, Judaea, Samaria and Galilee. Jesus' ministry had prepared this soil and now the active service of the first Christians was accomplishing definite results. We have no records from which we can glean figures indicating the number of believers, but they must have been numerous. It seems that Peter had been for some time on a tour of ministry among these groups when he at last arrived at Lydda, a village in the former Philistine kingdom.

Aeneas, whom he met there, is "a certain man", evidently just a man of the common people. One of the most significant facts of Christian missions is that the church has been most successful when it has carried the message to the people. The accomplishments of Jesuit and Protestant missions in the East offer us a striking contrast in methods. The Jesuits were recruited at that time very largely from the nobility of Europe, and when they entered the eastern field as missionaries they sought first to win the ruling class, and for a time succeeded, but sooner or later largely failed. The Protestants on the other hand, under such leaders as Carey went to the people and the results are in marked contrast with the Jesuits.

We have here two incidents in which Peter figures as the instrument by which two people are restored to health. The early Christians firmly believed in the miraculous influence of the name of Jesus in just such cases as these. The pages of early Christian literature record large numbers of them, some of which it must be said, are very unbelievable, for instance a chariot race is won not far from Joppa, because it was blessed by a saint in the church. The author of Acts however sought to include only those incidents which he considered genuine, but these accounts show us how firm was the belief in the wonder working power of the new faith. In our age we do well to hold the remaking of character more to be desired than any such demonstrations in the physical world.

Dorcas had a reputation to be emulated. She proved her faith by the things which she did. When she was gone her friends had about them the evidences of her good will. Her life was not one of empty platitudes and pretty sayings. The more one studies modern Christian living the more one is likely to be convinced that much of our present Christian profession is as sounding brass and clanging cymbal. Those who enjoy their Christianity do so because they know the rewards of service. Those who are held by the



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community in which they live to be worth while are those who are rendering actual service—they are making real contributions to the community welfare.

BOOKS RECEIVED

Students of Asia, The. By Sherwood Eddy. New York: Student Volunteer Movement; pp. 223, 12 mo.; fully indexed; 16 illustrations; Cloth, 50c., prepaid.

There is an oft-repeated dictum that "as its students go, so goes the nation." If this is true of ordinary times, how startling is the truth in extraordinary times when the nation is at the parting of the ways. Fletcher Brockman cabled to a recent student gathering in North America: "God has melted the Old China; who will mould the new?" Not China alone, but all the nations of Asia are now ready for the hands of moulders. A continent is in the melting pot. It is the student classes of the Orient who tomorrow and the day after tomorrow will settle great issues on which the fate of Occident and Orient alike is waiting.

What kind of young men and young women are these students? What are their capacities? How are they conditioned? How do they live? What are their social enjoyments and their athletics? How are they related to the present-day social reforms and political reconstructions of the East? What is their curricula and of what quality are their institutions? What are their moral problems and their religious beliefs? Are they accessible to the message of Christianity? What agencies are working for their betterment? How may Western Christians help?

These questions are immensely interesting and are of vast significance. And perhaps there is no one in East or West who can answer them with greater intelligence or more sympathetic insight than Sherwood Eddy. Out of a rich experience and with fine discrimination he has prepared the material for this volume. He has written it immediately on his return from the remarkable evangelistic tour through Eastern Asia which has aroused the enthusiastic attention of Christian leaders throughout the world.

NOTICE.

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DIED

Cook—Ella C. Cook, wife of Willis R. Cook, was born in Erie County, Ohio, May 22, 1874, and died at her home near Adrian, Michigan, February 2, 1916, aged 41 years, 8 months and 10 days. She was converted in early

childhood and united with the Friends' church, later she consecrated herself to God and obtained the baptism of the Holy Ghost. In 1894 she married Willis R. Cook, a minister of the gospel, with whom she faithfully labored in pastoral work for nearly fourteen years in Indiana and Western Yearly Meetings. For a little more than a year she has suffered with a cancer, during which time she twice had it removed and then fell asleep in Jesus, leaving her husband, two sons and brothers and sisters.

Ferguson—Carver Ferguson was born in Tippecanoe County, Indiana, January 1, 1843, and died at his home near Marshalltown, Iowa, February 3, 1916, aged 73 years, 1 month and 2 days. He was converted in young manhood and joined Friends more than thirty-five years ago. Funeral services were conducted at the LeGrand Friends Church in charge of the pastor, J. R. Wright.

Gooding—Josephine Gooding, daughter of Stanley and Esther Gooding, died Feb. 18, 1916, aged 18 years. She was a consistent Friend, giving clear testimony of an abiding peace in God. She was so unselfish, so capable, so faithful at home, church and school. Funeral services were conducted at the Orange Church, Ohio, by John Pennington.

Hobson—George W. Hobson, son of Stephen and Edna Hobson, was born in Yadkin County, N. C., September 7, 1850, and died at San Jose, California, January 6, 1916, aged 65 years, 3 months and 30 days. He was a birthright Friend and converted in early life. He married Martha S. Williams in 1869. In 1870 he moved with his family to Santa Clara County. He had made his peace with God. He leaves a widow, three children, two grandchildren, five brothers and one sister. Funeral services were conducted by Levi Gregory, who was his pastor for years.

Jenkins—Silas Newton Jenkins was born at Wilmington, Ohio, January 24, 1842, and died at Hot Springs, Arkansas, February 3, 1916. As a boy he lived with an uncle near Lewisville, Indiana, and also with his grandfather near Dayton, Ohio. At the age of nineteen he enlisted with the Federal forces and participated in General Sherman's historic march to the sea. He married Sophia A. Hall in 1868. He was a birthright Friend and a member of South Eighth meeting, Richmond, Indiana. For almost fifty years he had been engaged in the jewelry business in Richmond. He leaves the widow and one son, who is chief librarian at the Indiana State Library, Bloomington.

Jonathan—Edward Marshall Jonathan, infant son of Harry L. and Clara Simms Jonathan, died at Berwyn, Illinois, January 27, 1916, aged nearly two months. (Mrs. Jonathan will be remembered by many as Clara A. Simms, daughter of Richard and Florence Simms of Chicago.)

Note—Kirk Mote died near Laura, Ohio, January 31, 1916. He was a member of West Milton meeting, Ohio. He was ripe not only in age but in Christian faith. Funeral services were held at the Friends Church, West Milton, conducted by the pastor, John Kittrell.

Stewart—Mathew Stewart, colored, died at New Burlington, Ohio, February 16, 1916, aged 71 years. About 1872 he was married to Ellen Simpson. He was converted a number of years ago in a meeting conducted at Caesar's Creek by Esther Frame. A sister survives him.

Webb—After a brief illness, Elizabeth A. Webb, the beloved wife of William Webb of Sunbury, Ontario, Canada, died January 23, 1916, in her 71st year. She was a birthright Friend and for many years a faithful elder. Her faith in Christ and her exemplary life give abundant assurance to her many friends that she enjoys the presence of her Savior within the realms of the blessed. She was the mother of John R. Webb, well known to Friends both in Canada and in the United States.

FRIENDS MEETINGS

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

Washington, D. C. meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E., 2:15. Prayer meeting, Thursday, 7:30.

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The American Friend

Old Series
Vol. XXIII. No. 14.

FOURTH MONTH 6, 1916.

New Series
Vol. IV. No. 14.

True Ministers

Have ye looked for the sheep in the desert,
For those who have missed their way?
Have ye been in the wild waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and the darksome street?
It may be ye'd see in the gloaming
The print of my wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb?
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of Man was among them—
He had nowhere to lay his head.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus makes thee whole"?
Have ye told my fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shore of the "golden land"?

Have ye wept with the broken-hearted
In the agony of woe?
Ye might hear me whispering beside you.
" 'Tis the pathway I often go "
My brethren, my friends, my disciples,
Can ye dare to follow me?
Then wherever the Master dwelleth,
There shall the servant be.—Exchange.



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting.

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year.

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

Didst Thou Know?

O Lord, when thou didst call me, didst thou know
My heart disheartened thro' and thro',
Still hankering after Egypt full in view
Where cucumbers and melons grow?

Yes, I-knew.

But, Lord, when thou didst choose, didst thou know
How marred I was and withered too,
Nor rose for sweetness nor virtue rue,
Timid and rash, hasty and slow?

Yes, I knew.

My Lord, when thou didst love me, didst thou know
How weak my efforts were, how few,
Tepid to love, and impotent to do,
Envious to reap, while slack to sow?

Yes, I knew.

Good Lord, who knowest what I cannot know,
And dare not know, my false, my true,
My new, my old; good Lord, arise and do,
If loving, thou hast known me so.

Yes, I knew.

—Christina Rosetti.

Every Family Should Have a Copy

The printed proceedings of the Men's Conference of Friends, held at Richmond, Indiana, last October, is a book containing a rare compilation of messages of peculiar value to all who are interested in the growth and welfare of the Society of Friends. It has been frequently remarked by many persons that this book ought to be in every Friend's library, and it certainly also should be in every local meeting, college and Bible School library. These addresses are not a series of discourses on methods or plans, but for the most part are real messages of power upon vital questions of particular importance to the welfare and upbuilding of the church of Christ in the world.

It is a book of 160 large pages, and can be secured by addressing THE AMERICAN FRIEND, Richmond, Indiana. Price, paper cover, 75 cents; cloth, \$1.00, postpaid within the United States and Canada; add five cents for points elsewhere.

The Panama Congress

In connection with the account of the Congress on Christian Work held at Panama in February, which appears on a later page of this issue, we wish to draw the attention of readers of THE AMERICAN FRIEND to the fact that the three-volume report of this important Congress will be published within a few weeks, the regular price of which will be \$2.50. All orders placed before the report is published will, however, be filled at the special rate of \$2.00.

We feel sure that a large number of Friends will want to have a copy of this report, which will contain the full report of each of the Commissions appointed by the Congress and all of the addresses which were delivered. These three volumes will, therefore, be a most important contribution to the science of missions and will contain a wealth of information concerning the Latin countries of America. Orders may be sent to the office of the American Friends Board of Foreign Missions at Richmond, Indiana, or may be sent direct to S. G. Inman, 25 Madison Avenue, New York City.

Protecting the Quaker Name

In face of the active opposition of the Quaker Oats Company and the Quaker Lace Company of Philadelphia to the bills designed to afford protection from commercial use to the Quaker name, it appears important that there shall be an additional expression of sentiment in behalf of these measures. The main point at issue is that the Quaker name, which has been bequeathed as a religious heritage, should be permitted to have a religious significance and not a commercial significance. Congress is being asked to choose between protecting a sincere body of religious believers in the use of a name by which Friends are commonly known among other people, and which in large degree they use themselves, and corporations which have no relationship to a religious propaganda and which are piling up profits, trading upon a name which has been stolen from a religious body without its consent.

The principal bill is H. R. 435, which intends to forbid shipments in interstate commerce of any article bearing the name of a religious denomination or Society or the name by which it is commonly known. This is now pending before the Judiciary Committee of the House as well as of the Senate. The time is at hand when Friends generally should address their Congressman as well as their Senators in behalf of this measure and also members of the sub-committee having it in charge, as follows. C. C. Carlin of Virginia, chairman; Joseph Taggart of Kansas; Warren Gard of Ohio; Richard S. Whaley of South Carolina; Andrew J. Volstead of Minnesota; John M. Nelson of Wisconsin, and Dick T. Morgan of Oklahoma.

The man who neglects his calling does not prosper. Therefore we should keenly feel the importance of knowing God's plan in our lives.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 14.

FOURTH MONTH 6, 1916.

New Series
Vol. IV. No. 14.

The Gospel and Social Beneficence

There is a tendency in certain religious and even Friendly quarters, so amazing as to be well nigh unbelievable, to condemn movements designed to bring about moral reform and to promote civic and social betterment, as being works of the devil and out of harmony with the gospel plan of human redemption. To the extent that any propaganda of reform is sponsored by un-Christian advocates as a substitute for redemption through Jesus Christ, there may properly be occasion for concern on the part of defenders of the faith, but even here the dangers are minified by reason of the fact that when un-Christian men bear witness to the commanding value of righteousness as a vital element of human life, righteousness is doubly enthroned and its claims upon society and government are emphasized beyond dispute.

The facts of history, however, fully justify the claim that Christianity is the inspiration, the impelling incentive, the source of all modern movements for individual, social and world betterment, and neither non-Christian religion nor infidelity is entitled to credit in this direction. From the days of the early church, when the apostles, following the example of our Lord, had regard to the bodies as well as the souls of men, until now, social betterment has been the handmaid of the gospel and oft-times the forerunner of the messengers of truth to prepare the way of salvation, and they do violence to the teachings of Jesus and the evident purposes of the gospel, who confine them to dogmas of belief and chain them to the chariot wheels of credal philosophies and doctrinal pronouncements.

The forgiveness of sins finds its logical fruition in the transformation of character and outward deportment, but not infrequently the church and the allied forces working for human betterment must cut through a net work of evil influences and practices, and destroy the contamination of the saloon and vice and social and political oppression, before any adequate chance is afforded to reach multitudes of men and women with the saving truth of the gospel. Jesus, by his ministrations of human sympathy and compassion, through healing the sick, and opening the eyes of the blind, and mak-

ing the lame to walk, and feeding the multitudes, and cleansing the temple, and pronouncing woe upon social and industrial oppression, showed how inseparably connected with the operations of the gospel is all work directed to human betterment and social and industrial regeneration. To what extent the appeals of the gospel ministry fall upon deaf ears in the labor world is known only too well, because the church has not been conspicuous in its efforts to remedy the wrongs and to palliate the sufferings of the working man. What will it avail to preach the gospel of salvation to the multitudes who are starving for bread and freezing from the cold because of the curse of the saloon, if the saloon is allowed to go on with its devastating blight, unrebuked and undestroyed through the inaction of Christian men and women? Is it of no concern to the church that multitudes are dying annually from want and misery and unwholesome and unsanitary living, without even a chance, because of their misery, to hear and practice the gospel?

The philanthropies and beneficence of Friends have always gone side by side with their proclamation of the gospel of salvation, the one as an aid and complement of the other, and we have not been able to understand the protests that have come, when in these columns we have endeavored to urge the claims of a gospel that was applicable "to every life and to all of life," nor can we understand the opposition to the work of social service and the classification of various works of beneficence and moral reform as being of the devil's authorship. God's exhortations are for cleanliness of life as well as cleanliness of soul, and the problem is changed in no essential respect when applied to the social, industrial and governmental forms of collective or corporate life. In more senses than one man is his brother's keeper—and helper. Ian Maclaren has said: "Be pitiful; every man you meet is fighting a hard battle." What would have been the estimate of Jesus upon the work of the Good Samaritan, if when he found the wayfarer wounded and half dead by the wayside, he had substituted a sermon for the good deeds actually performed in re-

lieving the distress of the unfortunate victim? The act of mercy became a sermon in itself.

Religion is neither an article of cold storage to be kept under cover from Sunday to Sunday, nor is it a copyright possession to be enjoyed by a chosen few. If it is worth having, it must be exercised for the good of others, and God will not hold its possessor guiltless who withholds from others

the measure of blessing which it is its characteristic to bestow. "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world." "Verily, I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

The Relation of the Society of Friends to Forms of Worship

By W. CARLETON WOOD

(About a year ago the Quaker Club of Hartford Seminary Foundation took for a study topic "The Spiritual Value of Water Baptism and the Lord's Supper for Christians not Friends." The study was made upon the basis of a Questionnaire, sent to about 400 non-Friends, replies being received from 116 of these. Out of this study has come the following paper from Mr. Wood.)

I. Why the Subject Is a Vital One

The writer grew up under the careful nurture of the Society of Friends, with practically no knowledge of other churches or of the ideals which shaped their historical development. What knowledge filtered through the natural and artificial barriers separating me from the great extra-Quaker, religious world, was naturally colored to harmonize with the ideals and conceptions of my Quaker environment. In the church of my birthright we kept no ordinances as the Christians of other churches did. "Why was this difference?" was the question which came to my young mind. The answers that were given me are too well known to Friends to be mentioned here; but let me say, however, that I accepted the Friends' position on the ordinance question, firmly believing that this was the only right one to accept. I never had a fair chance to hear the other side so as to get the point of view of the sacramentarian. In brief, I had no sympathy with the use of these forms in worship, and naturally looked upon Christians of other denominations than Friends as belonging to an inferior order. How unfortunate they were to be born outside of the Quaker fold, and with a bias to believe in such meaningless, dead forms! Such was the atmosphere of my boyhood and adolescent days.

I have given this picture of my early religious environment because I believe it to be identical with thousands of other Friends who have been brought up with almost no knowledge of religious thought outside of the Quaker clan.

After leaving college I found myself in a religious environment which was decidedly non-Quaker, since it was saturated with sacramentarian conceptions. At first my attitude toward the practise of the ordinances in the churches was one of tolerance, but gradually I came to see a value in using symbols in worship. I observed many a baptismal service, and sat in meditation through many a communion service, reflecting on what those forms meant to the participants. Contrary to my early-formed belief, I came gradually to see that Christians of other churches than Friends manifested

the same sincerity and reverence in keeping these ordinances as ever my fellow Quakers manifested in the holiest moments of worship. Indeed, when I saw, at times, tear-stained faces rise from seat-backs after moments of prayerful meditation, I almost verged on the belief that the partaking of the elements in the communion service conveyed a mystical meaning to the worshipper which the Friends knew nothing about. I never for a moment imagined when I was following out of sympathy the road of religious symbolism, that there was any divine efficacy inherent in the elements themselves, nor do the majority of Protestants today so imagine; but I did wonder if these forms, which the Friends early tabooed, did not convey the truth of Christ's presence to the common, untutored mind better than merely abstract conceptions such as I had had presented to me all my life. The same question will arise in young Friends' minds whenever they come to breathe the air of the great religious world.

The question, "What shall be the attitude of the Society of Friends toward forms of worship?" is a momentous one, one which involves the stability of the very corner-stone of Quakerism. Shall the Society of Friends radically revise its ancient chart in accordance with the present-day maps of religious worship? From the facts tabulated from the questionnaire, from logical inferences drawn from them, and from a careful observation of the trend of thought in the religious world, we may, on the contrary, conclude that the old chart, like the constitution of our republic, is still the best to trust under all conditions; and that the unvarying needle, the Holy Spirit, ever perfectly supplements the chart to guide the Quaker church to its destined haven. The considerations which point to such a conclusion will herewith follow.

II. The Origin, Development, and Value of Ritual

Religious forms and ceremonies are the results and not the sources of spiritual life. This is a fundamental fact in spiritual religion, and particularly in the manner of worship for which the Friends have stood. It is a truth which most modern Christians will admit, but it is not likely to take form in a movement which, if it produced its legitimate fruitage, would lead to rational revision in the forms of worship of most modern churches. It is, however, a truth which the Society of Friends must

jealously guard, if it fulfils its sacred mission in the world.

To bring this vital principle into clear relief, let me use an allegory. On the outer margin of the world of visible things in which man finds himself, is, as it were, a dense forest of mysterious reality—the spiritual world. This realm of mystery has ever challenged man's instincts to explore, for he has ever believed that beyond this screen lies the great Power, whom he has personified as God, who created and maintains life. For his own welfare, man has ever felt himself irresistibly driven to penetrate this mystery to make peace with his God.

It has been the blessed lot of a few select souls of the past to pass through the forest of mystery to the distant mountain summit of communion with God. These heroes of faith and men of vision have rendered a glorious service in pointing humanity on to God. Back from these explorations into divine mystery, these enraptured souls have come to persuade their fellows by the glow of their own personalities that the things which satisfy the soul in a changing world lie only beyond the confronting screen. They have thus for their fellows blazed the trails to the mountain of divine fellowship. These trails, at first blazed by the few exploring souls, gradually became well beaten paths as they continued to be trodden by the pioneers, by their fellows whom they persuaded to take them, by their children, and by subsequent generations—all seeking, some without success, others with success, the terminal vision. However, instead of these paths to vision remaining only as means to an end, the outward forms of religion became, to a large extent, the things of importance, even the ends in themselves. This tendency, throughout the course of Christian Church history, as well as that of other religious systems, to glorify the paths to divine communion, the means of worship, well accounts for the multifarious liturgies and forms of worship which are found today in the Christian Church.

Applying the allegory more specifically, the original trails blazed by pioneers who had a simple faith in Christ, have, in the liturgical churches, been multiplied almost to infinity; lengthened to extraordinary lengths; paved with marble mosaics; arched with domes and clear stories; studded with altars, fonts, pictures, statues, memorial windows, bronze tablets, and tombs; clouded with incense; made to resound with chants and traditional collects; and jealously guarded by a specially robed priesthood which pretends to guide seeking souls on to the now far-removed place of divine communion. Theoretically speaking, none of these forms exist for any other purpose than as means of worship, as paths to communion; but in the practical working out of the liturgical system, these paths to worship have become, for the large majority of people, the sole objects of worship.

This glorification of the ways that the souls have taken to find God is fully comparable, if not equal, to the elaborate system of the Mosaic ritual. This

system Jesus declared to be passing to give place to the new order now coming with the establishment of the impending kingdom. Observe the words of Jesus: "Woman, believe me, the hour cometh, when neither in this mountain (Gerizim, where you Samaritans worship God by rites and ceremonies prescribed in your sacred Pentateuch), nor in Jerusalem (where we Jews worship God by means of the pascal lamb, the altar, and all the elaborate ritual of the law) shall ye worship the Father. * * * But the hour cometh, and now is, when the true worshipper shall worship the Father in spirit (as opposed to form, seasons, and priesthood) and in truth (as opposed to type); for such doth the Father seek to be his worshippers. God is a spirit, and they that worship him must worship in spirit and in truth."

Jesus discloses a new conception in worship: namely, that God draws near to man. Hitherto the human side of worship was all that was known, which conception, alone, bears a luxurious fruitage of ceremonialism in any age and any clime. On the other hand, placing true emphasis upon the divine side of worship, the conception which Jesus disclosed, bears fruit in Pentecosts, reformations, and revivals. Both aspects of worship are needed to make the divine-human dialogue complete.

The new conception of worship which Jesus disclosed to the little group of disciples—that he in the Holy Spirit would be with them always—began to produce results on the day of Pentecost. After a prayerful waiting, undoubtedly without the use of forms of worship, they grasped the truth that their Master, now a discarnate spirit, was to be with them forever to empower them in all their undertakings for the kingdom. Here the soul-seeking God and the God-seeking soul met by faith in a profound, yet simple, fellowship without the use of ceremonial religion. By thus coming into vital experimental relations with Christ, their Lord, the early disciples blazed the trails for all subsequent Christians; but neither they, nor any other pioneer, God-seeking souls, intended that the trails, the means, should be glorified to a degree which is out of all proportion to the end of worship, the communion of the soul with God. The result has been quite the contrary from that which these trail-blazers intended, for as the centuries have rolled on the trails have been lengthened, multiplied, made more intricately winding; yet at the same time increasingly illuminated by the mystic glamor of tradition till the means have, for the majority of people, been too often substituted for the end, the form for real worship. In this way many souls, conscientiously following the roads to vision, have confused the glories of the paths with the terminal glory of fellowship with God. For example, the experience of spiritual enduement came to be formally expressed in water-baptism—a relic of Judaism; the old informal daily communal meal, in a ceremonial periodic sacramental imitation—the present-day Lord's Supper; inward repentance in

outward penance; spontaneous outbursts of praise in formal chants and collects. Efforts have been made time and again, in the Protestant Reformation, and later, to clear the old trail to divine communion of traditional debris so as to make the way plainer and simpler for wayfaring souls; but these reforms have not always been thoroughgoing nor lasting—so fascinating has been the glow of the old path.

It cannot be successfully denied that the ritual of worship is of some value to a large number of people. The lure of tradition, the relics of the past, always possess in themselves a certain conserving value which tends to hold in check rash modern radicalism in any line. This is especially true in religion. Then, too these means of worship are indeed valuable to many earnest souls who succeed in getting through the intricacies of ritual to communion with God. The Questionnaire gives it as the experience of 76 per cent of those consulted that the Lord's Supper is a help to spiritual communion. It must be conceded, therefore, that all forms, whether in the extreme liturgical or the non-liturgical churches, possess a varying degree of value for the worshipper. The value which the worshipper finds in the forms of worship accounts, to a certain extent, for their rapid and extended development, and, at any rate, for their persistence in spite of reforming movements.

While the liturgical churches—and this will include most of them—have emphasized the value of the means of worship, nevertheless, it must be conceded that the more multitudinous the forms and intricate the means of worship the less are the chances for seeking souls to get through to divine communion. And, conversely, the more the soul refuses to take the paths of ritual with their too often bewildering turns, and goes directly, unaided by the commonly recognized means of grace, by the path of faith into the presence of the Eternal, the surer he will find the satisfying object of his yearning soul. To realize the truth of this assertion, one need only refer, on the one hand, to the Roman Catholic Church for the most extreme type of liturgical religion, and, on the other hand, to the Friends and similar sects, for the opposite, or non-liturgical religion. In the former the average worshipper is too often merely overawed and mystified by the form without getting any soul-vision to take with him into daily life; in the latter, the average worshipper, thrown upon his own resources, usually perseveres by force of will and power of faith to penetrate the veil into the holy of holies of divine presence. In the former, it is the wont of the worshipper to conceive of his religion in terms of a system of ceremonies, and to confine its hallowing influence merely to a certain place, namely, the church, and to a certain time, namely, the time of worship. In the latter it is the cherished ideal that hearts, wherever they are, whether in or out of meeting, are the sanctuaries of the Lord: with the practical result that religion is a dynamic of the soul and

that all of life is sanctified. Religion thus is not confined to times and seasons: it finds expression in the whole life of man.

To appreciate fairly the good of the liturgical system, as opposed to the non-liturgical, it must be admitted that the former makes the most winning appeal to the large majority of humanity, or, in reality, to people in the lower levels of spiritual development. The conclusion to which this naturally leads, then, is that both types—with all the intermediate stages—are needed to subserve the spiritual needs of a humanity, varied in racial and individual temperaments, environed by different degrees of progress, and characterized by ascending scales of intelligence. And the final conclusion, in which we Friends are vitally concerned, is that the Society of Friends, in its inception and traditions, has stood, and, in its present polity, does stand for the non-liturgical, apostolic type of Christianity. On this as a fundamental truth we stand firm, believing that we stand for a truth which the world needs.

III.. The Opportunity for Quakerism

The next subject for consideration is: Is this a tenable position for the Society of Friends to take in this, the twentieth century? Do the Friends have a distinctively vital message to give to the world today?—a message which no other church can bear, or is at present bearing? This question has been admirably answered of late in the affirmative by Charles M. Woodman in his recent book, "The Present Day Message of Quakerism." I cannot presume to enlarge upon that splendid interpretation of the Quaker message. I can only add a few facts, relating particularly to the ordinances, which have been tabulated from the Questionnaire. The position that there is today an opportunity for the Society of Friends has, for our present purpose, strong support for the two following reasons:

1. The first reason is a recognition on the part of a majority of those responding to our Questionnaire, that lack of forms in public worship is not in the least going to affect the status of the Society of Friends. Only five per cent of the answers given attribute our decline of membership, or loss of former prestige, to a lack of form in worship; while only eleven per cent are bold enough to assert that our spiritual and moral standards have not been kept in their pristine purity. On the other hand, 22 per cent of the answers express the belief that some people, as the Friends, are, beside their early training, temperamentally opposed to forms of worship; and 40 per cent of the answers find grounds to account for Quaker prosperity in their type of formless, mystical worship. This nearly unanimous testimony of non-Quaker Christians should banish forever from the minds of Friends the insidious suggestion that our Society has suffered a spiritual loss in not observing these symbolic institutions. This percentage is, after all, very small as compared with the many doubts that have probably crept unobserved and unuttered into the minds of some of

our Quaker ministers. On the other hand, it is reassuring to observe that 24 per cent of those answering recognize that these ceremonies, baptizing with water and administering the Lord's Supper, are non-essential, even detrimental, in helping the Christian to obtain the experience which these symbols are supposed to symbolize.

The fact was brought out by some of the prominent religious leaders consulted that the Quakers will prove their right to exist only on the basis of their giving a positive message of vital religion to the world. If the average Friend could only be inoculated with this important truth—which is already in the blood of some of our leaders—no one inside or outside of our Society would suggest any other remedy for vitalizing our Quakerism. A church faithfully giving forth a positive message must grow as sure as God and truth are eternal.

2. The second reason why there is an opportunity in the world for the Society of Friends is that there are at present, more than for centuries, visible signs of a movement away from ritualism toward less formal mystical religion. This fact is so clearly brought out by the answers received. And let it be recognized that these answers come from members of churches which have been from their inception strongly attached at least to these two ordinances in question. So strong has been the attachment for these now-recognized non-essentials of worship that not only the Society of Friends was born as a protest, but also sects were divided over what they conceived to be the true apostolic tradition relative to their proper observance. Observe too that the majority of Protestant Christians have long since ceased to hold the medieval notion that a divine efficacy is inherent in the elements; that a great many are seeing less significance than formerly in the idea that these ordinances should be kept to preserve the continuity of the historical church; and that a large majority are coming more and more to recognize that baptism and the Lord's Supper are merely optional means of grace of symbolic value. This is a big leap in the progress of thought among Christians from that of the age when the Society of Friends was born. Consider, in this regard, the testimony of many of those that responded to our request. The Lord's Supper for personal religion is regarded as having little value by 13 per cent, and as having no value at all by 11 per cent—24 per cent in all, of which 32 per cent (9 persons) are Christian workers. Finally 25½ per cent are indifferent to and 5½ per cent are opposed to the use of water in christening infants.

A Congregational minister of no small renown in New England confessed to me, that at times the communion service is repulsive to him, that he has sometimes felt like throwing over the whole symbolism and immersing his soul in a symbol-less fellowship with the Master.

Finally, to reveal more clearly the fact that Christianity is gradually drifting away from formal religion, it is worthy of note, as I am informed by an

intelligent native Christian Hindu belonging to the St. Thomas Church, that the intelligent upper classes of India are leaning toward less formalism and ritualism in worship. My friend, a sacramentarian, deploras this movement, not willing to concede that possibly this is, as a Friend would interpret it, an expression in humanity of the voice of God.

IV. Conclusion

These facts and the obvious deductions from them all point to the one conclusion that "the field of the Quaker message" is white unto the harvest. They amply justify the vision that some have of a rejuvenated Society of Friends. "Air castles," some may say. Very well, then, let Friends respond to the task of putting foundations under them and connect them up with actual life. It is not enough that the Friends' Church glory in its past. Surely we will

Honor the prophets whose mantles are left us!
Honor their memory dear to us so!
Honor the work wrought by spirits courageous!
Honor the Quakers of long time ago!

but let the glorying be in those essentials for which the Society has stood and can stand in the future. Let the Society of Friends declare through its prophets that a personal relation of the soul with its God through Christ is the one simple and essential condition of true worship. Let this message permeate the whole of our Society's life so that the worthless husks of religion will fall uncherished from the vital seed; that new meeting houses will be built before the old ones have been decorated with memorial windows, bronze tablets, and pipe organs; that choirs will be renewed before they have been vested and salaried; and that some lifeless local meetings be respectably interred before they have been doped with endowments. Such a message must necessarily come from flaming personalities, and being such, it will kindle flames of truth in other personalities. It will be a message which will emphasize first-hand, experimental religion, as opposed to a religion of second-hand realities, or of crystallized forms which so often prolong the road and obscure the way for the vision-seeking soul.

Congress On Christian Work In Latin America

Held at Panama, February 10-20, 1916.

By CHARLES E. TEBBETTS

Representation

Forty-eight different organizations doing mission work in Latin America were represented. Two of these were British—all others American. There would have been a far greater European representation but for the war. Of those present, 230 were delegates, and 74 visitors; a total of 304. Of these again, 145 were from Latin America, 159 from other lands; 105 were women. Besides delegates, 177 visitors from Panama attended.

Personnel

Of the delegates, sixty or more were persons of national and international prominence. Of these, twelve were bishops of various Episcopal bodies.

There were many others equally prominent, representing non-Episcopal bodies. There was a group of laymen of prominence in the business world. These gladly provided most of the \$10,000 budget of the Standing Committee on Co-operation for the coming year. Dr. Robert E. Speer presided. Dr. John R. Mott was chairman of the business committee.

Public Addresses

On Thursday afternoon, February 10th, a preliminary session was held at which Dr. Robert E. Speer gave an introductory address on the "Attitude and Spirit of the Congress," which proved to be the "Key-note" of the Congress. He said in part:

"As we come together in this Congress, it is with the assurance, resting on sufficient evidence, that we gather in unity of heart and with one single controlling purpose and aim. There is not one of us who has any other desire in his life than to do the will of God, and our one great longing is to see the Kingdom of God come in all of our American nations and throughout the world.

"The attitude and spirit which should characterize us in relation to this common purpose and the ideals of our gathering here, so long as we do not attempt to describe them, are, I presume, in their fundamental principles the same. Only when we attempt to describe them do we have misgivings and fears. And yet, after all, why should we have misgivings and fears? We are here simply as Christian brothers, who have the one desire to meet here with our Lord and with one another, and to confer together with regard to other brothers of our Lord and ours whom in His name we would desire to help. What could be simpler than such a purpose as this? And what more could it require of us than just that we should be true disciples of this Lord of ours?

"I shall never forget a speech made by a high school teacher in a city of Elloilo in the Philippines in a little gathering last July, in welcoming a company of us who had come to see mission work in those islands. He expressed the hope that those friends who had come should bring 'some sweet word from our dear Lord.' That ought to signify to us the abiding longing of our hearts always and in every place to hear again 'some sweet word from our dear Lord.' And I imagine there are many of us who would not have thought it worth while to come to this Congress at Panama, if we had not been assured that here from our Lord we should hear some one, at least, of His sweet words.

"Our attitude would be an imperfect one, and so far not a truly Christian one, unless in all the days of this Congress we abide in Jesus Christ—here in our discussion, alone, wheresoever we may go. In our social fellowship we have an opportunity and we may be sure of the summons from our Lord to pass forward into a really deeper and more vital experience of what life in Christ is meant to be.

"Our attitude and spirit, like the attitude and

spirit of Christ, must be not only one of clear discerning of realities, but it must also be an attitude of love that many waters cannot quench, that nothing can defeat, that is stronger than death. By what else can we hope to do the work that waits to be done? Not only must our attitude be one of clear discernment and compassionate love; it must also be stripped of that selfishness which can only see from our angle of vision, which can only include our own particular brotherhood, which can only live by the light of our own tradition and experience. From these selfishnesses we must be liberated if we would pass out into the greatness of Christ, and be fitted to do His work in all these Latin American lands.

"I have no thought of evading the difficult question of our attitude and spirit toward what we believe to be error and falsehood. We would not be faithful disciples of Christ if we did not honestly try to see our whole task and all of its difficulties, and to lean upon Christ's help to enable us to cope with these in their darkest and hardest forms. Unless we are able to hate the thing that is false, how can we love the thing that is true? And yet, I have been wondering whether there is one of us that dare play with this fire? Is there one whose hand is so clean, and whose heart so pure, and whose whole life so fused with love that he dare take up in his hand the sword? Is there one who dares to do this in His presence who is perfect truth and love and lowliness? Is it too much to expect that the spirit of Christ can bring to us a clear, true mind during all the days of this Congress?

"If our faith is equal to it, we shall begin in the days of this Congress a new era for all the nations of North and South America. Dare we limit what God stands ready to do in these days and in the years that lie ahead? If only, as little children, we can have faith enough to make room for Him in our lives, and can lay aside the preconceptions with which we came, and the narrowing and hardening judgments, and approach our task and its problems with absolute openness and yielding throughout the days of this conference, who can fix boundaries to what Christ will do?"

At the opening session on Thursday evening, a most cordial address of welcome was given by His Excellency Senor Ernesto Lefevre, Minister of Foreign Affairs of the Republic of Panama. Confessing himself a sincere and devout Catholic, he yet cordially recognized the high purpose of the Congress. He spoke in Spanish and it was repeated in English. Dr. Mott replied, expressing appreciation of the welcome and outlining something of the purpose of the Congress. Dr. Mott said in part:

"I am aware that this is a most representative gathering. We have delegates from virtually every one of the republics on the Western Hemisphere. Before this, there have been notable gatherings to promote political ideals and ambitions and hopes of the Western Hemisphere, to promote commercial relations, and scientific congresses that

have done much to cement these peoples and to prepare for a better day. But not before this have we had such a representative company of Christian workers—men and women of wide vision, who have met together for this altruistic purpose in the realization of great hopes.

I persist in saying great hopes. The world has a right to expect something truly great of this Panama Congress. The world has a right to expect that there shall issue from our coming together here a larger plan for helpfulness for all the nations of this hemisphere, both Latin and Anglo-Saxon. The time has come to take this whole hemisphere into our view. Believe me, Jesus Christ sees nothing less, as He looks up and down this hemisphere, than all it needs, all its possibilities. Nothing less will satisfy Him than for us to plan for the touching most helpfully of every nation and every man of these republics and the other nations of the Western Hemisphere.

"There will also come out of this Congress a truer strategy. Anyone who has had even a casual touch with the Latin American countries must have been impressed by this fact. What we want in this day is what the French speak of in this present world war as 'grand strategy,' that is, strategy which takes in the whole map. Now there are individual bodies or societies working in this sphere which have commendable strategy; but I think we would have to confess with humiliation that we have been and are painfully lacking in united strategy. I mean the sort of strategy that seeks to make the most of our comparatively meager forms as we face a claimant and urgent need.

"Something must come forth from this Congress that will make Panama a name with which the world will associate another thing that is truly great; that will transcend anything that lies behind us or that stands before us. Surely it must be so, and therefore our hope includes a larger unity. There is something strangely moving about a Congress like this, when we all come together out of our comparatively separate compartments and fuse our spirits. There is generated in a place like this an atmosphere which I might characterize in that splendid phrase of the Bishop of Oxford at Edinburgh, when he said, "we have come into an atmosphere in which men come to loathe to differ, and determine to understand." That is precisely what will take place here these days. We will come to loathe misunderstandings each other and differing from one another in anything that is vital. And we will do something more important than that. We will pass out into that clear zone where we are determined to understand one another in order to co-operate.

"And our hopes would be in vain to this end if we did not expect that this Congress will issue in greater power. We do not need up and down the Western Hemisphere, any more than we do in Europe, new machinery. But what we do need is more driving power, especially of the forces of righteous-

ness and unselfishness—and that is only tantamount to saying, a larger releasing of the irresistible energies of the living Christ among us. This is our great need. Beside it, everything else seems to be and is insignificant. And we will not disappoint our Lord, or the deepest hope in every one of us, by not seeking to enter into that heritage.

"I love to think that there is around us now, that there will be around us during all these coming sessions, an atmosphere of super-human resource; that there are powers ready to break out in us and through us into every nation into which we shall return, that will make the coming age truly glorious. To this end let the note of reality be struck deep and strong in every session of this Congress.

"How incongruous it would be at a solemn and tragic moment like this when whole nations are stretched on a Calvary cross, for us to meet in this peaceful zone of the world, welcomed by this friendly republic in a time of peace, and be characterized by lightness or lacking in earnestness and reality! Rather may there beat within us tonight, and during every meeting throughout this Congress, the spirit of our Lord Jesus Christ who said 'I must work the works of Him that sent me while it is day; for the night cometh when no man can work.'"

Prof. Eduardo Monteverde, of Uruguay, Honorary President of the Congress, gave a brilliant and earnest address in Spanish on "The Contribution of Latin America to the Higher Life of America." Bishop Wm. C. Brown, for many years a missionary in Brazil, followed in an address on "The Common Ideals of the Anglo-Saxons and the Latins."

On Friday evening, three remarkable addresses were given. President King of Oberlin, presiding, told how Science and Christian work lie along parallel lines. He was followed by Prof. Erasmo Braga, Dean of the Presbyterian Theological Seminary in Brazil, who spoke in Portuguese on "The Claims of Christ on Thinking Men." He is a fine example of the high type of leadership being produced in Latin America.

The closing address was by Bishop Francis J. McConnell of Denver on "Christian Faith in An Age of Science." He gave a large vision of the possibilities of the future that was most inspiring.

On Saturday evening, two addresses were given—one by Dr. John Fox of the American Bible Society on "The Care and Custody of the Scriptures," and the other by the Rev. A. R. Stark of the British and Foreign Bible Society on "The Power of the Bible in the Life of Individuals and of Nations." This session was held at Balboa Union Church, and I was not able to attend on account of committee work.

(To be continued.)

A creeping, insignificant snail can spoil the loveliest rose; so a "little" sin will mar and impoverish the purest heart.

Wrought Through Prayer

When I went to my first American pastorate a good many years ago now, in a western city, I think I never felt such a discouraging situation. It was a wealthy, fashionable church, but without spiritual tone. I found the churches of the city were torn and separated by the dreadful war which had just closed a little before. My church was the only one in the city out of scores, that had not been divided by the war into North and South. Through a former pastor, who had a wide influence, they kept together. But they were at swords' points. There were ministers in town who had not spoken to each other for ten years, and it was generally said there would be no revival there until there had been two or three funerals. Just at that time God poured out His Spirit upon my own heart. It was then that I received for the first time the new light of the indwelling Christ and the baptism of the Holy Ghost, and it became a fire in my bones, and so possessed me that nights long I waited before God, crying to Him for a great revival. There never seemed any place on earth so difficult to have a revival. After a little while God let me get into some of these pulpits by exchange. He led me to beseech them to pray for the coming of the Holy Ghost, and before long I had the great joy of seeing all the pastors of that city united for a whole week long, beseeching God to heal their grievances and to send them a mighty revival.

Many years ago now, there were two women in the city of London. One was a cripple who never left her room. The other was her sister, who brought her all the religious news. One day in a package that came to the house, the invalid got a piece of an old newspaper in which the parcel was wrapped. Reading it over she saw a little address which Mr. Moody had just given in Chicago. It was the first time she had heard his name, but she was so moved by the article that she began to pray. For five years every day she prayed that God would send this man Moody to her church, and that He would also send a revival. Yet it was one of the most difficult things for God to do. Her church was an exclusive Episcopal church in London, and quite apart from the other denominations there. But this dear soul kept praying for five years that God would send that man and melt that wall of ice.

One morning her sister came home from church and said, "Would you believe it, but that man of yours, Moody, preached in our church this morning?"

"Why," she said, "I expected it. I have been waiting to hear it all along. Thank the Lord; now the revival is coming."

Her sister told her how it happened. There had been a fire in Chicago; his work had been burned out, and he resolved to go to England to learn some lessons from the big preachers there, on how to save souls. He had come on to London, attended a noon-day prayer meeting of the Y. M. C. A., and while there gave a short testimony. This Episcopal min-

ister heard him, went to him, and said, "I think it would be a blessing to my people if you would come and talk to them next Sunday."

"I am not a preacher," Moody had replied, "and I came to hear Mr. Spurgeon."

"We don't want you to preach; just come and talk to our people."

"Well," said Moody, "if you will take me as I am, I will go."

And the sister told Phoebe, the invalid: "Do you know that after the service this morning the people were so broken up they would not go home. They went into the chapel and I left them there praying, and Moody is to preach again tonight."

There followed a glorious revival with scores saved that night. Moody went on the next day to Dublin, where he had an appointment, but before he had been ten minutes in his hotel there came a telegram, "Moody, come back immediately. There is a revival on and we don't know what to do with it." That was the beginning of Moody's work in Great Britain. From that church he went to others. Again and again he visited England, and Oxford and Cambridge were shaken to their foundations, and men like Studd went out to the mission field. Back of all this Phoebe, the invalid, was the instrument that brought it all about.

Prayer brings blessing to the cause of Christ. It is the secret of all success in the Church and the missionary movement, and all our campaigns. I wonder if we have as much of it as in the early days when we marched forward on our knees. How can we ever forget how we marched round this city of New York for years before we got settled, holding meetings in tents, and dance halls, and on the street corners, and in the big hippodrome, and in the theaters and music halls, until at last God located us here. I could write or tell the story if I had time of many and many a marvelous deliverance. I remember so well when we were trying to get our first sanctuary, the old Gospel Tabernacle on Twenty-third Street. After we thought we had secured the property from the owner of the building, there came along a theater company and stole it from us by offering an enormous rental. They spent nearly one hundred thousand dollars in fitting up that old armory in Twenty-third Street. We waited, and prayed, and did not understand. One dear saint said to me, "Pastor, God sent these people to fix up the place because they have lots of money. When they get it all fixed then we will get it." And so it came to pass. The company was turned out before they were able to use it for the blasphemous play they were planning to produce, the Passion Play, and the owner gave it to us on the same terms as before a single improvement was made. There we had our first convention. There the Alliance was born. From there the first missionary parties went out, all because God taught a few of His humble people to pray, pray, pray.—A. B. Simpson.

To love is to be obedient to the best.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HIATT, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

LARGER GIFTS FROM KANSAS YEARLY MEETING.

A letter from one of the Yearly Meeting officers in Kansas tells how missionary offerings have been increased. "I think that the thing that has done the most to increase missionary support in our Yearly Meeting has been the every-member canvass which was recommended by our last Yearly Meeting, and most of all our large meetings have put this in force and report a good increase in all missionary donations. I am a strong supporter of the every-member canvass. I believe that will do more to increase missionary support than any other one thing that we can do."

THEIR FOREIGN PASTOR.

The secretary of the Board of Foreign Missions received this morning a letter which interested and encouraged him more than any other he has received for a long time. It is from a Christian Endeavor Society in a certain Friends meeting. "We are feeling anxious and burdened," the writer says, "to help the missionaries in some way, and would be glad to know if there is someone whom we could support on a foreign missionary field."

A number of our meetings are providing the entire support of one or more missionaries. Are there not others which could thus undertake the support of their own "foreign pastor" on one of our mission fields? The secretaries of the Board will gladly explain how this may be done and will furnish information as to the workers and their work, and suggest ways of raising the funds necessary for supporting a worker.

INCIDENTS IN THE DAY'S WORK OF A MISSIONARY.

There are so many little things which do much to make up the atmosphere of our life here in Jamaica, and yet are seldom mentioned in our reports.

Not long ago I went to call on one of the old members of our Amity Hall Meeting; an old colored man who with his good-natured wife, lives near the chapel and cares for it. Their little thatch and wattle cottage is very, very humble. The floor is

patched in some places and since the sickness of the old man, holes appear in other places. There are only two rooms in the house. The first serves as a living room and is simply furnished with a chair or two, two small tables and a rude board couch. The second is a bed room. As I saw no one in the living room, the doors of which were wide open, I called out "good morning" and was answered from the bedroom by the old man, who has been sick most of the time for the past year. At his invitation I passed on into the bedroom, where I found the old man lying on a quaint old "four-poster" bed, too sick to move about. We talked together over his condition and the events of the day and then before I left we had prayer together. Kneeling there by the bedside with the withered hand of the old colored man in mine, I prayed for him and for the faithful wife who had cared for him so tenderly through the long months of his illness. The old man lay quiet with his eyes closed until I had finished, and then he lifted his weak, quavering voice in one of the most beautiful prayers that I have ever heard. I have often heard him pray, but never as he did that day. Whether it was the peculiar earnestness of the prayer,—whether it was that God had been especially near to the old man that day or what it was that so deeply impressed me, I do not know. Only I am sure of this, that having gone to carry cheer and comfort to the poor sick old man I came away feeling that I had received the greater blessing and that he, and not I had that day been the more greatly used of the Lord.

Among the peasant class, where the greater part of our work is done, one sees much of the tragedy of life. Early in the morning a few weeks ago, there came to the mission house a man who is said to be very poor even among those of his own class. He came to ask me to loan him five shillings, \$1.25, to pay the funeral expenses of his little daughter, who had died during the night. With that poor sum, a few cedar boards were bought, a little grave was dug and the few simple things needed for the bur-

ial were secured. The next day I went over for the simple funeral. There were five men of us. The poor man with his own hands helped us place the little cedar coffin in the grave. There was a short scripture lesson, a word of prayer, and the usual words of the Christian burial, "dust to dust," "ashes to ashes." "In the sure and certain hope that the dead in Christ shall arise," and the benediction. Then while we stood with bowed heads the grave was filled in. The toil-hardened hands of the father trembled as he helped to place the rough unhewn stones over the grave and tears stood in his eyes as he said as though the dear dead body of his child could understand, "Well, Celia, so this is the end." What a wealth of love, mingled with grief, was in those words, and we who had one day stood in his stead around a tiny open grave in a land far away, gave of our sympathy and felt that we stood that day on holy ground.

But not all of our experiences are sad. There are joyful moments, too, in such work as we find about us. You would have rejoiced if you could have been with me the other day at the wedding of one of our young men. He was a son of one of the officers of Seaside Church. This son had been away from home and had been successful in his work in other lands. He had carefully saved his earnings and came back with the hope of buying a piece of land and settling down upon it. He was unable to secure suitable land, unfortunately, but still the thought was with him that the time had come for him to change from the kind of life he had been leading. The result was that he decided to marry and unite with the church at Seaside. The aged father was overjoyed. He realized that the prayers of many years were being answered and when he signed the marriage papers as a witness, his hand so trembled that he could scarcely write his own name. A few days later the son came to my study and definitely gave himself to the Lord. He is now in our candidates class along with about a dozen other young people and will be received as a full member of the church in a few weeks. Broad-shouldered, clean cut, free of the habits of drink or tobacco, energetic and thrifty, he seems every inch a man and we rejoice that in the strength of his manhood he has come to be a follower of our Lord and Savior.

CHARLES KURTZHOFF.

PEACE DEPARTMENT

NOTE—It is hoped that this page may present in brief form a record of activities typical of the work Friends are doing for peace. News items, short, pointed arguments, suggested plans, all will be welcome, and will be used subject to the limitations of space and the proper distribution and arrangement of the matter received. All communications intended for this page should be addressed to **Allen D. Hole**, President, 615 National Road, West, **Richmond, Indiana**.

New York Yearly Meeting.

New York Quarterly Meeting.

The Peace Committee of New York Quarterly Meeting presented a proposition to New York Monthly Meeting at its meeting in Second month, the most important paragraphs of which are given below. The question raised is commended to the attention of Friends generally.

We believe that a large part of the present demand for greatly increased military and naval expenditures is due to the fact that many people feel that they ought to be up and doing something in this world crisis, and yet they fail to realize that they have duties in the paths of peace to their own state, their own nation, and their own neighbors.

We believe that the Book of Discipline does not at present adequately express Friends' principles as evidenced by the lives of their members, because Friends have throughout their history been the pioneers and leaders in the philanthropic works of their home neighborhoods and of the world.

We therefore feel that the present sixth query is inadequate and we would suggest its revision by adding the following clauses:

Do Friends constantly bear in mind that they are citizens of a Christian state, and do they constantly endeavor to fulfill the duties of such citizens? Are they alive to the needs of their neighborhoods, and are they always ready to aid and encourage by example and assistance every well directed effort to uplift the social, moral, economic, and spiritual environments of the communities in which their lot is cast?

For the committee,

EDWARD THOMAS,

Chairman.

ELIZABETH WALTON,

Secretary.

The Monthly Meeting discussed the proposition submitted by the Quarterly Meeting's Peace Committee and referred the matter to a special committee.

North Carolina Yearly Meeting.

Franklin S. Blair has been visiting the meetings of North Carolina Yearly Meeting systematically and in addition to giving addresses in Friends' churches, has spoken in churches of other denominations and has also visited all schools, both small and large, which are within reach of the route which he takes. Since Yearly Meeting in August last, he has spoken to between fourteen thousand and fifteen thousand pupils and teachers in their schools and to the general public in fifty or more churches of six different denominations.

In California.

William C. Allen has recently been active in contributions to various periodicals, the most important of which are as follows: in the *Advocate of Peace*, an article on Military Training for Boys; in the *Record of Christian Work* for January an article on Oriental Missions and the War; in the *California Christian Advocate* on January 20th, a presentation of important facts under the general title of Militarism and the Poor, and in the issue of February 17th a discussion of certain phases of the preparedness situation under the title of The Call of the Pacifist.

Indiana Yearly Meeting.

Moses Votaw, Superintendent of the peace work in Puget Sound Quarterly Meeting, recently published in the Tacoma (Washington) Tribune an open letter to the Honorable Albert Johnson, member of Congress from that district, setting forth some of the fundamental principles which should control in the enactment of legislation just at this time. One paragraph from this letter is especially worth quoting, as follows:

"All the world is watching the sixty-fourth Congress of the United States, now in session. The destiny of nations is in its hands. If it moves for peace by peace methods, the other powers will be constrained to follow, but if it chooses to adopt a military policy, the other nations must do likewise, and the whole world will be upon the same war basis which Europe adopted prior to this great conflict."

Fannie Elliott, pastor of the Friends church at Rockford, Ohio, re-

cently gave a talk on peace and arbitration at a meeting of the Women's Christian Temperance Union in that city. In addition to giving the address she distributed a considerable amount of peace literature furnished by the Peace Association of Friends in America.

Western Yearly Meeting.

The Committee on literature and peace appointed by Western Yearly Meeting has arranged for an oratorical contest on the subject of peace, which will be held at Plainfield, Indiana, on April 28th. They offer a first prize of \$20.00 and a second prize of \$15.00. The contestants represent the following Friends' Academies, namely, Bloomingdale and Plainfield, Indiana, and Vermillion Grove, Ill.

IN JAPAN.

United States Preparedness As Viewed By American Friends In Japan.

NOTE—The following resolution was adopted by the Friends' Foreign Mission Committee at its Quarterly Meeting held in Tokyo, Japan, February 18th, 1916.

As American citizens resident in Japan, we have learned with deep regret of the efforts now being made to put the United States among the nations which depend for their peace and security upon military preparedness.

We believe that the position of leadership which the United States has held in the promotion of world peace for the past hundred years would be partially lost with the entrance of our nation upon an era of international fear and competitive armaments.

While the Japanese recognize the right of the United States to increase armaments, and while the European situation gives to them a partial explanation for such action, there is little room for doubt that a response to the present appeal for military preparedness in America would exert an unfavorable influence upon the Japanese nation.

We believe, further, that the representatives of the Christian churches of the United States would find their task in Japan and other Oriental countries grow more difficult if their own country should get further away from the ideal of a non-military nation, resting its cause upon justice and the spirit of conciliation.

On behalf of the Friends' Mission in Japan,

GURNEY BINFORD,

YOUNG PEOPLES BOARD

THE NEW EFFICIENCY CHART.

Is your Young Peoples Society sick? Send for the Diagnostician. This has been gotten out in the form of the New Efficiency Chart. It serves as a Mirror to show a society how it actually appears to the outsider. It points out exactly the weaknesses of any Endeavor organization and tells how to remedy them. With the addition of the third department in the New Chart the Endeavor organization has been made the most comprehensive and efficient Young Peoples Society.

The three divisions of a Society as depicted by the chart are Organizations, individual training, and Missionary Endeavor. The first tells how many committees each Meeting should have and what are the duties of each. The second points out various lines of expressional work that a Society should undertake to produce the best results for future church membership. And the third outlines the kinds of Study Classes, recreational groups, special programs and socials that a Society should undertake. Each of these divisions is sub-divided into ten parts which, when adequately worked count ten points, thus making a perfect Society register three hundred points.

Such a Society wins a gold star from the United Society. If it can register but two hundred points it receives a silver star, while one hundred marks will entitle the Society to a red star. A thermometer in the center of the chart registers the effort of the Society to become perfect. These charts sell for \$1.00 each and can be procured at the Young Friends office. Organize a Society or reorganize your old one, and send for a chart that you may total the greatest gain for your young people.

STUDY CLASSES.

The new chart gives credit for the Study Classes formed. Every young person should know something of the tenets of his denomination. Friends are no exception to this rule. If we have a heritage as many tell us should we not know what that is? This can be found through a Study class in denominational history and polity. We have arranged outlines and procured books that this may be done. Woodman's "The Present Day Message of Quakerism" and Emmott's "Story of

Quakerism" are the texts. The former contains about one hundred pages and is divided into four chapters. It is priced \$1.00 with outlines at 2 cents. The latter is a longer work containing two hundred forty pages with twenty chapters. It is priced \$1.25 with outlines at 5 cents each. Send for books at once.

ENROLLMENT CAMPAIGN.

Our slogan is Enrollments from Every Young peoples Society in the United States and Canada within the next three months. Don't let your Society be the last to enroll. We need your names. You need to keep in touch with the general work of Young Friends throughout the country. We want to follow you up. You need friends and introductions. We want to be your servants. Help us make this important undertaking a success.

SOCIALS.

Have you held any Spring Socials yet? Send to us for our handsome book on Social plans. Any society that is succeeding already can succeed better with a live social committee. Obtain the most up-to-date entertainments from us.

C. E. LITERATURE.

Obtain all Christian Endeavor supplies from the Young Friends Board and give us the benefit of the commission. We can supply you as well as the United Society. Get the Friends new topic cards.

CHRISTIAN ENDEAVOR APRIL 16.

Topic—Good Prayer Meetings and how to have them. Acts 12:1-17.

In this story of Peter's miraculous escape from death we find some points of striking interest. The author accounts for the miracle on the ground that Peter was innocent. Herod was unjust, and the Christians were faithful. The secret of the whole thing, however, was that Peter's friends and associates were diligent in prayer. When one considers that these people prayed all night, he must conclude that they believed in prayer, even if they were surprised that God heard them.

One cannot pray in real earnest until he believes in it. Insincerity crushes the life of all prayer. It is a slow working poison that saps the vigor of all prayer meetings. In the next place this prayer meeting had a definite object. Something was to be accomplished; a life was at stake.

The hour of execution was near at hand. How purposeless are many prayer meetings? Meeting together once a week, or at any other set time may become a custom, which soon becomes an irksome duty. In the same old way the scripture lesson is read, number "123" is sung; clippings from the Christian Endeavor World read; a few sentence prayers rattled off in careless manner and the meeting breaks.

Should such a meeting be called a PRAYER meeting? It impresses one more as a literary society. Such a Society has no vital, challenging purpose. Every meeting should have some gripping aim. Let the prayer meeting committee confer with the pastor or head of the Meeting and choose some theme. Plan well in advance for these meetings, still leave the plans flexible enough to fit the immediate problem of the Society. Instead of music in some meeting devote the time to prayer for a definite object. Such subjects as a missionary on the field, the slum quarter of the city, some sick or neglected individual or family, the officers of the United Society of Christian Endeavor, the Young Friends Board, and the pastor of the Meeting could be considered.

Devote a whole meeting to silent prayer some time. The leader may name subjects for consideration. Each topic should claim the attention of the whole meeting for two or three minutes. These meetings should be preceded by the leader and two or three officers asking God's guidance in the following service. The great secret to a good prayer meeting is to pray. Pray earnestly, with objective and deepest devotion.

INDIANAPOLIS NOTICE.

The Quaker Round Table, an organization of young Friends of the First Friends Church, Indianapolis, will hold an open meeting on Monday evening, April 10, at the home of Miss Katherine Cox, 2003 North Meridian Street. Tom Jones, of Earlham College, will be the principal speaker of the evening and promises to bring a message of special benefit to all young Friends. The members of all young peoples' organizations of Western and Indiana Yearly Meetings are cordially invited to attend this meeting.

THE SIMKINS IN CHINA.

To fill a temporary vacancy, Robert L. and Margaret L. Simkin have been appointed to take charge of the Friends' boys' high school at Chungking, China. Their address will be Friends Mission, Chungking, West China. In the near future The American Friend will contain an extended account of their experiences on the river while going to their new field of work.

CHURCH AT WORK

Denair, Calif.—Wallace Gill, of Bell, California, began revival meetings here on March 5. The gospel was preached in the power and with the unction of the Holy Spirit. Many souls were saved and sanctified. The meeting was generally helped by the services.

Amos Kenworthy, an old veteran of the Cross, has moved here with his son, Oliver. They will make this their home for a while. His presence in our services adds weight and power, for he truly walks with God. He has been in poor health for the past few months.

Friends coming west this year for business or pleasure will find a thriving Quaker meeting at Denair. We are on the main line of the Santa Fe about 120 miles south of San Francisco. Zimri Stubbs is pastor and has accepted a call to remain another year.

Newmarket, Ontario, Canada—The work in this meeting is growing splendidly under the energetic ministry of Alfred Young and his wife, Annie I. Young. The morning meetings for worship are times of deep spiritual uplift and blessing. The evangelistic meetings on Sabbath evenings are greatly appreciated by a large and increasing congregation. It is difficult to speak of the high value of this feature of the work. Special subjects are preached upon what have been highly beneficial to many, and the six months' work our Friends have put in the meeting has had a marked effect. On March 12 our pastor introduced to the congregation the youngest preacher in Canada. Expectation and curiosity ran high and although there was a very bad snow storm a large crowd gathered in the meeting house. On the platform five small children were seated and when the time came for the sermon Alfred Young introduced a little girl three years of age. It was a wonderful meeting and one that will live long in the memory of all present. The tender, sweet-faced little girl reached the hearts of all and brought tears into many eyes.

On March 19 the usual service gave place to a song service, "Eva," from Uncle Tom's Cabin. Our pastor and wife had been training a choir for several weeks and the whole service reflects the greatest credit upon conductor and choir. There was a very large congregation and unstinted

praise for the service was given by many. The story of the death of Eva, interspersed with songs, was beautifully rendered, many in the audience being visibly affected. A special collection for Foreign Missions resulted in \$10.00 being handed over to the treasurer.

Chester, Indiana—Richard and Florence Simms have returned from Chicago, having spent the winter with their children. Friends are glad to have them back again in the meeting.

Lynn, Indiana—A revival meeting which closed at Friends church here was a great success. Under the presentation of the truth of the gospel seventy-five persons sought and found peace with God. Edgar Wollam, of Cleveland, Ohio, the evangelist, is a man of God and stands faithfully for what he preaches, presenting it in a manner which commands the attention of even the smallest hearer. He was ably assisted by L. L. Otley, a singer, of Fairmount, Indiana. Not only was the church itself given a deeper vision of the work before it, but the community showed its great interest by an increasing attendance nightly.

Richsquare, Indiana—A most successful week-end conference, conducted by Milo S. Hinckle, of Richmond, Indiana, closed here on the evening of March 19. The work was planned early in February and the regular committees were given charge of advertising and other details. A basket dinner was announced for Sabbath and special music was provided, consisting of congregational singing, quartettes, vocal and instrumental solos. There was a good attendance at the first session on the evening of the 17th, when the leader discussed, "The Church and the Temperance Problem." On the following evening the subject was, "Can Christians Fight?" The stirring address on this subject was timely and invoked the closest attention of both young and old.

Sabbath was warm and bright and the house was filled, not fewer than seven different denominations being represented. The message of the morning, "Saving the World," appealed to the hearts of all, and some who had not previously believed in the work of foreign missions openly admitted the truth of what was presented. After a bountiful dinner and social hour the afternoon session was called to order to hear a discussion on the question, "Why Be a Quaker?" Many indisputable scriptural reasons were given in support of the Friends'

viewpoint on baptism and the outward communion. Following the Christian Endeavor meeting an evangelistic service closed the series. This special time of seed sowing was arranged as a sequence to a twelve days' revival conducted by Milo Hinckle in December, during which backsliders were reclaimed, sinners converted and the church strengthened. Later five persons were received into active membership and six associate members became active members.

Haviland, Kansas—On March 5 Haviland meeting was favored with the presence of two members of the gospel team of Wichita, Judge Claud Stanley and A. B. Moore. They attended the men's prayer meeting at three o'clock and addressed the Sabbath School class taught by Mrs. E. E. Hadley in the evening. Following this they told the history of their conversion. Their services were highly appreciated and there were several conversions.

Elcombingdale, Indiana—The Friends at this place were favored in having a most convincing discourse against military preparedness given by the pastor, George H. Moore, on March 26. We are convinced that Friends everywhere should use every opportunity to oppose the progress of militarism in our country.

Coloma, Indiana—The Sabbath School and meeting at Coloma are increasing in interest and attendance under the leadership of the pastors, Riley and Mary Hubbard. An agricultural meeting is announced for March 31, which is to be held in the auditorium of the school building. An address will be given by H. J. Reed, the County Agriculture Agent, and the community and pastors will participate in the discussions. Other commendable activities are being planned for building up the moral and mental standards as well as the spiritual uplift of this rural church.

Tangier, Indiana—The Friends' meeting house at Tangier was totally destroyed by fire on Sabbath evening, March 26. The fire is supposed to have originated from a defective flue. There was no insurance.

CITRUS HEIGHTS FRIENDS' COLONY
Located in the north part of Sacramento County, 14 miles from state capitol. Well adapted to the growing of both citrus and deciduous fruits and almonds. Climate healthful and delightful. Terms liberal. Special inducements to Friends. Write for information to A. W. Leonard, Representative, Fair Oaks, California.

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in a private home in Washington. Convenient to car line and Union Station.
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NEWS NOTES

A gospel team of young men from Pacific College has been rendering good service in neighboring meetings.

Benjamin H. Albertson, of Haviland, Kansas, has been called to the pastorate at Liberal, Kansas.

Fred E. Smith, pastor at Greensboro, N. C., recently preached a series of sermons on "Discipleship."

S. J. and Blanche Ford Pickering have resigned their pastorate at Ramona, Cal., to take effect April 1.

Friends University has arranged for a six weeks' summer school to be opened on June 12.

Dorothy N. Cammack, after more than six years of service in Guatemala and Honduras, will leave soon on a furlough.

Dr. George DeVol, of Luh Hoh, China, writes that they have had a gracious revival, with more than 80 persons definitely blessed.

Prof. M. D. Hawkins, of Pacific College, Newberg, Oregon, is serving as pastor in the West Chehalem community church, with good satisfaction.

Charles E. Tebetts, who has spent three months in Cuba, Jamaica, Panama and Florida, has returned to his home at Richmond, Indiana.

Arthur and Eliza Dann recently concluded some special religious work within the limits of Devon and Cornwall Quarterly Meetings, England.

Prof. Henry C. Fellow has recently added to his department at Friends University a collection of pedagogical books at a cost to himself of more than \$150.00.

The editor of The American Friend acknowledges with appreciation the receipt of a delegate's credential to the National Missionary Congress at Washington, April 26-30.

Robert W. Douglas, of Versailles, Ohio, has been spending several weeks in California visiting relatives and a number of Friends meetings. Among the meetings visited have been Whittier, Berkeley, San Jose, Oakland, San Diego and Ramona.

Ross A. Hadley, Assistant Secretary of Friends Board of Foreign Missions, preached at West Richmond Friends meeting on the morning of March 26. Prof. Harlow Lindley, of Earlham College, gave an address in the evening.

The management of Friends University is planning a campaign for funds in the near future, having in mind the building of a gymnasium, the larger equipment of library and

England, Germany and France Agree

on one thing, if on no other. They all prohibit the sale of alum baking powders.

There must be a good reason for this. It is because alum was found to be unhealthy.

Royal Baking Powder is made of cream of tartar, derived from grapes, a natural food product, and *contains no alum* nor other questionable ingredients.

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New York

laboratories, and the addition of something to the maintenance fund.

Charles M. Woodman, pastor of Friends meeting at Portland Maine, has accepted a call to the pastorate of the West Richmond meeting, at Richmond, Indiana, to take effect in September.

Tilman Hobson, a former Friends' minister, but now a Methodist, is holding a revival at Edmond, Oklahoma. His wife and son are assisting. About fifty persons have professed conversion thus far.

J. Lindley Spicer is Secretary of the International Christian Police Association, New York Branch, with headquarters at 226 East 58th St., N. Y. City. The 24th anniversary of the Association was recently observed with appropriate exercises extending through a week.

A number of young Friends are going before the Tribunals in England, claiming exemption from military service, and stating their conscientious objections to such service. The London Friend is publishing a list of Friends and others claiming exemption.

Anna B. Thomas, of Baltimore, who has been in England for the past three years, has resigned her position

as Hon. Secretary of the Emergency Committee for Helping Aliens, in order to be free to devote herself to other matters. She retains her position on the Executive Committee. The committee has given expression to an appreciative testimonial in behalf of her work. She expects to visit Scandinavia shortly, and upon her return to England will visit various Quarterly Meetings and speak in behalf of the work of the Emergency Committee.

John Henry Douglas and wife, of Whittier, California, are looking forward to the observance of their sixtieth marriage anniversary on April 23. They will be glad to hear from any of their many friends. The American Friend extends congratulations and best wishes.

WITH THE INDIANS.

The February reports of Clark and Elma T. Brown, superintendents of the Indian mission field, indicate that the Iowa mission has been rented for a year to a man in the community. The Mardocks, who were in charge of the Ottawa mission, have resigned and moved to Kansas. Considering the bad weather the missionaries at the various stations have made a good showing.

OUR WASHINGTON LETTER.

With the passage of the Hay bill by the House of Representatives, Congress is enjoying a short breathing spell in the agitation for military preparedness. The Society of Friends knows by this time, as does our entire nation, how nearly the full membership of the House voted on the above measure, providing for a standing army of 140,000 men in time of peace, federalization of the National Guard and other items of enlargement in the country's military establishment, and how all excepting two members voted favorably on the bill.

Of course it is not believed by people who have knowledge of the real situation in Congress that the vote on the Hay bill was an accurate registering of the opinion of all the Congressmen who voted. Quite a group of men voted favorably who are known to be opposed to any increase in the size of the army, while others helped pass the bill who have been very strenuous in their demands for an enormous increase. But they all knew that the passage of this bill would settle nothing and that there would still be plenty of opportunity to express their opinions and register votes on the "preparedness" question.

Some encouragement has been given the forces that are fighting militarism by the passage in the Senate of a bill authorizing the Government to establish its own armor plate plant, thereby taking out of the hands of private manufacturers one of the most important elements of war preparations.

The next move in the "preparedness" program is expected to be the taking up of the Chamberlain army reorganization bill in the Senate. This is far more extravagant in its provisions than the Hay bill and no effort will be spared by the big army advocates to get it through. The bill that the Senate passes must go with the House bill to a conference committee, then the compromise bill coming from this committee must get the approval of the two houses. "They will have a hard time," said Clyde H. Tavenner, a Representative from Illinois, "getting any big increase through both Houses."

While Friends' interest in national legislation is now centered mainly in military legislation, they will be glad to know that effort is being made to get favorable action by Congress on the two bills intended to stop the use of names of religious bodies, particu-

larly the name Quaker, in trade marks, advertisements, etc. Two bills bearing upon this question, House Bills 435 and 380, have been introduced and are now in the hands of a sub-committee of the House Judiciary. Congressman C. C. Carlin is chairman of the sub-committee and is considered friendly to the passage of Bill 435, which would prohibit interstate shipment of goods bearing the name "Quaker" or that of any other religious society. S. Edgar Nicholson, of Richmond, Ind., editor of The American Friend, was in Washington last week in the interest of these bills. It is his advice that Friends do all they can to influence their Congressmen in favor of Bill 435. Congressman Carlin should be urged to report the bill favorably as quickly as possible.

It seems more and more clear every day to those active in the work of the Friends' Peace Headquarters that if some members of our Society do not join in this campaign we are waging against military "preparedness" it is because they have not been able to see the thing in its professional aspect and in its inconsistency and official cloak as is possible here.

It is a light task to write three letters, but the task assumes vast importance when in writing the letters you are helping form the opinion of a great nation on a problem involving its own and other nations' welfare. We would again express the hope that every Friend who has not written his representatives in Congress within the last two weeks will do so at once. And letters should be sent to those known to be unfavorable to our position as well as to those who are with us.

Friends' Peace Headquarters,
Washington, D. C., March 27, 1916.

FRIENDS' BULLETIN.

Central Bureau Bulletin Number Three, published by J. J. Mills, General Secretary, and issued by authority of the Executive Committee of Five Years Meeting, is off the press and ready for distribution. It is a pamphlet of twenty pages and contains much valuable information concerning the work of the various Boards. Considerable attention is given to the financial question; a page is devoted to the officiating of the Boards and a roster of the Yearly Meetings together with the clerk of each is also given. It is a valuable document which ought to be in the hands of Friends generally.

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K18109—Serviceable Walking Skirts of navy blue or black serge. Made with a plait on each side and with panel back; girdle top; stitched scallops buttoned with bone buttons at each side of the front. Fastened on one hip; finished with a deep hem. Waist-band sizes 25, 27, 29, 31 and 33 inches. Front lengths, 37, 38, 39, 40, 41 and 42 inches. Order this Skirt with the understanding that if not satisfactory in every way it can be returned at once and your money will be refunded. Price—\$3.75, postpaid.

Our Spring and Summer Catalogue will be sent free, on request.

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THE CHRISTIAN FORUM.

The Christian Forum is a department of the Friends' Bible School at Haverford, Pa., organized with its own officers and committees for the discussion of matters of vital Christian interest. Discussions are had at the meeting house every Sabbath morning at 9:45 o'clock. Subjects are as follows: April 9, "The Miracles of the Bible;" 16, "The Infallibility of the Bible;" 23, "Personal Immortality;" 30, "Conference Sunday;" May 7, "Our Duty Toward Mexico;" 14, "Local Option;" 21, "Pacifism, Preparedness and Morality;" 28, "Neutrality and Morality."

ERRATUM.

In the roster of Yearly Meetings for 1916 the opening of Wilmington Yearly Meeting should be August 16 instead of 6, as given in The American Friend two weeks ago.

THE IOWA PAGE

DEDICATION AT WEST BRANCH.

The Downey Street Friends church was formally dedicated on Sunday, March 12. The visiting ministers were Harry R. Keates, Yearly Meeting Superintendent; President David M. Edwards, of Penn College, and Zeno H. Doan, of Lynnvile, Iowa.

In the morning at 10:30, David M. Edwards preached from Ephesians 2:19 and 20. At the close of the sermon, Dr. Edwards introduced the financial needs of the church by showing the need of \$3,000 before the building could be dedicated free from debt, the entire cost being a little over \$11,000. Before the day was over more than the amount asked for had been received in cash or pledges.

At 2:30 in the afternoon the people again gathered together for worship. The Girls' Glee Club of the high school sang a beautiful anthem. The pastor of the Danish Lutheran Church, N. P. Clemmensen, gave a helpful talk expressing his unity with the undertaking.

Zeno H. Doan preached the sermon of the afternoon, using as his text, the words of Jesus found in Matt. 16:18. His theme was, "The Church, Its Mission, Its Message, Its Method."

The formal dedication of the church was conducted by Harry R. Keates, who offered the prayer of dedication.

The evening service was a union meeting. Wm. H. Mitchell, pastor of the Methodist Church, gave a friendly expression of good will and congratulations to the Friends upon the success of the building. The architect, Eugene Taylor, of Cedar Rapids, was introduced and spoke a few words.

Harry R. Keates preached the sermon of the evening, Matt. 11:28-30 being the text. At the close a large per cent of those present stood together as a special act of re-dedication of their lives to the service of the Master.

The dimensions of the new church are—length 58 feet, width 46 feet. The architectural design is of simple colonial type. The building is constructed of hard face brick and hollow tile blocks for the back wall. The plan is simple and plain throughout, yet with such good taste as to make a very attractive and pleasing effect. The basement, which extends under the entire structure, is finished

in yellow pine with floor of the same material. The ceiling is ten feet in the clear.

The auditorium on the main floor is 31x43 feet in size. In addition there is a choir loft and pulpit platform. The pastor's study, 8x14 feet at the right of the pulpit, is arranged with folding doors and a rolling partition in such a way that it can be used as a part of the auditorium. The two Christian Endeavor rooms are divided by a rolling partition so that both may be used as one room; they also connect with the auditorium by rolling partitions.

The lighting is semi-indirect electric in all parts of the building. Plain or chipped glass is used in all windows and fitted with Whitney casement windows. There is a modern steam heating plant with good system of sanitary plumbing.

The membership of the meeting is now 180, of whom 25 are non-residents. The enrollment of the Bible School exceeds 150 and is increasing. The mid-week prayer meeting is well attended, and there exists a good feeling of unity among the members. The C. E., the W. F. M. S. and the Ladies Auxiliary are well organized. Charles W. Mesner is pastor.

BIBLE SCHOOL DEPARTMENT.

The Bible School at Center is making careful and prayerful preparation to observe Easter Sunday as Decision Day. No season in the year is more favorable than this when the whole world is awakening to new life. Do not let this year pass without observing Decision Day in YOUR School.

Seventeen books have been ordered for the Teachers' Training class at Le Grand. The first meeting was held at the house of the pastor, John R. Wright, on Friday evening, March 17. Fifteen persons were present. A number have taken up the work for the purpose of a broader and deeper Bible study. A splendid degree of interest is manifest in the work.

The Departmental Graded Lessons have been ordered for use in the Salem Bible School. A constantly increasing number of our schools are introducing the Graded Lessons. Viola Smith, the pastor at Salem, also reports that they are taking up Teacher Training in connection with their mid-week prayer meeting. Her Young People's Class has been recently organized.

The West Branch Bible School now occupies their splendid new church home. They met in their new rooms

for the first time on March 19 and had a record breaking attendance of 129. Their new church building has been especially constructed with the needs of the Bible School in mind. Any meeting which may be contemplating building in the near future will do well to investigate the plans of the West Branch meeting house.

An excellent degree of interest is manifest in the Bible School at Springdale. The school has made a substantial growth during this church year. This meeting has some special plans under consideration, which will mean much for the school and community. Watch Springdale!

C. E. DEPARTMENT.

Earlham—The young people observed Endeavor Week by uniting with the other societies in town in a union C. E. meeting on Sunday evening with a special program. On Monday evening a union social was held and on the following Sunday evening the church service also was given to the young people, who rendered an excellent program on the Spiritual Influence of One's Life. Dr. D. W. Edwards gave a short address on the topic for the evening.

The C. E. Society has been studying the Peace Lessons prepared by the Federation of Churches, finishing them the middle of March. They have arranged for the Penn College Glee Club to give a concert at Earlham during its spring vacation tour. The committees of the Society meet the first Monday evening of each month to plan their work and make out their reports. The business meeting and social follow immediately the same evening. The plan draws a large attendance for the committee and business meetings.

FIELD NOTES.

Stuart—On the evening of March 21 the young people's organized class of Stuart Friends Bible School gave a reception at the Friends parsonage for Benjamin Hiatt, who is leaving for an extended visit to the coast. Nearly all the members of the Bible School were present. The evening was spent in visiting, interspersed with music. Brother Hiatt gave the young people a very earnest and helpful talk upon the necessity of thorough Bible study and the importance of a close attendance of the Bible school. Refreshments were served. After bidding Mr. Hiatt good-by, the company left, feeling they had spent a profitable and pleasant evening. All regret to see him leave.

PASTORS, ATTENTION!

We cull the following sentences from a letter received recently from a Friends' pastor. What he says is so important that it needs to be passed on to others. Concerning an effort to get subscriptions for The American Friend, he says:

"I thought I would only see a few people this year and wait until I was better acquainted next year, but as I asked a few of those who did not manifest much interest in the church, I found the subscriptions came so easy that I launched out and devoted all the time I could spare for a little over two weeks. The result is that I am sending twenty-four subscriptions from this congregation and two from another, twenty-six in all. I am convinced that the pastors can put this paper on its feet if they would do it. This makes my third attempt in as many different congregations, and every time I am surprised with the results I get. The pastors can do it, provided they hold the confidence of their people, where a field agent can not, for I have taken subscriptions in several places where the agent has failed. The trouble is that pastors, if they call any attention to it at all, will just announce it from the pulpit, and we all know that there are few people who will act upon their own initiative in these matters. I preached on denominational loyalty on March 5 and told the people I would be around to see them that week about The American Friend."

JONATHAN B. WRIGHT.

"A much beloved man gone," said one of the local papers in announcing the death of Jonathan B. Wright. "Professor Wright was a good man; a good scholar, a good teacher and a good Christian gentleman," said another paper. He was the fifth child of Joseph and Lydia Cowgill Wright and was born near Hillsboro, Ohio, April 14, 1850, and died at Wilmington, Ohio, March 1, 1916. He graduated from Wilmington College with the class of 1878, his college course having been interrupted for two years while he taught at Whittier Academy, Iowa.

He was for twenty years a professor in Wilmington College and for seven years principal of Wilmington High School, teaching in all, forty years. He was recorded a minister by Wilmington Monthly Meeting in 1883, and served a number of meetings as their pastor. He was for

seventeen years clerk of Center Quarterly Meeting, and for five years clerk of Wilmington Yearly Meeting.

Jonathan Wright was an attractive and stimulating teacher, an ardent and intense student, and a tireless worker. Though he died at 68 he lived more than sixty-eight years, drawing out his whole capital for the next twenty years. He seemed to have a passion for usefulness. In scholarship he was abreast of the times, and his religious teaching, though exceedingly simple, would correlate with the assured facts of science. His pupils could not say that he shut the door of knowledge to safeguard his religion, nor that he was swept by the flood of things, wonderful things, away from their Creator. He seemed to live in the consciousness of the Divine Presence. This was manifest in the beautiful simplicity of his public prayers.

He was deeply interested in the cause of Peace and served on the Peace Committee from the founding of Wilmington Yearly Meeting. He often spoke on prohibition, and the last time he left his home was to

The American Friend Book Department

The American Friend is arranging to handle books, booklets and pamphlets which will be of general interest to Friends in America. Arrangements have already been made with the John C. Winston Company of Philadelphia, Friends Book and Tract Committee of New York City and the United Society of Christian Endeavor to receive orders for their publications. We hope soon to make similar arrangements with other houses, so that in the near future orders can be sent to us for practically any book that will be of general interest to our membership.

Some Suggestions in Books

The following books together with many others can be secured by sending your orders to this office. In this way you will be helping The American Friend.

Barclay's Apology, by Robert Barclay.....	\$0.70
Beginnings of Quakerism, by William C. Braithwaite.....	3.20
Bright, John, The Life of, by G. M. Trevylan.....	4.70
Christ and War, by William E. Wilson, cloth, \$0.70; limp.....	.50
Christian's Secret of a Happy Life, by Hannah Whitall Smith.....	.35
Decisive Hour of Christian Missions, by John R. Mott.....	.60
Dymond on War, Introductory Words by John Bright.....	.25
Dynamic Faith, by Rufus M. Jones.....	1.00
Fox, George, by Henry Stanley Newman.....	1.50
Fox, George, by R. M. Jones, two-volume edition.....	4.25
Student edition (same author), one volume.....	1.65
Friends and the War, Proceedings of Llandudno Conference, 1914....	.55
Fry, Elizabeth, Life of, by Georgina King Lewis.....	1.20
Gurney, J. J., Life of, by J. Bevan Braithwaite.....	1.50
Grellet, Stephen, Life of, by William Guest.....	.75
History of Friends in America (Revised edition), by Allen C. Thomas	1.15
No Cross, No Crown, by William Penn.....	.70
Quaker Apostle, (In Memoriam of John T. Dorland), by W. K. Baker	.85
Quaker Diary in the Orient, by William C. Allen.....	1.00
Quaker Experiment in Government, by Isaac Sharpless (illustrations)	2.25
(Without illustrations).....	1.50
Quakers, The Rise of, by T. Edmund Harvey.....	.75

The above are only a few of a long list of publications which can be ordered at any time. Send your order with remittance to

THE AMERICAN FRIEND,
RICHMOND, INDIANA.

vote for a "Dry Ohio."

He leaves a son, Paul Howard, of Mount Pleasant, Ohio, and a daughter, Grace Lillian Bond, of Massillon, Ohio. His sister, "Teacher" Ellen Wright, has been for forty years a professor in Wilmington College, and his brother, David Sands Wright, has been for forty years a member of the faculty of Iowa State Teachers' College. Another sister, Emma W. Hale, lives in Wilmington. A friend writes for the paper:

"Mr. Wright was my Superintendent, my pastor and trusted friend. In thinking over the years that we worked together, I do not remember that he ever made me feel that I held a subordinate position. Always a co-worker."

Nicholson & Bro., Richmond, Ind.

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NATIONAL PRISON SUNDAY.

The National Committee on Prisons is calling for a nation-wide observance of Prison Sunday on April 9th.

The Committee has come to feel that further advance in prison reform calls for action on the part of all religious bodies. A Committee on Religious Work has been organized under the chairmanship of Prof. James C. Egbert of Columbia University, including representatives of every faith. Homer Morris, of Columbia University, is representing Friends on this Committee and its work has received the endorsement of Rufus M. Jones, Chairman of the Social Service Committee of the Five Years Meeting.

Co-operation from the Friends, as from those of other faiths, is asked along three definite lines: Ministration inside the prison; after-care of the ex-prisoner in helping to keep him in a right environment; the moulding of public opinion to a right attitude towards the prisoner and the prison. To the Friends this is no new call. Elizabeth Fry carried the first message of hope and love into the prison. William Penn wrote into the Charter of Pennsylvania the doctrine that imprisonment should make for reformation, not punishment. The Society of Friends from earliest days has fathered every movement for prison reform.

Today the opportunity is greater than ever before. Thomas Mott Osborne has inaugurated a new prison system in Sing Sing and Auburn Prisons, New York, under which responsibility is placed on the prisoners to fit them to meet responsibility to the outside community. The basis of this reform is the spirit of brotherhood.

Herein is opportunity for the church to make itself effective in furthering the cause of him who is the least amongst us. The public consideration on April 9th of our obligation to the prisoner may well lead the way for constructive effort on his behalf.

ARTICLES TO INDIA.

Will any friends who may have sent letters, parcels or money to Nowgong, India, between December 1st and 18th, kindly inform me, as anything posted in America at that time has probably been lost in the sinking of the S.S. "Persia," that was bringing mail to India.

ESTHER E. BAIRD,
Nowgong, India.

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MARRIED

Stanbrough-Smith—At the home of the bride in Peabody, Kansas, March 12, 1916, Gilbert Stanbrough to Nannie Smith, C. C. Haines, officiating.

BORN

Baldwin—At Bear Creek, near Earlham, Iowa, February 6, 1916, to John A. and Mildred J. Baldwin, a son, John.

Coffin—At Richmond Indiana, January 30, 1916, to J. Herschel and Pearl Dean Coffin, a son, Thomas Erwin.

Moore—At Indianola, Iowa, March 15, 1916, to Charles T. and Carrie Moore, a son, James Forester.

Stevens—At Gasport, N. Y., March 15, 1916, to Elbert A. and Myrtle E. Stevens, a daughter, Florence Myrtle.

Thompson—At Ft. Collins, Colorado, March 23, 1916, to Mr. and Mrs. E. J. Thompson, a daughter.

Walter—At New Castle, Indiana, to John R. and Pearl Williams Walter, March 7, 1916, a daughter, Vera Vivian.

DIED

Adair—Amy Jane Adair, wife of Charles M. Adair, died at Stafford, Kansas, December 18, 1915, aged 67 years, 3 months and 5 days. She married C. M. Adair in 1867. She was converted and joined Friends in 1880. She was an invalid for a number of years, but bore all her sufferings with Christian fortitude. She leaves the husband, five sons and one daughter. Funeral services were conducted by A. J. Bond.

Haworth—Calvin Haworth, son of Moorman and Elizabeth Haworth, was born in Vermillion county, Illinois, June 2, 1830, and died January 31, 1916, aged 85 years, 7 months and 29 days. He married Rachel Haworth in 1855, having moved to Iowa with his parents when but a child. He was a birthright Friend and contributed toward the building of the meeting house and academy at Ackworth, Iowa, in which he was greatly interested. About 40 years ago, he made a religious visit in company with John Coffin into Arkansas. He leaves six sons, two daughters, eighteen grandchildren and twenty-two great grandchildren, three sisters and two brothers. Funeral services were held at Ackworth, conducted by Minnie Bassett.

Stuart—Jared P. Stuart, son of Simon and Eunice Stuart, was born December 31, 1839, and died January 21, 1916, aged 76 years and 20 days. He was a devoted member of Millcreek Monthly Meeting, Danville, Indiana. He married Martha Nichols in 1861 with whom he lived almost 50 years, she having died in 1910. He was sincere and loyal in his Christian life and very faithful in his obligations to the church.

Swift—Henry D. Swift, a minister and member of Worcester, Massachusetts, Monthly Meeting, died at his summer home at West Falmouth, Massachusetts, February 29, 1916, in his 82nd year. His conscientious loyalty to his belief that war was not right, was tested in the summer of 1863, when he was drafted into the army. When he refused to take part in military drill, he was tried and sentenced to be shot. Friends visited President Lincoln on his behalf, who directed that an honorable parole be granted. He was thus spared for a highly useful life as a Christian citizen of exemplary walk and conversation. The widow and one son survive him. His son, Arthur H. Swift passed away in 1909 in Jamaica where he was a devoted and successful missionary for 20 years.

WANTED a middle aged Christian woman that wants a good home and small wages, no hard work, but will help to be a companion to afflicted wife, David Hammar, Box 382, Jefferson, Iowa.

WANTED—A head janitor. Earlham College desires to employ a man who is competent and experienced to have general oversight of the janitor work of the college. A permanent position for the right man. R. L. Kelly, President.

NOTICE

The Foreign Missionary Association of Friends of Philadelphia desires to hear of a suitably qualified young woman Friend to assist in the Friends' Girls' School in Tokyo, Japan, and to take part in the general work of the mission as occasion requires. One who feels divinely called to devote her life to Christian service is desired, preferably a college graduate. For further information, address Margaret W. Haines, Cor. Sec., Cheltenham, Pa.

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BIBLE SCHOOL APRIL 16.

Subject—Peter and Cornelius.
Lesson—Acts 10:1-23.

Golden Text—For there is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich unto all that call upon him. Rom. 10:12.

In point of time this lesson is closely associated with that of one week ago. In material it is also of one piece. Peter has remained in Joppa for "many days" with one Simon a tanner. Peter was thus living under circumstances which would be considered compromising by the orthodox Jew. Simon was a tanner and any man handling the material of that trade would be considered unclean. To associate with one who was unclean was in itself an act compromising the ceremonial law.

It seems that Peter must have had doubts about his behavior for it entered as a problem into his dream vision. Peter was also hungry and the vision takes the form of an incident in which he is directed to prepare food from flesh considered by the Hebrew law as unclean. A third element enters into the situation to further the solution of the vexing problem—the coming of the messengers inviting him to go to the home of a man outside the pale of the ceremonial law. As a result of these incidents and experiences Peter made the journey to the home of Cornelius and ministered to his spiritual wants.

This decision had far reaching consequences. Some years later Paul was making his defense before the Jerusalem conference pleading for a liberal attitude towards the gentile converts. The results of that effort seemed uncertain until this experience was cited to prove that Paul was not alone in his attitude for one of the most influential of the Apostolic group had himself set the example.

Cornelius was an officer in the Roman army. He had been favorably impressed with the religious (ethical) ideals of the Jews as had many other Romans of official rank. Like many others he had not as yet been initiated but continued to associate with the Jews, caring little for the peculiar ceremonial laws. He was not a proselyte but among those whom the Jews called the devout. The Christians of Paul's time drew scores of these people into the Christian Church and they formed the basis of the churches which he founded.

The new wine of the gospel was severely straining the old wine skin. As hinted above, Peter severely compromised the ceremonial law, first, by lodging with a tanner, second, by going to the home of Cornelius the gentile. Old customs die hard. Fortunate for the Church it was Peter, one of the twelve who followed this new leading and gave the right hand of fellowship to those outside the "better than thou" circle. Many a missionary worker in recent years knows how hard it is to break through the customs of caste, especially in India. Nor do we have to go so far afield to find striking

parallels. It may be that within our own environments there are those for whom God has to do special things before a successor of Peter is found.

The Oakwood Seminary

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is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about sixteen Yearly Meetings. It has all the attributes of an efficient high school and successfully prepares for College some twenty pupils a year.

Will Friends kindly bear Westtown in mind in laying plans for their children's education? If their current plans have been interrupted, perhaps Westtown will satisfactorily fill out the balance of the year. The school is unusually large, but there is room for a few more.

Thomas K. Brown, Principal.
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Washington, D. C. meeting house, 13th and Irving Streets, N. W. Bible School 9:45, meeting for worship 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E., 2:15. Prayer meeting, Thursday, 7:30.

Mission Study Books 1915-1916

Foreign Mission Study Books
The King's Highway, cloth 58 cents; paper 36 cents. How to Use, 10 cents.
Leaflet Helps: A Living Force in a Dying Land, incidents of Leavening, Cho-son-a-ky, White Fields in Korea, 2 cents each.
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Home Missions in Action, cloth 58 cents; paper 36 cents. Teacher's Supplements, 5 cents.
Leaflet Helps, America's Melting Pot, What One Mission Worker Learned, Story of a Virginia School, 2 cents each. Don Felipe Gloria, 3 cents.
All Along the Trail, Junior, 29 cents; Teacher's Manual, 10 cents.
Federation Bulletin, issued quarterly, 25 cents a year. Everyland, issued monthly, \$1.00 a year. Rising Churches in Non-Christian Lands, paper 40 cents; The Churches at Work, paper 40 cents; Comrades in Service, cloth 60 cents; Thy Kingdom Come, 25 cents; Missionary Hymnal, 10 cents; Five Missionary Minutes in the Sunday School, 50 cents.

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The American Friend

Old Series
Vol. XXIII. No. 15.

FOURTH MONTH 13, 1916.

New Series
Vol IV. No. 15.

Worth While

By RUTH LEES OLSON

It was only a hearty handclasp,
But it gripped the soul of a man
With the courage for fresh endeavor,
And started him out again.
Face to face with the same old problems
Of weakness and failure and loss,—
But the strength of that hearty handclasp
Made certain the victor's cross.

It was only a smile in passing,
But it flooded a gloomy heart
With the sunshine of hope for the future
Wherein he had a happy part;
And the clouds had a rosy lining,
And the gray was turned all to gold;
For the smile gave a glimpse of heaven,
And its wonders and joys untold.

It was only a word of greeting
In the press of the throng one day,
But it brought to a soul despairing
Strength and hope for the weary way.
It was only a cup of cold water,
Held to the lips that were parched with pain,
But by means of that Christlike service,
A lost soul found sweet peace again.

"It was only," we say, forgetting
That high in the courts above,
The friendly word and the cooling draft
Are our ministry of love.
And the Master will say to the faithful,
Who meet on the crystal sea,
"Inasmuch as ye did to the children of earth,
Ye have done it unto me."

—Exchange.

THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting.

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year.

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.
For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

Books, Books

THE AMERICAN FRIEND is arranging to handle orders for any and all Friends' books or books of particular interest to Friends. Already these arrangements have been completed for the bulk of such publications, and orders are already being received and filled. From time to time advertisements of some of these books will appear in our advertisement columns, but inquiries about others will be answered with as little delay as possible. Address all orders and inquiries to THE AMERICAN FRIEND, Richmond, Indiana. In no case should these be addressed to the Urbana, Ohio, office, which only has to do with American Friend subscriptions.

Why I am Interested in the Young Friends Movement

By ROBERT DANN.

First, Why am I a Friend? The principle reasons are that I was born and raised a Friend, and that my parents prayed that I might see the Light as they saw it. Now that I am grown and see the light I must be a Friend.

There are two principal reasons why I am interested in the Young Friends Movement. The first is, that I am hoping that it will arouse a more vital interest among the young people in the church.

It is no uncommon thing to find young people that have never been to monthly meeting, and who have only been to Quarterly Meeting for the dinner. When I was young, I had to sit through many long sessions, and now there is no need to urge me to go to the business meetings, as I realize that the business of the church is no mean part of my Christian duty; and I also realize that some one must take the places of those who are now in office. I can see that one cannot get too much experience if one would be useful in that work.

The second reason why I am interested in the young Friends' work is, that I am hoping that we will be able to find within ourselves the answer to the question: "How can we hold the active interest of the young people in the meetings for worship?" I know that out here in the west we have come to the place where we have put too much of the responsibility for the worship in our meetings on the pastors. I am glad that the pastors have been men and women that have been able to carry the load, but I am convinced that this is not the most healthy kind of meeting. What a time we have if the pastor has to be away for a few weeks. Who can we get to take the work? How the attendance does drop off! In our meeting there are a few that can do the work, but they will not be with us long, as they will soon go home to their reward; and we have one or two who are studying for the ministry, but they will soon go to their field, and where will we be?

I am hoping and praying that the Young Friends' Movement will help the young and old alike to get a little more of the spirit of the early Friends, and that we will have a little more waiting on the Lord, giving the Spirit a little more of a chance to work amongst us in our meetings, and that our meeting will show this Spirit to be at work by the frequent messages and prayers from others than the pastors.

I was raised amongst English Friends, but I have had some experience with Friends in Canada and the United States, and I am hoping that this work will produce a type of Friend that will embody the best from the two systems of worship, still keeping our pastors, but having several that will feel the responsibility. And I am also hoping that we will have a Friend that will be truly interested in the business of the church, seeing that it is the business of the kingdom, as well as having some very deep and settled convictions on matters of right and wrong, and one that will be living a true and consistent life.

Newberg, Oregon.

The Way to Blessing

A Christian woman tells of her experience in making a fuller consecration to Christ. "Did you ever have a person in your home," she asks, "who acted as a perpetual rasp on the feelings of your household? I had. One day when I had nearly lost my faith and was sinking in the black waters of despair, I called on Christ to help me, or I would perish. And what do you think he asked me to do? To love this woman. This was the only ladder He offered me out of the black depths. Then I grew uglier than ever, and almost hated my Saviour. The struggle continued until I could stand it no longer. In agony I rushed to my closet and besought Jesus to help me. It seemed then as though in a most tender voice He asked, 'Can't you love her for my sake?' I said, 'Yes, Lord, I will.' At once peace filled my heart. My feelings toward her changed entirely. I had yielded my will to Christ."

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 15.

FOURTH MONTH 13, 1916.

New Series
Vol. IV. No. 15.

What Does the Gospel Mean to You?

What the gospel means to a man is the measure of his religious experience. Judaism produced its crop of formalists who were loyal to the ceremonial law, because Judaistic religion dealt with the externals of life. On the other hand the early church stressed the spirituality of life and the divine relationship of man's existence, because to its adherents the coming of the Spirit was both the revelation of Christ as the author of man's salvation, and the guarantee of His abiding presence as the controlling element in the conduct of His obedient followers. To the apostles, the gospel was a life-bringing message of good tidings, the literal and unquestioning acceptance of which was binding upon all disciples. In this modern world it appears to be more easy to idealize the gospel than to practice it. Between these extremes runs the entire graded scale of man's religious experience.

To some the gospel is a creed, a doctrine, a statement of belief, to be accepted as the certain badge of discipleship. All persons will agree that what men believe has much to do with what they are and do, and to that extent belief is an essential factor in the redemption plan. Unfortunately a mental assent to the reality of truth is not a sure guarantee of its practice. The old prophets found their greatest difficulty in getting the descendants of Israel to harmonize their living with their creed. The people were slow to learn that "obedience is better than sacrifice." Men may believe that Jesus Christ is the Son of God, and yet fail to practice His precepts. We are not herein endeavoring to contrast belief and practice. While withholding no emphasis that should be maintained upon the essential doctrines of the gospel, there is commanding need that upon the church there shall come a fresh and mighty baptism of the spirit of Christian living and practice.

There are many who idealize the gospel, but are not willing to face the risks which obedience to its precepts involves. There lies before us a prominent religious journal, which, in attempting to interpret the composite opinion of the American people, says, "They want no other nation's territory, but do want safety. They are not anxious

for a fight, but know that they may have to defend themselves against nations that are."

But the gospel program leads in quite another direction. Hear the words of Jesus, "Behold, I send you forth as lambs in the midst of wolves." These were not even to be equipped with purse or wallet or shoes. They were guaranteed no protection, only the assurance that His lot was to become their lot, for "He that heareth you heareth me; and he that rejecteth you rejecteth me." "I came not to send peace, but a sword." And then Jesus gave a lesson on preparedness by saying, "He that findeth his life shall lose it; and he that loseth his life for My sake shall find it." The gospel command so clearly set forth is "Love your enemies," not prepare to shoot them down to save your own life.

These are hard sayings, but what will it avail the church to "say of Jehovah, He is my refuge and my fortress; my God, in whom I trust;" "His truth is a shield and a buckler," and then belie its own trust in the divine arm by consenting to armaments of guns and battleships as the essential elements of safety? While the world relies upon the arm of flesh, shall the church withhold its reliance upon the arm of Jehovah? There is little wonder that the church is impotent to set the standards for the world, when in grave crises it forsakes its own banner.

The time is at hand when the church must deal in something more fundamental than platitudes upon vital questions of human interest. The world needs the example of a mighty faith that dares to take all the risks involved in a literal obedience to a gospel program of love and Christian brotherhood. But are not the risks inconsequential compared with the dangers of disobedience on the one hand and the assurances of divine protection on the other?

By what authority shall the church elect to obey certain precepts of our Lord and to disown the binding obligations of others? Obedience to Christ is the cornerstone of the Christian faith, and the Sermon on the Mount is the charter of our religious liberties. The gospel must be potent to

change human nature and transform human characteristics, or else the church is nothing better than the world. How often does the church find itself only half victorious or wholly beaten for no other reason than that it has turned its back in part at least upon the program of Jesus, and has attempted to build a spiritual kingdom according to the pattern of worldly blue prints!

In its chaos and amid the tumbling ruins of its civilization, the world must be led to look to the author of the Beatitudes as its only hope. When the men return from the European trenches to take

up again the tangled threads of ordinary domestic life, will there be any solace, or any appeal, in a religion that has lowered itself to the dead level of the materialistic philosophies that bred the war in the beginning and has fostered it through so many heart-breaking months? Christians, of all men, must take the gospel seriously, and the church can have no permanent standing except as it strives to interpret to others what it believes to be the Master's will. The world needs a type of Christianity that is unwilling under any circumstances to tolerate in itself any semblance of treason to our Lord.

The Finding of Young People for God and the Church

By ORA W. CARRELL.

(A paper read before the Pastor's Association of Iowa Yearly Meeting and published at their request.)

I have been asked to speak to you upon this theme: "The preparation of Young People for the Life Work." In the request which I had on behalf of the committee, the President of our Association asked this very pertinent question: "Ought the Church to be on the lookout for young people of talent and ability and make them feel that they have a work to do—a work of great importance—and that the Church is going to provide a way for them to fit themselves for the work of the Church?" Then he used also this very expressive phrase: "The finding of young people for God and the Church."

Because I believe these words express very accurately the thought of the committee in asking me to present this subject, and because these words also express the thought which has been constantly with me, I am going to take the liberty of changing my subject as printed to this statement of it: "The Finding of Young People for God and the Church." I am glad for the opportunity of speaking upon this subject. I am glad to be able to come before you, not as a pastor, but simply as a young man who, during the past few months, has had the opportunity of coming into close contact with a large number of the young men and women of our Yearly Meeting.

Before I continue, I want to say just here that I am proud of the young people of our Yearly Meeting. Few can fully appreciate the potential strength which is ours. Thirteen hundred of our young men and women are members of our Christian Endeavor Societies alone. They are a splendid lot of young people, with untold possibilities for the future. They are being trained in our high schools and college as no former generation has been trained. They are entering into various forms of activity—agriculture, business and professional life—and are proving to be almost uniformly successful. They are also filling positions of great responsibility and influence in their Church and various communities.

I approach my subject, therefore, with the utmost confidence in our young people, for I am not

afraid to trust the future welfare of our denomination, either spiritually or materially, to their leadership; under the guidance of the Holy Spirit. The young men and women of this generation are not less brave or heroic than those of a past generation. They are thinking of community service and of great world problems as but few in the past have considered them. They will be true to the call of God in this unprecedented time of world need; they will not be found wanting. The young people of our day will be true and will serve IF—IF parents and pastors are true in fulfilling their part of the obligation. For I believe that the larger part of the responsibility in "The Finding of Young People for God and the Church" rests with those whom I have just named. And I believe furthermore that the largest responsibility of all rests with the pastors. Therefore, I count it a great opportunity to speak to you upon this subject.

There are certain facts which I believe will be assumed by us all at the outset. First, that the Church, in the midst of present-day conditions, NEEDS young people. No one questions that. Second, that the Church is CALLING for young people as never before. The opportunities for service which are being afforded our young people were never so great as now. This is pre-eminently the age of young men and women. This is just as true of our denomination as of any other, as may be seen throughout all our Yearly Meetings and particularly in the case of the Young Friends' Movement. Furthermore, I believe we will also grant that our Church recognizes the need of young people who are FITTED, prepared, to take up the work of the Church, especially in the light of present national and world problems.

All these principles may be assumed, but the question still remains: "How Shall We Find Young People for God and the Church?" How shall we make them feel what we feel? How shall the obligation for service be laid upon them? In answering these questions I trust that you will keep in mind that I assume as the principle, fundamental

to everything else, that it is God Himself who must speak to the conscience of the young man or woman. The Quaker principle of the divine call is the most fundamental principle of my Quaker faith. But I have found in my personal experience that God speaks through many agencies—by His Spirit, through His Word, through human need, through personal ideals and lofty purposes—but also through human instrumentalities—His ministers and servants. I believe there are certain things which you as pastors may do which will greatly assist in the finding of young people for God and the Church.

First of all, you may do much to create within them the consciousness of their own personal responsibility toward God. This is fundamental to everything else. There will be no true or unselfish service for man which does not spring forth from the fountain of divine love. Daniel Webster was once asked, "What is the most profound thought which has ever passed through your mind?" He replied, "The thought of my personal responsibility to God." Every young man and woman needs to have something of that same feeling. We need a revival in the basic principles of Christianity. We need to have more sermons preached concerning the debt which men owe to God.

Now, if the young men and women of our Church are ever to be "found" for service, they must first of all some way be made to feel their personal responsibility toward God. In this the pastor may have a large part. The young man and woman must be led to realize this responsibility toward God as a perfectly natural and normal attitude of their lives. The whole worship of the Church—all its services—should be such as to lead to this consciousness.

There is one fact which we have not realized in the past. It is this: If ever young men and women are to be "found" for God and the Church, the first steps must be taken with our boys and girls. Too often we allow our boys and girls to go on without making any definite effort in their behalf. We allow meeting after meeting to pass without any special sermon or talks for them. We speak clear over the heads of our boys and girls to the "grown-ups," letting them slip out of the Bible School and the Church unnoticed, and then make desperate but vain efforts to "find" the few young men and women who remain, for the work of the Church. More of our elders and overseers would be kept awake and more boys and girls held to the church if you would preach to the children sometimes.

In simple and natural ways the boys and girls may be led to see their obligation to their Heavenly Father who has so wonderfully provided for their every need. So also, through normal (not abnormal) means you may, with the aid of the Spirit, literally create within the consciousness of our young people a sense of their responsibility toward God. Having helped to create this consciousness of responsibility, we must go further. We must provide opportunity for the natural expression of

their sense of responsibility. It is not enough to say "You ought." We must also show them how and provide the opportunity for this self-expression.

Our denomination has given the opportunity for Christian service to our young people in a much larger way than has any other denomination. From the first we have maintained that women should share equally with men in their public exercise of divine gifts. Our whole theory of worship is based upon the principle of individual and equal responsibility to our heavenly Father. But with all kindness, I must say to you that I fear that we are not holding to these fundamental principles of our Quaker faith as we ought. It is my observation that there are many tendencies toward our building up a ministerial body, a priestly class with priestly functions somewhat as have other denominations. Too many of our services are participated in by but one individual. The opportunity for common worship, especially in our morning meetings, is not given as largely as it should be. Perhaps you may say, "Yes, but the people will not respond when the opportunity is given." May I ask you one very direct question in reply? "Why do they not respond?" Have you given them frequent opportunity to do so? Have you trained them in the exercise of public worship? It is my feeling that people must be encouraged and trained in worship, and I believe there is no more effective way of doing this than with the younger people and in the mid-week prayer meeting. The primary object of every meeting is to worship—not to preach, nor to listen to a sermon. To really provide your young people with the proper opportunity for this expression of responsibility may mean that you will often have to put yourself in the background, but that will be true leadership.

Not only in our meetings for worship must our young people have this opportunity for self-expression, but pastors especially must study to provide opportunities for service in the work of the Church. Something more is needed than our Christian Endeavor Societies and Bible Schools as they are often conducted. These organizations may be very effectively used but there need to be more opportunities provided for the expression of spiritual life. Both the Christian Endeavor and the Bible School need to be developed along this line. Not only this, but every pastor should definitely use his young people in the public service and work of the Church. Oftentimes many of them can be used in Mission Sunday Schools, neighborhood prayer meetings, Gospel teams, literary and social clubs and as leaders of boys' and girls' sports and activities.

One thing that is needed by every pastor who would use his young people in the largest way is a broader conception of the meaning of the Christian ministry than is usually given to it. We have practically defined it as "spiritual" in the past—and that in a very narrow sense. We have made "the ministry" to include only preachers, evangelists and missionaries. In doing so we have lost our grip

upon some of the strongest of our young men and women. That type of "the ministry" did not appeal to them. Today we are coming nearer to the conception of Jesus Christ as we see that life cannot be separated into the watertight compartments of the "spiritual" and the "secular." We are seeing that Jesus ministered to the spiritual when he unstopped deaf ears and made whole the lepers. We see that Jesus ministered to the spiritual directly through these natural means. We are beginning to see that the Church which would really minister to the life of its community must minister to its whole life—physical, social, intellectual, and spiritual. In such a blessed and broad ministry as this, every young man and woman is needed. Ample opportunity can be afforded to every one for spiritual self-expression by the Church which effectively serves the community.

But you must never say to your young people that the Church needs you, unless you are prepared to show them in a concrete way how and where they may serve. (How many of you read the article by George Innes in the December number of the Ladies' Home Journal entitled "How I Tried to Break Into the Church"? It will do you good and stir your blood to read it.) Mr. Innes is now serving as secretary for the Mission Board of one of our prominent denominations. Mr. Innes had heard repeatedly that what the Church needed more than anything else was men. The cry was for men—men—constantly, with no suggestion as to where they were needed. Finally, feeling that he must answer the call of the church, he gave up a splendid business position in the Northwest and came and offered himself to the Church. His pastor was amazed when he came, and said, "Why, you mustn't take us so literally as that!" Mr. Innes went to a number of ministers and all the satisfaction he received was, "Just go to work—anywhere!" He was given nothing definite to do. Only through great persistence did he succeed in finding a place of service.

Now we must not make this mistake with our young people. One of the most appealing things I ever saw was a booklet issued by the American Friends' Board of Foreign Missions, which listed nothing else save the places of opportunity which were awaiting trained young men and women for Christian service in various mission lands. There was something definite—it challenged with a mighty appeal. It seems to me that it would be exceedingly valuable (for the pastor himself) for the pastor to prepare and keep a definite list of places of service which are open in the Sunday School, Christian Endeavor, Brotherhood, and various organizations of his church, including all the possible opportunities for young people to serve in their community.

Now, if you have sought to provide every possible means of service and expression for your young people, you will already have begun to realize the necessity of discovering the latent talents

and possibilities within their lives. This is the third point of which I wish to speak. You ought to make a definite study of the life of every boy and girl, of every young man and woman in your Meeting. This, I recognize, is a still more difficult task than the one just described. But it is one which ought to be undertaken. It is the business of the pastor to know his people, not merely to preach to or at his people. We all feel the need of young people in the active service of the church, but they will never be "found" until our pastors seek to discover the latent talents and possibilities of their lives.

These will be studied in the light of the broad conception of the Christian ministry which has already been described. Too often we have selected only the young men of pleasing personality or of fluent speech for the service of the church. I know a young man who today is one of the most efficient Bible School Superintendents that we have in the Yearly Meeting who has had great difficulty in being able to speak at all in public. Suppose his pastor had cast him aside and said, "There's no place for you; you are not able to speak." If he had, a most valuable and efficient life would have been lost to the church. The seemingly unpromising as well as the most promising young person should be studied. God hides His diamonds oftentimes in unlikely looking places. The wise and patient pastor looks far into the future as he studies the lives of his young people.

But having come to know their possibilities, there is something more that this efficient pastor will do. It is the fourth point of my address. It seems a simple thing, a very natural thing. But it is one that is frequently forgotten or neglected. It may be stated in two words: "Encourage them." It is one of the biggest things you can do. I believe the Gospel of encouragement is one that needs to be preached a great deal more than it is. For the simple lack of encouragement many young men and women who have honestly faced the question of Christian service have turned sadly away from it. A cordial "God bless you" might have saved them to a life of active service. But they had no encouragement at home, and they received but little from the church. Why should they thrust themselves in where they were not wanted? Why should they try to serve when they felt so poorly equipped for it? A big, brotherly pastor would have saved that life for Christ and the church.

I know from my own experience what some very simple words of encouragement have meant to me—what they mean to me even now. There is not one of you who does not remember with deep gratitude some word spoken by a sainted mother, a true Christian pastor, or a godly soul in the church. There may be young men and women in your community who are starving for a word of encouragement from you. Go back to your Meeting, invite that person to your home or in some way express to him your very deep interest in his

life and encourage him in his plans for the future. Tell him that God has a great many places in His Kingdom where He can make men and women very useful. Tell him, "God needs you!"

There is one other word that I would speak concerning the Finding of Young People for God and the Church. It is this: "Train them." It is not enough to encourage them or to find places where they can serve. We must also train our young men and women for Christian service. We have failed in the past because we did not take this final step.

We demand that our public school teachers shall be well trained for their work; we require the most rigid form of training for our doctors and lawyers; we are coming to demand special training for our farmers and business men. We must also demand that the future leaders of our church have a training which will enable them to reach and touch the lives of all types of people in their congregation. The work of the Christian church is the greatest work in the world; it deserves the most efficient leadership. A common school or even a high school education is no longer enough as the foundation for the great work of the church. A new day of opportunity and need has been brought about and the young man or woman who looks forward to service in God's kingdom must be thoroughly trained for the work.

But there are young people who feel the call to Christian service and who want to secure an adequate preparation who are not financially able to do so. That raises the very practical question, "Should the church provide funds or scholarships for such as these?" In the case of some of our theological seminaries this has been done and it is true to some degree with our colleges. Our denomination has not yet dared to face this problem in any adequate way. We have no theological seminary, and perhaps this is not advisable at present, but we do have colleges with special Biblical departments. Why not provide scholarships that will enable deserving young men and women to receive aid in their college work—not as charity, but simply as a good business proposition, providing for an adequate leadership of the church for the future? What would be the wisest course to take in this matter?

In what I have said, I have given five answers to the question, "How to Find Young People for God and the Church." First, create within them the consciousness of their own personal responsibility toward God. Second, provide opportunity for the expression of this sense of responsibility.

Third, seek to discover the latent talents and possibilities of their lives.

Fourth, encourage them.

Fifth, train them.

If we, as the ministers of Christ, faithfully do our part, committing the lives of our boys and girls and of our young men and women unto Him, we may

confidently trust God to speak to their inmost souls and to call them forth into His blessed service.

Oskaloosa, Iowa.

Congress On Christian Work In Latin America Held at Panama, Feb. 10-20, 1916.

By CHARLES E. TEBBETTS.

(Continued from last week)

Sunday, Feb. 13th, was a great day in the canal zone. The day opened with a devotional service for delegates at 9:00 A. M. led by Bishop Oldham. At the Union Church at Balboa, President King spoke on "Facing the Facts of Life." In an impressive sermon, he dwelt on (1) the fact of our double nature; (2) the fact of the fateful gift of will that can choose for or against God; (3) the fact of responsibility; (4) the fact of our capacity for indefinite growth; (5) the fact of sin; (6) the fact of human love; (7) the fact of death; (8) the fact of accountability and final judgment; (9) the fact of future life; (10) the fact of the need of help for others; (11) the fact of Christ.

Probably the most impressive address of the Congress was that given Sunday evening by John R. Mott on "The Religious Significance of the War." It was given by invitation of the Rector of the National Institute of Panama in the beautiful auditorium of that institution. It was largely attended by leading men of Panama and the canal zone, as well as by the delegates of the Congress. Senor G. Andreve, Secretary of Public Instruction for Panama, in introducing Mr. Mott said that since the founding of the Instituto Nacional, its platform had not been occupied by a more distinguished speaker than Dr. Mott. The report in the Panama Star and Herald next day said: "In an address that throbbed with Christian passion, Dr. Mott threw the search light of Christian sympathy into the hospital wards, the trenches, the camps, the prisoners' stockades, the homes of the nations and made his hearers almost see the divine figure of the living Christ moving among the wounded, the bereaved, the imprisoned. Over the whole map of Europe he wrote the word 'Opportunity.' The appeal that went farthest home to his distinguished audience was that in which he presented the opportunity for a great union movement of the Christian forces of the republics of North and South America, for the helping of Europe in these days of her anguish. The suggestion of a vast concrete task like this, uniting the Latins and Anglo-Saxons of the two Americas in doing human service for their brothers across the sea, gripped and fired the imagination of the audience, and started waves of emotion."

Besides these addresses, there was preaching in more than three score centers of the canal zone.

The theme of Monday evening was "Leadership." Edurado Carlos Persira of Sao Paulo, Brazil, discussed in a masterly way "True Leaders the Fundamental Need." In an impressive passage, he said: "Little or no help can be

given to progress in South America by a Protestantism divided, intolerant, weak and torn by the spirit of sectarianism—a perpetual stumbling stone to Latin peoples. The Saxon race—individualistic, strong and self-sufficient in its exclusivism—may be able to accommodate itself to the individualism of its historic and religious organizations, even when this organization is divided into sectarian groups. But the Latin race, social, genial, with its collective tendencies, will with difficulty adapt itself to this sectarian individualism. That which in the divers denominations appears to the analytic Saxon spirit a manifestation of strength and loyalty to principle, seems rather to the synthetic Latin spirit an expression of weakness, of egotism, of inability to rise to the broad understanding of Christian unity.”

Bishop Stuntz followed on “The Price of Leadership.” He emphasized the importance of not judging the people of Latin America by our Anglo-Saxon standards and ideals. We need to appreciate the centuries of formative influences coming from the Moslem conceptions imprinted by the Moors on Spain leading up to the Spanish inquisition, and crushing out for centuries all freedom of thought and aspiration in these southern peoples. Unless we pay the price of getting into a sympathetic relationship with their dwarfed, starved natures, we can do them little good.

Tuesday evening was the “Women’s Session.” There were four addresses by women, and a closing address by Bishop Kinsolving, of Brazil. Women took a large place in the program of the Congress. Some of its strongest addresses were given by them. The pitiful condition of womanhood in Latin America, and the key position they occupy, being at the same time under the complete domination of the priests, and in turn being a dominating influence in social life and largely influencing political life, were themes demanding earnest consideration.

On Wednesday evening, Judge Emilio del Toro, of the Supreme Court of Porto Rico, made a profound impression on the Congress in a strong address, given in “beautiful Spanish,” emphasizing his belief that in the spreading of the evangelical faith lies the salvation and uplifting of the Latin-American republics. President Charles T. Paul, of the College of Missions, Indianapolis, followed on “The Principles and Spirit of Jesus Essential to Meet the Social Needs of Our Times.” He showed from the poetry of Latin-America how abject is their hopelessness without the knowledge of the living Christ.

Thursday evening, Dr. Goucher spoke on “The Triumph of Christianity.” The first part was largely philosophical, but the latter part gave out of his personal observation in the great fields of Asia, the mighty transformations that are taking place under the influence of the Gospel of Christ.

Bishop Kinsolving, of the Episcopal Church in Brazil, spoke in a very enthusiastic way of the

power of the Gospel to redeem the desperate condition of Latin-America, down-trodden for centuries under the power of a form of Christianity without the open Bible and the Living Christ. He said: “Shall Latin-America be left a spiritual waste—arid, barren, desolate—along the pathway of Christianity? Shall these vast regions, Cuba, Brazil, Argentina, Mexico, Bolivia, Peru, remain to stare the future church historian in the face, as witnesses to the non-catholicity of Christianity? For my part, I cannot allow that Christianity’s utmost power has been tested there, nor can we reasonably expect to witness in those lands today the normal fruitage of the religion of Christ. In the spiritual poverty of Latin people, let the Church read her call; in the open door inviting entrance, her opportunity.”

Friday evening, Alvaro Reis, of Rio de Janeiro, Brazil, spoke on “The Vital and Conquering Power of Christianity.” In this enlightening address, he said: “The evangelical work in all Latin-America is the most difficult in the world, because these people, religiously speaking, are neither cold nor hot, but lukewarm. The Latin peoples drifted into this listless attitude toward religion, owing to the nefarious Jesuitical training which has caused them to become strangers to the simple evangelical faith. Due to the commercial worship, and the licentious living of the priesthood, the people have become indifferent or frankly atheistic. Is it not because the Roman Church has never founded its propaganda on the Bible? The Roman Church sows rosaries, veronics, amulets, relics, images and scapulars, and reaps the natural harvest of ignorance and superstition. These people, living in complete ignorance of, and contradiction to, the Gospel, regard themselves as Christians.

“What is necessary, brethren, is that, inspired by the Holy Spirit, possessed of a faith that expects great things from God, hearts overflowing with love for our fellowmen, we shall not weary in doing good, but be always ready to bear forward with conquering tread the glorious cross of Jesus Christ. I speak from an experience of 30 years of struggle; there is only one way to conquer and preserve souls for Christ—that is the preaching of the Gospel in its sublime and divine simplicity! Let us preach this Gospel, at whatever cost, and the result will inevitably be the conquest, not only of Latin-America, but of the entire world, for Christ.”

Dr. James I. Vance, of Nashville, Tenn., followed on the same theme. The daily report says, “his message was an analysis and interpretation of the Christian Gospel, than which there has been no more satisfying utterance in all the sessions of the Congress. His speech was a rare combination of scholarly thought and human appeal, of the most modern intellectual vision, and the old but ever true evangelical message.” In closing, he said, “These are the four great lines along which Christianity moves to victory—an open Bible in the language of the people; an open altar where every man may

come immediately into God's presence and, unhindered, boldly make known his requests and find grace to help in every time of need; Calvary and the saving power of Him who hung there on the cross, and lifted a nail-scarred hand to tear away the veil which human fears had woven across the face of God; and the Kingdom, society redeemed, all kinds of slaveries, industrial, political, social and religious ended, and the age of fraternity ushered in, when 'Man to man the world o'er shall brothers be.' The Bible, the mercy seat, the cross, and human brotherhood—these are the dynamic forces by which Christianity operates in the world, and their progress can no more be checked than a sunrise; and where they are in control we see the resurrection and the life.

"Let me mention in closing two other things which must characterize the spirit and activities of the church, if Christianity is to vitalize and conquer. The first is unity and co-operation. Perhaps some of us may have come to this Congress still somewhat enamored, not with sectarianism—for we have long since torn the mask from its hideous visage—but of denominationalism. We have, however, I imagine, seen and heard enough here to disillusion us. We shall never get far toward victory for Christ until we get together. If the speedy evangelization of Latin-America summons us to sink our denominational differences, and unify our forces, and co-operate in our plans, shall we hesitate? We are meeting amid activities which are suggestive, if not prophetic. The Canal Zone has united two oceans and unified two continents. It is my country's splendid contribution to Pan-Americanism. It is more than that: It is my country's unmistakable proclamation of her creed of internationalism. What we need for Christian work in North no less than in South America is an ecclesiastical canal zone, that shall end our denominational isolations and unify our plans and forces, and unite us in our supreme mastering, conquering purpose for the Kingdom.

"The other thing that is needed is the spirit of sacrificial service. More than once from this platform some one has told us that the demand for sacrifice on the mission fields of Latin-America no longer exists. This is probably true if the reference is to sacrifice forced in conditions of living. But Christian sacrifice is a bigger, a holier thing. It is laying down your life for the brethren. It is the spirit of Calvary. It is the only thing anywhere that can ever interpret Christ to a lost world. If Christianity is to vitalize and conquer, Christ's followers must catch his spirit of sacrificial service. Europe today is aflame with a sacrificial devotion to country that should shame and stir the church of God. While men are pouring out their lives in heroic elation on these bloody battlefields, shall the church be empty of that passionate devotion which goes to the gates of death to save a life, and in whose glorious abandon Paul exclaimed, 'I could wish that myself were accursed for my brethren.'

"In the beauty of the lillies, Christ was born across the sea,

With a glory in his bosom which transfigures you and me.

As He died to make men holy, let us live to make men free,

While God is marching on.'

"If any man will come after me, let him deny himself and take up his cross and follow me;' the cross! the cross! the CROSS! the blood red cross of Calvary on the blue field of Christian love, for the great white hope of bringing the lost world back to God."

Devotional Half Hours

The last half hour of the forenoon was set apart for devotion. This was the heart of the day's work. The following topics were considered:

1. Preserving a Realizing Sense of Christ—led by Bishop Oldham.
2. The Ministry of Intercession—led by Dr. A. McLean.
3. Lessons From the Early Christians—led by Prof. Wm. Adams Brown.
4. Reality and Religion—led by President Henry Churchill King.
5. Christ's Vision of the Unity of All Believers—led by Bishop Paul de Sweinitz, of the Moravian Church.
6. Recovery of the Apostolic Conception of God—led by Dr. L. C. Barnes.
7. Secret of a Mighty Work of God—led by Bishop W. R. Lambuth.

These were all noteworthy for deep devotional spirit and messages full of inspiration.

The last hour and a half of the closing session on the afternoon of Saturday, February 19th, was given to worship. Dr. George Alexander, of New York, preached the Congress Sermon on "Jesus Christ, the Same Yesterday, Today and Forever." He said: "The time when the epistle to the Hebrews was written was a time of transition. Ancient faith and forms ceased to satisfy. Things were being 'shaken.' Jesus Christ was the unchangeable base. He is the immutable Christ—not in form; for he emptied himself; not unvarying in form of message; the phenomena of Christianity are changeable. He is the same as the revealer of God; he gave a new conception of God as Father. He is God's prophet to all races and generations. His words are vital. He was and is a divine-human personality. Great advance has been made in astronomy and science; but there is no new answer to the great question of life and death; no other answer can be given. He is the source of the life-giving stream flowing down through the ages. He is the same as the healer of the hurt of humanity. Jesus is the reconciliation for an alienated race. No other remedy for sin has been discovered. He is changeless as High Priest of our profession, and as Master, Lord and King. Proud Saul of Tarsus prayed that every thought might be subjected to

Him. What he stands for is the demand of all the race. Carry this truth everywhere.

"The old order is gone forever. We go forth into a new age. But His word is still good: 'Lo, I am with you.' 'The world seeth him no more.' He dropped out as a factor in the world's history. He lived in a literary age, yet no allusion to him is found in profane history. There is no scrap from his pen. 'But ye are in the world.' The disciples are to take his place. While he is in the world he is the light of the world. Pentecost is Christ in Peter and the other disciples. Paul says, 'Christ liveth in ME.' Christ lives in all apostles and missionaries. Christ is the same in all ages."

Following the sermon, fifteen minutes were devoted to thanksgiving in prayer, and the last fifteen minutes to silent prayer.

(To be continued)

In the Yangtse Gorges

By ROBERT L. SIMKIN.

Here we are in the gorges of the mighty Yangtse. Our party has been augmented by the addition of a lady physician of the Methodist Mission and of Miss Marrs and Miss Naish, of our own mission. It was therefore necessary at Ichang to secure two boats for the journey to Chungking. This, however, has not proved so easy a matter as one might imagine, for the Peking Government is mobilizing thousands of troops for use against the rebels in Yunnan, and every available boat has been commandeered by the military authorities to transport these through the gorges. We did learn of two houseboats which had escaped the vigilance of the soldiers, and we even went to inspect them and see if they would be suitable.

But here a new difficulty arose. It is usually the custom in China to deal not directly with a boatman whom one wishes to engage, but to carry on negotiations through a middleman, and in this case we found that the middleman was in collusion with a friend of his who was desirous of renting us a boat much smaller than we needed for our cargo. He was therefore acting as a fence to keep us from engaging the boats that we wanted, in order to force us to engage others which would bring him a greater profit or "squeeze." After several days of unsuccessful efforts to secure boats, during which time the soldiers seized those which we had hoped to secure, I decided to deal directly with the boat captains and at least be sure that they were correctly informed of the sum which we were willing to offer.

I found the boatmen much more willing to rent their boats to us than to the military authorities, because the soldiers frequently cause them much trouble by their arrogance, and at best the price fixed by the Government for carrying troops is not munificent. Houseboats were not obtainable, but we finally secured two boats with wooden sides in which were cut windows a foot square to admit light. Air need not be provided for, because it

enters unbidden through the cracks and knotholes of the rude doors at the ends of the portion we occupy, as well as through the crevices of the bamboo matting which serves as a roof.

Our compartments are twenty feet long and eleven feet wide, located near the center of the boat and extending the entire width, so that the boatmen must pass over the entire roof when they wish to go from the bow to the stern. This space is divided as follows: The first section of about seven feet is occupied by Miss Naish and Miss Balderston, and separated from this is our own compartment, of equal size. This is separated from the rear room of six feet by a curtain which may be removed during the day, so that the two rooms may be used together as a living room. In the back corner we have set up our cookstove, with the pipe projecting through the mat roof, and opposite stands the crate in which the stove came, which now serves both as our larder and as our dining table. The hold, about six feet deep, beneath the floor, is filled with all sorts of supplies, foodstuffs, medicines, clothing, books, stationery, lawnmower, engine repairs, stove repairs, beds, typewriter, etc., for ourselves and nineteen other families.

The fifteen feet just behind our quarters is occupied by the captain and several of his men, one of whom always stands with his hand guiding the helm, while others manage the sail if there is sufficient wind to aid the trackers on whom the boat chiefly depends for its motive power. These trackers, or coolies, put up a temporary shelter of mats over that portion of the boat which lies in front of our quarters, about thirty-five feet long, and sleep on this deck, rolled up in their cotton-wadded quilts. During the daytime this deck is cleared for action, as it is needed for navigating the boat. There is always a portion of the crew on our boat, nine men,—which remains on the boat while the others go on shore with their bamboo ropes to pull. We have also a small boat, with a crew of seven men, to carry ropes and to ferry the trackers to the shore and back, or to take them across the river when impassable walls of rock or the changing of the current renders it necessary.

The cooking for the entire crew of forty-two men is done in a hole five by ten feet in the forward deck, and after a hard morning's pulling and scrambling over huge rocks piled in confusion along the river bank there ensues a lively fifteen minutes when they all come aboard the boat and sit on their haunches, each with his bowl of rice, which is several times refilled before all are satisfied. When at work the boatmen have three meals a day, or four in summer when the daylight is of longer duration. They are stirring at the first approach of dawn, and they work almost without resting until darkness overtakes them.

The journey has thus far been full of excitement. About noon on January 31st, as we were going along peacefully in apparently deep water, a great lurch to one side indicated that we had run upon

a submerged rock. There we hung for about a quarter of an hour, the boat listing to starboard, while the men pulled and pulled on the ropes, trying to get us off. Had the rock been sharp it would have bored its way through the bottom, but we managed to get off before much damage was done. For one or two nights the men came into our rooms to bail out the water at midnight, but they later found and calked the leak, and we have had no more trouble.

The rock where we so nearly came to grief is the very place where we nearly had a wreck six years ago. On that occasion we had pulled up into a small rapid just above when the tracking line fouled with a small boat ahead of us and had to be cast off. This left us at the mercy of the current, which was carrying us down at a terrific pace, and our servant came in with blanched face with the news that we were likely to dash against a rock at any moment. We helped the boatmen man the oars, and after passing safely through the danger zone, the boat was brought into a small bay where it could be controlled. With that heavy cargo boat going at such a speed, had we struck upon the rock upon which this boat struck, it would certainly have torn a great hole in her.

On February 1st we arrived at the Chin Rapid, which is one of the worst in the river. This is staged in a most wonderfully beautiful setting. On each side rise very high mountains in impressive grandeur. An eagle circling far above us seems only a third up the beetling crags, and the roar of the rapid is intensified by the stillness of the granite walls. Just above the rapid the water is comparatively peaceful, as if gathering strength for the great plunge. Below, the river is a mass of seething waters, with a strong back current on each side, and a very respectable auxiliary rapid a third of a mile below.

On arrival at this lower rapid the backwash carried us up stream with such force that the men hastened to put out a heavy beam to ward us off the rocks. As we struck, the cable by which the beam engages the boat snapped, and the beam lifted one of the boatmen and neatly dropped him into the water. As he came up he grasped a rope and was pulled on board, none the worse for his cold ducking. That same afternoon we saw another boat swept upward toward the shore by the back current in the same manner, and when the crew lowered the beam of strong oak timber it splintered like matchwood at the impact, but it saved the boat.

We pulled through the first rapid and came into position to lay out ropes for the main rapid. Here we had to wait for five large junks carrying soldiers which had arrived before us. As the last one pulled through the swift water below the rapid the bow swung out a little too far and the current, catching it broadside, dragged the rope out of the grasp of the trackers. Down, down it swept, and although the sail was set in a stiff breeze the boatmen could not prevent its going away below the lower rapid.

Our two boats were now at the head of the line, all ready to go up, when the soldiers came and forbade our men to stir until this runaway boat had been recaptured, drawn through the lower rapid and then through the big rapid. It was very shabby treatment compared with the courteous treatment we usually receive in China. I remonstrated mildly, but one does not argue with men with fixed bayonets. Besides, we feared they would steal our trackers whom they were commanding to come and help pull the boat over the rapid, so most of our men and myself went and helped them through the rapid. When they saw me pulling on the rope their attitude changed and they became very friendly. It was now too late for us to attempt to go up, however, so we moored in a little cove and slept with the roar of the rapid in our ears.

(To be continued)

Tom Thumb

Yes, there was a real Tom Thumb, not as small as the dwarf told in old fairy tales and ballads, however. He was about three feet high, and was just as famous as he was small. Your father and mother may have seen him and talked to him.

One of his best friends was Mr. Barnum, whose wonderful circus delighted little folks years ago. He and Mr. Barnum are buried in the same churchyard in a little town in Connecticut. It was Mr. Barnum who made him famous, for the little dwarf became part of his circus. Children in every big city in the country and in many small towns and villages learned to love "General Tom Thumb" and to watch for his coming. He could sing the national airs of any country he visited. Kings and queens sent for him to come to their palaces, and he made friends among the most powerful people, as well as among those in more humble circumstances. In fact, he had a wonderful life and was a great favorite.—Picture Story Paper.

Sewing Without Thread

"I like to sew when there is no thread in the machine, it runs so easily," said a little girl one day.

A good many people, I think, are pretty fond of running their machine without thread.

When I hear a boy talking largely of the grand things he would do, if only he could, and if only things and circumstances were different, and then neglecting every daily duty, and avoiding work and lessons, I think he is running his machine without any thread.

When I see a girl very sweet and pleasant abroad, ready to do anything for a stranger, and cross and disagreeable in her home, she, too, is running her machine without any thread.

Ah! This sewing without a thread is very easy indeed, and the life machine will make a great buzzing, but labor, time and force will, in the end, be far worse than lost.—Friend of Boys and Girls.

PHILADELPHIA YEARLY MEETING

It is not an easy task to express the spirit of a great occasion. One may readily recite the matters of popular interest—the sensational features—such as are caught up quickly by the newspapers, and displayed in conspicuous headlines. But the sessions of the Yearly Meeting at Fourth and Arch streets, Philadelphia, from the twenty-fifth to the thirty-first of the past month, were pervaded by a spirit more significant than mere news is likely to convey. It was the spirit of renewed consecration, embodied in a broader vision and a fuller love.

Naturally the subject of peace, as opposed to all war and preparation for war, was the prevailing exercise of spirit, finding expression in many ways and listened to with never failing interest. The desire to be in no respect lacking individually or as a religious body led the meeting many times into close search and earnest prayer that nothing may separate us from manifesting the pure unselfishness of Jesus Christ.

Accordingly our attitude toward others bearing the name of Friends was impressively referred to again and again, with the earnest hope that we might fulfill the injunction of the apostle to "love as brethren; be pitiful, be courteous; having compassion one of another; not rendering evil for evil, or railing for railing, but contrariwise, blessing."

In the Select Meeting, the religious concern of a minister was presented, with minutes of approval and encouragement from subordinate meetings, "to labor as the way may seem clear amongst those bearing the name of Friends throughout the United States, endeavoring to strengthen them in the gospel of the Saviour, Jesus Christ, with reference particularly to peace and sobriety," encouraging a closer fellowship in all points wherein we agree. This brought the meeting under deep and earnest exercise into much sympathy and tenderness of spirit, but the way did not seem entirely clear at this time to grant the minute asked for.

William B. Harvey returned the minute granted him two years ago to travel with William C. Allen and wife in the Orient. The minute of William C. Allen was sent back to him by the meeting in response to his own concern to complete the service originally contemplated, by visiting the British Isles. He was left to his own judgment as to time, but was encouraged to continued faithfulness.

On the same day in the general meeting, but altogether independent of the select meeting or of its judgment (not known to many others), an exercise spread over the meeting to send a message of love, with reference particularly to our testimony against war, to all Friends in America, and a committee was appointed to prepare such a communication. The Women's Meeting also prepared a statement on the subject of peace, addressed to the women of the United States, and which they hope may be brought to the attention of all organizations of women in this country. (This appears in the American Friend this week.—Editor.)

Certain changes in the Book of Discipline, recommended by the Representative Meeting, were adopted with but little dissent. Foremost of these is the omission of that portion of the query which refers to a "ministry exercised at stated times or for pay." The query now reads: "Do you uphold and cherish a waiting, spiritual worship, and a free gospel ministry, dependent upon the Head of the Church and exercised in the fresh life and power of His Holy Spirit?" Other changes were to allow marriages in meeting houses, whether of members or non-members who may marry non-members, provided only that the marriage be conducted by Friends' ceremony, and that the laws of the State in which the marriage takes place do not conflict with the exercise of this privilege.

Accessions to membership during the past year have included one hundred by "convincement." The total membership is now 4,479, an increase of about two percent. The reports on education, on abstinence from the use of intoxicants, on Westtown Boarding School, on the Indian School at Tunesassa, N. Y., and the consideration of the state of society as evidenced by the answers to the queries, all and each awakened much interesting expression. The reading of a memorial of the late Jonathan E. Rhoads, a much beloved minister and a man of prominence in business, deepened the feeling of reverence and renewed devotion in which the series of meetings closed.

Any report of Philadelphia Yearly Meeting would be incomplete, however, that made no mention of the afternoon and evening meetings held at the Twelfth Street meeting house. These represent philanthropic interests not reporting to the Yearly Meeting as a body, but quite in harmony

therewith in spirit, and participated in by the membership generally, but especially by the younger and middle-aged Friends, many of whom cannot attend the day sessions regularly because of business obligations. A list of these meetings must suffice for this limited report. Taking them in the order of their occurrence, we note "The Challenge of the Home Field in Relation to the Foreign," by Katherine Duffield (Wellesley, 1913); "Christianity and Internationalism," by Dr. Shailer Mathews, of Chicago.

Other addresses were on "Negro Education," by Dr. James H. Dillard and by Edgar A. Long, principal of the school at Christiansburg, Va. There was an address by Clara H. P. Stillwell, who is School Visitor for Friends Temperance Association, and is conducting a splendid work in the schools of Philadelphia. Also an address by Elizabeth H. Goodwin on "Is Total Abstinence all that is Required of the Society of Friends?" There were addresses by Bertha M. T. Webster on the Howard Institution, Philadelphia; by J. Herbert Cope regarding his work among the Hill Tribes of Burma; by Edith Sharpless on her observations of Christian Thought in Japan; by Elbert Russell, now of Johns Hopkins University, Baltimore, on "Gospels and The Gospel;" by Arthur C. Parker, a Seneca Indian, editor and archaeologist of distinction.

Do you wonder that "Quaker Meeting Week" in Philadelphia is still enough of a sensation to command a column each day in the great newspapers of the city? One thing more should at least have mention—The Arch Street Center. This is a handsome, fire-proof building at 304 Arch street, adjacent to the meeting house property, with its square old building and fine shade trees enclosed by a high brick wall. The Center is well equipped as a house of entertainment for regular guests and other Friends who may be passing this way. Call and see us.

BENJAMIN F. WHITSON.
Moylan, Pa.

A LETTER TO WOMEN.

To The Women of the United States.
Dear Friends:

On the occasion of the 231st annual assembly of the Religious Society of Friends of Philadelphia and vicinity, held in the spring of 1916, the ancient Quaker testimony against war naturally claimed long and serious attention.

In the large separate gathering of women Friends the present critical situation of our beloved country, the difficulties with which her statesmen are beset, and the confusion of ideas and ideals engendered in the minds of her people by the world-wide strife of nations were sympathetically discussed.

But most deeply of all ran the thought and sympathy of the assembly toward women everywhere—toward those who are suffering and sacrificing in the midst of actual warfare, and not less toward those of our own land who are overshadowed by the dread of future calamity.

During the solemn pauses which interspersed these deliberations the desire found place in the hearts of the assembly to frame a message of love and Christian fellowship for all the women of our land.

We know that voluntarily or involuntarily women have always borne their full share of the weight of war. Endowed with instincts which make them the natural conservators of life, guardians of hearthstones and nourishers of the character and ideals of the race, they yet have borne heroically through their capacity to sacrifice and endure the destruction by war of these objects of their affection and devotion.

But we also know that today from thousands of women's hearts in the war-swept nations and in our own has gone up the cry, "Is there no better way? Is this waste and desolation, this horror and anguish, essential to the settlement of differences among nations?"

To this we women of the Society of Friends reply with unwavering conviction, "There is a better way."

We believe the world is recognizing as never before the paradox of *Christian nations at war*; that such phrases as a "Christian sword" and a "righteous war" contain their own refutation; that the voice which spoke through Jesus of Nazareth twenty centuries ago still sounds in the hearts of men the injunctions, "Resist not evil," "Love your enemies," "Do good to them that hate you."

We believe that war, no matter how seemingly just its cause, or lofty its motive, is nevertheless nourished on falsehood, contempt for the gentler virtues, hate, lust, treachery and cruelty; that in spite of much that is noble and self-sacrificing in its outward aspects it nevertheless violates and retards the realization in human society of those principles for which

women should ever stand—the integrity of the home, the Christian nurture and education of the young, the abolition of social and economic evils, the establishment of justice and humanity.

We believe that it is women's highest mission to train the young in family and school to recognize that jealousy, rivalry, covetousness, contempt and exploitation bear the fruits of wrath as surely in international as in domestic relations, and that the true foundations of nations as of families are laid in mutual generosity, helpfulness, sympathy and justice.

We, therefore, plead with you to work with us and with all men and women the world over who have seen this vision—not for a peace which means the mere cessation of war,—the undisturbed opportunity to pursue wealth and ease, but for a peace charged with a positive, vital, energizing will to infuse into human society the spirit of Jesus Christ.

We entreat that in our present national crisis you bend the energies of mind and spirit against the forces that would fasten upon our country the blighting effects of militarism.

That you study with open minds the causes and results of war, the progress that has already been made in international law and arbitration, the probable influence on the future of war of the increasing number of "conscientious objectors" in warring nations, and the reasons why our own country is peculiarly fitted by geographical position, traditions and ideals to be the leader and example in a world movement toward a peaceful solution of international problems.

That you especially exert your influence against the subjection of school boys to military training, whereby the present would bind upon the future the burden of an outgrown system.

And last of all we beg you to consider what may be for the future the surest defences of our life, liberty and sacred honor, what peaceful methods of protection, education and enlightenment our country may apply to free her irritated and harrassed neighbor on the South from exploitation, ignorance and passion; what sacrifices she may make when the European war is over for the healing and rehabilitation of the stricken nations; what firmer principles of justice she may establish and practice in her relations with the Orient; what greater earnest of good will she may extend

to alien races and peoples within her own limits.

Let these problems become her serious preoccupation and there will be no need of armament to defend her borders. Rather shall she be called "The repairer of the Breach, the restorer of paths to dwell in." And the prophecy shall be fulfilled "The nations shall see thy righteousness and all the kings thy glory; and thou shalt be called by a new name which the mouth of Jehovah shall name."

May these things be.

Yours in the bonds of Christian love.

Signed on behalf of Philadelphia

Yearly Meeting of Women Friends,

JANE W. BARTLETT,

Clerk.

304 Arch St., Philadelphia, Pa.

HIGH POINT NORMAL.

More than twenty-five years ago Friends began work at High Point, N. C., for the education of the colored people. From a small cost the expenditures of the High Point Normal and Industrial School for Colored Students have increased to more than \$12,000 annually. The total enrollment last autumn was 591. An investigation shows that graduates from the school become teachers, artisans, ministers, dressmakers, carpenters, blacksmiths, bricklayers and farmers.

There is a farm which produced last year 282 bushels of wheat, 275 bushels of corn, 1,075 pounds of pork, 1,773 gallons of milk and 150 bushels of potatoes. The management canned 150 gallons of peaches and tomatoes. This farm not only serves to supply the table, but it teaches lessons in agriculture. A. J. Griffin, an intelligent, cultured colored man, is principal. The school is directed by New York Yearly Meeting through the Southern Committee of the Board of Home and Foreign Missions. John R. Taber is chairman of the committee. It is announced that the school will need \$1,300.00 over and above the probable resources. Contributions can be sent to the treasurer, William T. Ferris, 149 Broadway, New York City.

We may carry God with us wherever we go if only we remember that where we can not carry him with us we ought not to go. We may always bear our own sunshine with us.—Alexander MacLaren.

FOR SALE—A good general store. Feed and Flour. Invoice about \$5,000. Yearly sales high. Also farmers' restaurant and hotel. In Friends' community. Both good propositions. Write to L. T. Hill, West Branch, Iowa.

MISSIONARY DEPARTMENT

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TELEGRAM FROM SOLOMON TICE

On April 3d the following message from R. Solomon Tice, at C. Victoria, Mexico, was received at the Board of Missions office: "All well, no danger, work progressing." A letter written on March 27 was received the same day. There is no telling what a day may bring forth in Mexico. Evidently there is, however, no immediate cause for alarm for Mr. Tice's safety or for interruption of the work at Victoria.

BETTER LATE THAN NEVER.

As this issue of the paper comes to its readers, Easter is only ten days off. If the Easter program, "The Hope of the World," is ordered immediately, it may be possible for many more Bible Schools to give this inspiring Easter service on that day. The Board of Missions has twice had to replenish its stock of these programs—the earlier supply having been entirely sold out. We hope now to be able to fill all future orders for the program and the picture the same day they are received. A description of the program and statement of prices appear on page 235 of *The American Friend* for Third Month, 30th. We have received numerous letters telling how delighted Bible School workers have been with "The Hope of the World." It is being used this year from one end of the country to the other. Since the time is so short, Friends will not want to wait until seeing a sample of the program, but will make no mistake in ordering at once as many programs as there are members in the Bible School. Orders should be sent to the address given at the top of this page. Some schools may wish to postpone giving the program until the Sunday following Easter in order that more time may be taken for preparing it.

THE LYNNVILLE MEETING AND ITS FOREIGN REPRESENTATIVE.

No person can study the statistics showing the missionary giving of the average Friends meeting, and not feel that as meetings and as individuals we are falling far short of what we ought to be doing in the matter of missionary giving, the average being a mere pittance when the vastness of the un-

dertaking is taken into consideration.

For a number of years I have been sure that this thing is true—that it would be easier to get people to give to a specific activity in the foreign field than to get them to give to missions in a general way, and that there is that about the definite object that seems to link them to the work in a way not possible otherwise.

With this thought in view, we suggested to the Friends at Lynnville that we undertake the support of a missionary in Jamaica. About the time this was under consideration, Mary White, who had lived here in her childhood, came for a visit, and an all day meeting was planned by the W. F. M. S., with her as the guest of the occasion. It was a splendid day and before it was over the company voted unanimously to take Mary White as our representative on the foreign field.

The interest spread, and the offering for missions practically doubled and has been maintained at that place since that time. Every month some one, or ones, here writes Mary White a letter, and about once a quarter a letter comes from her to us, these letters frequently being read in our Sabbath morning meeting, helping to keep alive the interest already awakened.

In my pastoral experience I have found two things to be absolutely essential—interest, and information. We are usually interested in that with which we come personally in contact and call our own. Again, that in which we are interested begets a desire for information. While the regular missionary sermon must still hold its place, the touch of a personal letter creates an interest and gives information of such a character as is seldom gotten in a sermon.

I am more and more satisfied that much of our missionary inefficiency is due to the failure of pastors to lay the burden of world evangelization on the membership of the church. May this new department in *The American Friend* be a useful agency in awakening pastors to enlarged missionary activity.

ZENO H. DOAN.

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LATEST NEWS FROM OUR FOREIGN STATIONS.

Africa—Three girls and four boys have asked to become church members at Maragoli and have been placed on probation. Later, if they have made proper development in knowledge and in Christian character, they will be taken into full membership. A boy, named Chahali, and two women, Shigehi and Avala, have asked to be placed on probation at Kaimosi. Six new members have recently been added to the Christian Endeavor Society at Kaimosi.

Jamaica—Last October a shipload of East Indians were returned to their native land after serving out the five years of their indenture in Jamaica. Six of this company were members of our mission churches. Two of them were the first Indians to have a Christian marriage at Annotto Bay. Their older son attended the mission school at Fellowship until he reached the age limit. He accepted Christ and asked to join the church. Before leaving Jamaica, the father asked for letters to present to the church in India. This desire to confess Christ in their native country before their own people is most encouraging. For their discipleship will probably be severely tested when they return. In India, to confess Christ openly usually means being disowned by family and friends. These Christian Indians ought to have our prayers that they may be able to stand true to their profession.

Mexico—After returning from Panama, Solomon Tice paid a brief visit to our mission at Matehuala in the state of San Luis Potosi. "The work at Matehuala," he says, "is progressing very well under the circumstances. The Sunday School and C. E. have been kept up during all this trying time, though the attendance is not large at either one. The church services have been held whenever a minister could be present to conduct them, which is comparatively seldom. I held a service on the Sunday night that I was there, with an attendance of about 35. The day school has been kept up without interruption except when a battle was on. The attendance is larger than in normal times, as so many people come in from the surrounding country for safety."

Cuba—A conference of representatives of all missionary agencies working in Cuba was held in Havana, February 26-29. The purpose of the conference was to secure better co-operation between the various missions in

Cuba and to lay plans for more aggressive work in the island. Seven Friends were in attendance. Clarence G. McClean, principal of our mission school at Holguin, was the chairman of the Commission on Christian Education for Cuba and presented an excellent report. The conference appointed a "Committee on Conference in Cuba" to carry out its recommendations. Two of our members are on this committee—Lena Hadley, of Puerto Padre, and Sylvester Jones, of Gibara. Sylvester Jones is a member of the small executive committee of the larger one. A full account of this important conference at Havana and its significance for Friends' work will appear later in *The American Friend*.

CHURCH AT WORK

Baltimore, Md.—Baltimore Quarterly Meeting was held here on March 25. The evening conference was addressed by Henry D. Cox, of Puerto Padre, Cuba. He gave an account of the work there and of the aim and spirit of the Panama Congress on Christian Work. Though not privileged to attend the Congress, he was able from his knowledge of facts and conditions to give a clear and interesting account of this gathering and its probable results.

Washington, D. C.—On the evening of March 23, S. E. Nicholson, of Richmond, Indiana, and Elisha Bye and companion, of Iowa, attended the Washington prayer meeting and rendered acceptable service. The latter Friends are of the conservative body and were in Washington in an effort to present Friends' views on peace to our national officers.

Rich Square, Indiana—Rich Square is a fair example of what a determined membership can do with a country church. A few years ago many felt that the future of this old place of worship was dark, but the Holy Spirit had better things in store for it. Believing in God's promises, the members reorganized the business machinery of the church and Sunday School, adopting up-to-date methods in all the departments. The duplex idea of raising funds with its accompanying budget plan for expenditures was adopted as the financial system. The Sunday School was placed under the graded system in the Intermediate and Junior sections. Social interests have been cared for by an efficient social committee. A mission study class has met regularly and has

held the interest of its membership. The congregation is usually represented at the various conferences held in the interest of the church's work. In December Milo Hinckle, of Richmond, held a two weeks' series of special meetings. As a result of the renewed interest ten young people became active members of the Society and many others reconsecrated their lives to the Savior. A Christian Endeavor Society was organized, filling a long felt need among the young people. Recently Milo Hinckle returned and held a three days' conference dealing with Friends' beliefs. The teaching was direct, forceful and convincing. These meetings were well attended both by members and non-members.

Winchester, Indiana—For some months the Friends Christian Endeavor Society has been considering "International Peace," a study in Christian fraternity by Norman E. Richardson as provided for by the United Societies of Christian Endeavor. On March 26 "The Friendship of Nations," "American School Peace League," "The Christian Students' Federation," "The Development of the Peace Movement," "The Peace Movement in the United States and in the Churches" were considered. On the evening of April 2 "The Spirit of Christ Permeating the Nations" was the topic, with Miss Irene Robinson as leader.

Burr Oak, Kansas—Since our last report we have, by the help of the Lord, completed a comfortable, modern parsonage, built a barn and cave and put down a well with good pump. Best of all, it is all paid for. The prayer meeting is taking on renewed interest, seventy-five persons being present at our last meeting. Ora Winslow, our efficient pastor, and his wife are doing good work here at Oak Creek, Walnut Monthly Meeting.

Hopewell, Kansas—Hopewell Friends Meeting near White City, Kansas, is a new meeting, having been organized in 1912 by Friends from Iowa and others who had settled in this county. Since then a new church building has been erected. A basement and furnace were added last fall. In January Calvin R. Choate, an evangelist from Wichita, held a series of meetings here. His preaching was clear and to the point. The church was revived and a number were sanctified and we believe lasting good has been done. Estella Hammond is serving Hopewell meeting as pastor.

Denver, Colorado—Lindley A. Wells of Oregon Yearly Meeting, held spe-

cial meetings at the Denver Friends Church, March 2d to the 19th. Sickness prevented several of our members from attending. At best, our membership is not large, and owing to the lack of a general community interest, the attendance was small throughout. The afternoon meetings were especially helpful, and many were strengthened in their Christian life, and given broader visions for work. On the afternoon and evening of March 17 a number of Boulder Friends attended the meetings, and their Christian fellowship was most acceptable. Lindley Wells preached the gospel of full salvation, and we are glad he came our way.

Cleveland, Ohio—Homer C. Phillips began a series of revival services at Clark Avenue Friends Church in Cleveland on March 5, lasting three weeks. These services were a great blessing to the church and community. God witnessed to the truth by the saving of sinners and cleansing of believers. Fifty-four persons knelt at the altar for conversion and renewal and twelve for sanctification. Thirteen have made application for membership. We thank God for answering prayer.

A Daily Prayer.—O Lord, so by thy Holy Spirit guide us through the day that, at its close, if it please thee we can look back over its course and see that where thou didst lead we followed in all life's affairs!—C. O'N. Martindale.

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YOUNG PEOPLES BOARD

MISS LILLIAN E. HAYES



Secretary of Young People's Office and Summer Conference.

Miss Lillian E. Hayes has been intimately connected with state and international Christian Endeavor work for a number of years. She founded the Young Friends General Conference, and perhaps had as much to do with the organization of the Board of Young Friends Activities of the Five Years Meeting as any other person. She founded the Winona Conference News three years ago and has edited the paper since that date. She has recently been made the office secretary of the Young Friends Board.

Direct all questions on Christian Endeavor or other Young People's work to the Young Friends Board, Dunreith, Ind. They will receive immediate attention. Buy Endeavor supplies from us. They bear the imprint of the Society of Friends, and contain certain comments that will be especially helpful to Friends. Any literature on Young People's work can be supplied by us as cheaply as by any publishing house. Give us the benefit of the profit.

CONFERENCE OF YOUNG PEOPLE'S AND SABBATH SCHOOL FIELD SECRETARIES.

On March 13 and 14 fifty national young people's secretaries and Bible School workers met in the Walton Hotel at Philadelphia to discuss plans for affecting a closer relation between our respective departments. The first day was given over to a discussion of the Sabbath School and its connection with the Young People's

Society. After much debate it was decided that both the Sabbath School and the young people's organizations fill a very important place in the life of the church as they now exist. It appeared that the Sunday School can not be reorganized to include the work of the endeavor without materially injuring its present work.

On the other hand, the Young People's Society can not possibly do the work of the Sunday School without a complete reorganization with a loss to its present efficiency. The Sabbath School exists primarily for instruction in the Bible. The Christian Endeavor and other similar organizations are interested in expression and propaganda. There was a strong feeling manifest that much of the activity of the organized Sunday School class for young people should be supervised by the young people's organization. A committee was appointed to investigate this whole matter and report some plan for a better correlation of the Sunday School and Young People's work.

(Continued in next issue)

CHRISTIAN ENDEAVOR APRIL 23.

Topic—Lessons of our Immortality. Romans 6:1-23.

Verse 22. "But now being made free from sin, and become servants of God, ye have fruit unto holiness and the end everlasting life."

This is a "FOREVER" meeting. How does one know that he is to live forever? What does the word forever suggest in magnitude, wonder, comfort, inspiration, warning and joy? What causes physical death? Spiritual death? How are the two related? What is the relation between life and growth; death and destruction?

What vastness comes before us when we think of the word "forever"! We stand on the lonesome beach and look off across the unexplored ocean of future events. What lies ahead none of us can quite tell, but that something does actually await us beyond the "flood" few doubt. What reason have we for such a belief? Is it because there must be something to supply the universal human demand for a future life? This is no doubt a minor reason for our belief? Is it because we cannot think of a time when there will be no life at all? Perhaps. Is it because we cannot understand why nature should have gone through such an infinite process of integration, selection and multiplication to produce a human being if, suddenly, everything is to be cut off? Nature does not seem so wasteful. Is it because out of our

own experience we feel that by faith we have laid hold of some eternal principle that has taken us up into itself until we have become one with it? No doubt all of these reasons enter in to our belief in a life that never dies.

But how can one attain that everlasting life? By permitting the eternal principles of growth, renewal, and multiplication to become one with us. When one has been baptized into this life through faith in our Lord Jesus Christ, the disintegrating forces of a diseased mind and soul no longer have dominion over him. He becomes emancipated more and more from the trammels of the flesh. One's spiritual condition effects his physical state. Even life insurance companies recognize the difference between a dissipated and a moral man. Any one may begin the enjoyment of this life when he wills to do the will of the father and to incarnate Christ in his life. Oh, spirit immortal, raise me up and sustain me that I may really live thy life again among men!

FELLOWSHIP OF RECONCILIATION.

A Fellowship of Reconciliation Conference has been announced for the North End Hotel, Ocean Grove, N. J., April 13-16. Richard Roberts, of London, England, General Secretary of the Fellowship in Great Britain, will be present at the Conference. Such fundamental topics as "The Need of a Fundamental Spiritual Outlook," "Love As a Practical Constructive Power in the World," "The Uses and Limitations of Force for Accomplishing Moral and Spiritual Purposes" and "The Meaning and Value of Fellowship" will be under consideration.

NATIONAL PROHIBITION.

On March 28 the Judiciary Committee of the House of Representatives at Washington postponed without date consideration of the resolution for national prohibition and suffrage for women. It is announced, however, that this leaves these questions in position to be brought up at any time. National prohibition, therefore, has not necessarily been sidetracked for this session of Congress.

THE ALIEN FUND.

The American Friend acknowledges receipt of two contributions of \$25.00 each and one of \$5.00 to aid the Emergency Committee of English Friends in caring for distressed aliens. This amount has been forwarded to the treasurer of the Emergency Committee in England.

God is good, the sky is saying;
God is great, the hills declare;
God is love, the flowers are telling;
God is round us everywhere.

THE IOWA PAGE

BIBLE SCHOOL NOTES.

Our Field Secretary reports the schools of Scranton Quarter as doing very good work. There are three schools in the Quarter, each one being a rural school with a large surrounding territory. The Meetings of Scranton Quarterly Meeting have unusual possibilities and opportunities for service.

Paton—This is a School with an average attendance last year of 45. There are six classes, very well graded as to age. Besides these they have the Cradle Roll Department, through which they are getting into touch with a number of other homes. They have not yet taken up the work of the Home Department. Melvin Wilson is Superintendent of the School.

Pleasant Ridge—This School has five regular classes with an attendance of nearly 40. Through the Cradle Roll and Home Departments they might get into close touch with a large number of homes in their community. This matter is being considered by them. Guy Kidney, Glidden, Iowa, is Superintendent of their School.

Scranton—This is also a rural school, some miles out from Scranton. In fact, the Meeting is better known by the name of Kendrick. During the past three months the School had an average attendance of almost 53. This is a splendid record for a rural school during these winter months. There are seven classes besides the Cradle Roll Department with a large membership. The School is well organized and is doing effective work. The matter of teacher training was definitely taken up in the Conference. Mrs. J. P. Miller, Ralston, Iowa, is their efficient Superintendent.

FIELD NOTES.

Des Moines—Charles E. Newlin gave his lecture to a large audience in the First Friends Church at Des Moines on Sunday evening, April 2. His lecture was listened to attentively and was very much appreciated and approved.

Earlham—The new Manse recently completed is occupied by the pastor and family. Shortly after moving in they kept open house during an afternoon and evening to the membership and their friends. About one hundred attended. In the evening a

short program was rendered and light refreshments served. The house is completely modern, two story, finished in oak and yellow pine with polished floors throughout and stands on the church lot near where the former house stood.

OUR WASHINGTON LETTER.

In the Senate the business now claiming the daily attention of the members is the Chamberlain army re-organization bill.

It is one of the major features of the "preparedness" program of Congress. If it were to become a law as it was reported to the Senate, it would increase the standing army to more than 200,000 men; it would federalize the National Guard of the country; it would add a large body of short-term volunteers to military forces of the nation; it would place upon the country annual expenditures for the land forces of the military establishment of many more millions than we have ever before expended in this way, and it would help to make us one of the most heavily armed nations of the world. There is an almost constant flow of oratory going on in the Senate on this bill, but there is little to indicate the seriousness of the situation. Only a few members are in their seats at any one time.

When introducing his bill, however, Senator Chamberlain was honored with a fairly good attendance. He once more warned of the unnamed boogy-boo that may come down upon this helpless nation in the next twenty-four hours. He went back to Revolutionary days for arguments against the nation depending upon volunteer forces in time of need, and he did not hesitate to advocate compulsory military training. This latter fact is one that may well be remembered by those Friends who cherish the belief that this nation is in no danger of suffering the evils of compulsory military service. Senator Chamberlain is only one of the numerous influential men in different branches of the Government service who have no hesitation in openly favoring compulsory service and who are working constantly to get their ideas put into practice.

The expectation among Congressmen is that the Chamberlain bill will be passed without important change. In the meantime every Friend who is opposed to increasing the military establishment of the country should take this opportunity to call upon his

Senators to work against the Chamberlain bill. Its passage will not settle the size of the country's standing army any more than did the Hay bill by the House of Representatives, but the larger the increase provided for by the Senate the more room there will be for compromising on a large increase when the two bills go to the conference committee.

On the House side military interest has been centered for some days mainly in the hearings before the Naval Affairs Committee. These hearings ended today after having been in progress for weeks. Secretary Daniels was the last man to be heard. One of the members of the committee said today that he would not be surprised if it mapped out a program that would involve the expenditure of \$300,000,000 in the next year.

One could not help wishing while listening to the questioning of Secretary Daniels today, and his assistant Mr. Roosevelt, on a previous day, that some of those among Friends who favor "preparedness" might have been present. Secretary Daniels and his assistant were men with all the influence of the National Administration behind them. Both of them were there to do their best to persuade the committee to approve a program of increase for the navy that would cost \$500,000,000 in the next five years. What may be decided by the committee on the question of changing from a one-year to a five-year program does not seem to be clear as yet to committee members, but there is no question that a big increase will be recommended to Congress by this committee.

FRIENDS RESCUE HOME.

Friends Rescue Home at 278-282 East 13 Avenue, Columbus, Ohio, observed its eleventh anniversary last week. John Pennington, pastor of the Ohio Avenue Friends Church, presided. Mrs. E. M. Whittemore, of New York, organizer for the Doors of Hope, gave the address. This home has cared for more than five hundred unfortunate women during the eleven years of its history and has at present an enrollment of sixteen persons. Evangeline Reams is the field secretary. A letter suggests that if any Friends wish to help this home they might send the Easter offering of food, clothing or money. William G. McGrew, Commercial Bank Building, Columbus, Ohio, is treasurer.

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NEWS NOTES.

Gurney Binford goes to the Boys' High School in Mito, Japan, every Monday to teach English to two classes of 120 boys each.

William Trueblood returned to his home in Kokomo, Indiana, this week after having spent the winter pleasantly at St. Petersburg, Florida.

The regular monthly missionary meeting at Pickering College was held on the evening of March 19, lantern pictures being presented illustrating life in Japan.

Clarence E. Pickett, pastor of the Friends meeting at Toronto, Canada, spoke to the students of Pickering College on March 14, his topic being "Choose a Life Work."

The annual oyster supper of Newmarket meeting, Canada, was held on the evening of March 10. Half the proceeds were given for the work of the Friends Ambulance Unit.

Myra Fry, a Kickapoo Indian girl, won the grand gold medal prize in the prohibition contest at the Kickapoo mission on the evening of March 11 being one of seven contestants.

Ground was broken for the erection of the new church building of the West Richmond Meeting at Richmond, Indiana, on April 4. The contract calls for the completion of the building by October 1.

Susan B. Sisson for health reasons went to California in December, 1915, and immediately took pastoral work with the Alamo Monthly Meeting at Holtville, the only Friends' meeting in the Imperial Valley. March 26 was observed as "Every-One-Go-To-Meeting" Sabbath with fine results. The work is being owned and blessed of God.

The twenty-third annual report of the Foreign Missionary Association of Friends of Philadelphia has been printed in booklet form and is an elaborate work full of information. The treasurer's report shows receipts during the year of \$12,154.79. Their chief field of operations is in Japan.

Since publishing the notice in these columns concerning the approaching sixtieth marriage anniversary of John Henry Douglas and wife, of Whittier, California, we have received the following more definite information from John Henry Douglas: "At a Friends meeting in Clinton County, Ohio, on April 23, 1856, John Henry Douglas and Miriam Carter were united in marriage. During this sixty years we have labored in the gospel and lived in the following Yearly Meetings: New England, New York, Ohio, Indiana, Iowa, Oregon, California, and

have twice attended London and Dublin Yearly Meetings." These Friends will be glad to receive visits and messages from Friends generally on April 23.

KANSAS CITY NEWS.

Friends Bible School at Kansas City, Missouri, is in a campaign during April for an increased attendance.

Carl D. Byrd, of Haviland, Kansas, Field Secretary of the Kansas Yearly Meeting C. E. Union, gave an address on Christian Endeavor here on March 22. A C. E. Society was organized with Harold Finch as President and Corrinne Clark as Secretary.

The Women's Bible Class entertained the Men's Bible Class on the evening of March 17. Old-fashioned games were played, refreshments served and the ladies read original poems on how each had earned a dollar for the treasury.

L. A. Brown, one of the teachers of the Mens' Bible Class, has gone to Washington City to accept appointment as special investigator for the Federal Trade Commission.

A. T. Finnell, President of the Men's Bible Class, was a candidate for city alderman from his ward in the recent election.

Announcement is made of the engagement of Arthur Jones, the pastor of this meeting, to Miss Florence M. Davis, of Aurora, Illinois. The wedding will take place the last week in June.

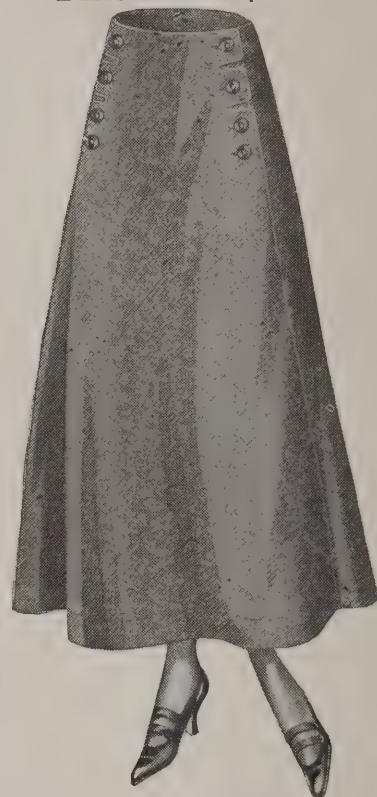
CHARITIES AND CORRECTION.

The National Conference of Charities and Correction will be held at Indianapolis, Indiana, May 10-17. Treatment of individual defects contributory to careers of vice, poverty and crime will be an important feature of the program. In sections on health, on feeble-mindedness and insanity, and on inebriety, twenty-five hundred social workers from all sections of the country will go far into the causes of breakdowns in our social and economic life.

The program on inebriety will bring to light new factors in the temperance question. Charles Stelzle, of New York City, will present the relation of the workingman to the alcohol problem. The section on corrections will direct its discussions toward modern methods of treatment of crime. Almost every phase of human delinquencies will be considered, questions in which Friends have always been intensely interested.

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NATIONAL MISSIONARY CONGRESS.

The program has been issued for the National Missionary Congress of the Laymen's Missionary Movement to be held at Washington City April 28-30. Such well known religious workers as Robert E. Speer, John R. Mott, Dr. Shailer Mathews, Sherwood Eddy, J. Campbell White, Colonel E. W. Halford and Dr. John F. Goucher will be among the speakers on the program.

"Do not blame yourself cruelly, nor think of escaping from yourself; but pardon your failures, and quietly keep trying till you succeed in gaining that full self-possession in equilibrium which is at once happiness and religion."

We sin against our dearest not because we do not love, but because we do not imagine.—John Watson.

A CHINESE FUNERAL.

One section of a large cemetery in Brooklyn, New York, is owned by an association of Chinamen. Burials in this place are often made according to Pagan customs. The body of the deceased is clothed with four or five suits and money placed in his hands. Chicken, pork, boiled rice and fruits are left on the grave. These provisions are for use on the long journey. As the funeral passes to the burying ground, friends of the departed cast bits of counterfeit money along the way to attract the attention of the devil so the soul will catch an opportunity to escape.

In marked contrast to Pagan funerals are the funerals of Christian Chinamen in this country. A strictly Christian funeral was held from the Lafayette Avenue Friends Church, Brooklyn, on March 26. Li Bow came to the Friends' Chinese mission sixteen years ago. Two years later he was converted to Christ. The memory of that experience was never forgotten. As the end drew near his faith brightened. Lucy E. Beck, the superintendent of the mission, visited him faithfully during the last days. He spoke much of the school, of Jesus and of heaven. He saw Christ. The end came in great peace. How wonderful are the works of our God!

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DIED

Coate—Esther Coate, wife of Benjamin C. Coate, was born August 10, 1850, and died at West Milton, Ohio, February 26, 1916, aged 65 years. She was a birthright Friend. Her life was one of Christian faith and love, and has left a deep impression upon the community. Funeral service were conducted at West Milton by the pastor, John L. Kittrell.

Cook—Daniel H. Cook, son of Daniel and Hannah Cook, was born near Vermilion Grove, Illinois, February 27, 1855, and died at his home in Strathmore, California, January 6, 1916. He was a birthright Friend and was recorded a minister in 1895. He married Electa Powell, of Oskaloosa, Iowa, and for some years they lived in Illinois, later moving to Oskaloosa and still later to Strathmore. He leaves the widow, a daughter and two brothers. Funeral services were held at Lindsay, California, where he was a member.

Cox—Clayton, only and beloved child of Chester and Pearl Cox, and grandchild of Reuben and Eliza J. Cox, all members of Rose Hill Monthly Meeting, Kansas, died March 2, 1916, aged two and one-half years, lacking two days.

Edgerton—James Edgerton was born in North Carolina July 23, 1843, and died at Dennison, Texas, February 29, 1916, after a week's illness. He was a birthright Friend and a reader of The American Friend. His life was so filled with divine love that he scattered sunshine wherever he went.

Hawkes—Mary E., wife of Moses N. Hawkes, and daughter of Calvin S. and Lucy R. Goddard, died at her home in Portland, Maine, March 8, 1916, after an illness of six weeks. For many years she held the position of elder in Falmouth Monthly Meeting, where her noble life, her Christ-like character and her sweet, motherly influence was of inestimable value. Her quiet life was a positive force for righteousness and spirituality.

Hiatt—Phoebe Hiatt was born in the limits of Pleasant Plain Quarterly Meeting, Jefferson County, Iowa, in 1848 and died at Newberg, Oregon, January 28, 1916, aged 68 years. She was a faithful Friend and gave testimony to her abiding faith in Christ.

Ludlum—Mary B. Ludlum was born at Wantage, N. J., October 10, 1850, and died at Traverse City, Michigan, January 24, 1916. She married James Ludlum at Port Jervis, N. Y., in 1871 and moved to Traverse City, Michigan, in 1894. At the age of eighteen she joined the M. E. Church, but after moving to Traverse City united with Friends. She was an earnest woman and for several years a trustee in the Friends'

Church. She leaves one son, three grandchildren and one sister. Funeral services were conducted by the pastor, O. H. Folger.

Redding—Fannie Redding, daughter of Daniel and Rebecca M. Kain, was born in Wells County, Indiana, June 15, 1861, and died at Traverse City, Michigan, February 12, 1916, aged 54 years, 7 months and 27 days. She was converted at an early age and joined Friends in 1893. She married T. P. Redding, of Huntington County, Indiana, in 1884, moving to Michigan in 1905 and to Traverse City in 1912. Her faithfulness and interest in the church work were well known and she was especially interested in the welfare of the young people. She leaves the husband, a daughter, her mother, a grandson, one brother and four sisters.

Seltzer—Susan Dickinson Seltzer, daughter of George and Sarah Pool Dickinson, was born in Logan County, Ohio, December 24, 1850, and died at the home of her daughter in Los Angeles, California, February 10, 1916. The family moved to Indiana when she was four years old, and later to Kansas, then to Denver, where she spent the greater part of her life. She was a birthright Friend, a noble woman and a devoted mother. She leaves seven children.

Smith—Malinda Newby Smith, daughter of Axum and Hannah Newby, was born near Marshalltown, Iowa, October 15, 1873, and died at her home in Newberg, Oregon, January 16, 1916. With her husband, Harlan Smith, she served as a missionary to the Indians in Kake, Alaska for some time. Her life was one of blessing, and amid great suffering she found her faith in Christ sufficient.

Thomas—Amos Thomas, son of Lewis and Lydia Thomas, was born in Orange County, Indiana, January 10, 1832, and died at his home near Fairmount, Indiana, January 10, 1916, aged 84 years. He first married Anna Beeson, who died a few months later. In 1860 he married Nancy Newby. He was an elder and active member of Fairmount Monthly meeting. He is survived by three children.

NOTICE

The Foreign Missionary Association of Friends of Philadelphia desires to hear of a suitably qualified young woman Friend to assist in the Friends' Girls' School in Tokyo, Japan, and to take part in the general work of the mission as occasion requires. One who feels divinely called to devote her life to Christian service is desired, preferably a college graduate. For further information, address Margaret W. Haines, Cor. Sec., Cheltenham, Pa.

FRIENDS MEETINGS

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

Washington, D. C. meeting house, 13th and Irving Streets, N. W. Bible School 9:45, meeting for worship 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E., 2:15. Prayer meeting, Thursday, 7:30.

**BIBLE SCHOOL LESSON
APRIL 23.**

Subject—The Gospel for the Gentiles.

Lesson—Acts 10:24—48.

Golden Text—Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him. Acts, 10:34, 35.

It had taken some time and a special vision for Peter to arrive at the mental conclusion that it would be proper for him to carry the Christian message to the Gentiles. But it is often easier to decide to do a thing than it is to go out and do it. After arriving in the home of Cornelius he seems to have felt it necessary for him to explain to those assembled that he was breaking the Jewish custom only after God had shown him that it was the proper thing to do. As I have shown before, this was a most important event in the history of the Early Church. It meant that an unpreselyted Gentile had been visited by a devout Christian Jew, by one too who was of the inner circle of the Apostolic group. It meant that thereafter any Gentile accepting this precedent had the privilege of coming directly into the Christian circle. The full significance of this event can only be appreciated by those who realize how careful the devout Jew was to keep himself free from Gentile pollution.

Cornelius was earnestly searching for the truth. Thousands of his peers in the empire had been lost to the old Roman religion. The attacks of the skeptical philosophers had destroyed the old faith of the thinkers of the day and had too seldom given anything constructive in its place. Many like Cornelius failed to find in the religious philosophy of the day that which satisfied them. In the Christian teaching he believed he had found that for which his soul was craving. That he might know the way more perfectly he had sent for Peter. That his friends might also hear the message they too had been invited into his home for the occasion. Blessed are they that hunger.

The salutations and preliminary explanations over Peter began to tell the gathered group of the character and mission of Jesus. His message found a ready response, the soil was already prepared and immediate results were assured, in fact the wit-

ness from God was so little anticipated at that moment that they were all surprised at the coming of the Spirit. God had clearly shown that Peter's decision and message was acceptable to him. The history of the church shows that God has blessed all efforts to save men regardless of their standing in society. Modern missions prove too that God is no respecter of races. The martyrs of Uganda and China died just as gloriously and triumphantly as those of the early church.

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Mission Study Books

1915-1916

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The King's Highway, cloth 58 cents; paper 36 cents. How to Use, 10 cents.

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Around the World with Jack and Janet, Junior, 29 cents; Guide Book 5 cents; Round Trip Tickets, 2 cents each; Steamer Trunk (mite boxes) 20 cents per dozen; Jack and Janet Buttons 5 cents. Jack and Janet paper dolls with costumes for America, Egypt, India, Burma, China, Korea and Japan, 27 cents. Set of Postal Cards for Foreign and Junior Books (24) 25 cents; Missionary Helps for Junior Leaders and Primary Class Teachers, 25 cents; Talks on David Livingston, Girls and Boys of India, Africa, Chang-ing China, 25 cents each.

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Home Missions in Action, cloth 58 cents; paper 36 cents. Teacher's Supplements, 5 cents.

Leaflet Helps, America's Melting Pot, What One Mission Worker Learned, Story of a Virginia School, 2 cents each. Don Felipe Gloria, 3 cents.

All Along the Trail, Junior, 29 cents; Teacher's Manual, 10 cents.

Federation Bulletin, issued quarterly, 25 cents a year. Everyland, issued monthly, \$1.00 a year. Rising Churches in Non-Christian Lands, paper 40 cents; The Churches at Work, paper 40 cents; Comrades in Service, cloth 60 cents; Thy Kingdom Come, 25 cents; Missionary Hymnal, 10 cents; Five Missionary Minutes in the Sunday School, 50 cents.

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The American Friend

Old Series
Vol. XXIII. No. 16.

FOURTH MONTH 20, 1916.

New Series
Vol. IV. No. 16.

"I Have Seen the Lord"

Once again as years are passing,
Joyfully we greet the day,
When our Lord cast off His fetters,
Left the grave wherein He lay;
Rose triumphant!
While the darkness fled away.

His disciples, dazed, dejected,
Scarce can find a safe retreat.
They have heard the words of Mary:
Can they hope their Lord to meet?
Has He risen?
Glad would they their Master greet.

He has risen! While assembled
With closed doors, because of fear
In their midst they see Him standing
And He brings them words of cheer,
Peace He brings them,
Shows them marks of nails and spear.

Grand in His Divine perfection,
Naught could hold Him in the grave.
Glorious His resurrection!
It reveals His power to save.
Jesus saves us,
Saves us by the life He gave!

Glorious resurrection morning,
Which fulfils the Master's word.
Life, not death, the world's adorning,
Hope to mortals is restored.
Life eternal,
Gift of Him!—our risen Lord.

—John M. Morse in "The Presbyterian."



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting.

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year.

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

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All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

Easter Morning

Oh, the anguish of Mary, the depth of despair,
When she came to the tomb and the Lord was not there!
As she desolate stood with her balm and her myrrh,
And His winding sheet only was waiting for her!

Oh, the blackness of death, oh, life's utter despair,
Had she come to the tomb and the Lord had been there,
Lying wrapped in the sheet with the balm and the myrrh,
And no risen Redeemer had waited for her!

—Marion Douglas.

Regional Conferences in Latin America

One of the most unique plans in the history of mission work is that of the holding of Regional Conferences in the important centers of Latin America to carry direct to them the message of the Panama Congress. Immediately following the Congress, deputations left Panama to hold such conferences in the following cities: Lima, Santiago, Buenos Aires, Rio de Janeiro, Barranquilla, Havana and San Juan. These Regional Conferences are a very important part of the movement. They will endeavor to put into practice on particular fields the results of the general discussions at Panama.

A great advance was outlined by the Porto Rico conference. The smallness of the island and the large number of organizations working there have already thrown the workers close together. For some time they have been co-operating in a number of ways and they were ready for a marked advance.

The most significant move was the formation of "The Evangelical Union of Porto Rico," into which practically all the denominations of the island entered; they will hereafter be known as churches of the Evangelical Union, with such additional designation as they choose. Many churches will use no other additional name, taking this opportunity to discard nomenclature, which they have realized for some time had nothing to do with their situation in Porto Rico and served only to confuse the people who are ignorant of the historical divisions of Protestantism. A Central Conference

Committee of twenty-four was formed, representing the various churches, with sub-committees on Education, Literature, Evangelism, and a "Central Missions Committee," which is to represent both the Evangelical Union and the Mission Boards in their mutual interests.

General Miles On The Danger of Invasion

(Extract from the hearings before the Senate Committee on Military Affairs, Monday, January 31, 1916.)

Senator Fletcher: General, perhaps you would not want to express any opinion about it, but, frankly, it seemed to me rather far-fetched and absurd that it was a feasible thing for an army to be transported across the ocean and landed on Rockaway Beach, or Block Island, in such way that it could take that portion of the country and then come on down and string a four-hundred-mile line from Chesapeake Bay to Lake Ontario. That is one of the important dangers, apparently, in the minds of some people. I would like to get your views about that, if you care to express them.

General Miles: I dislike to give my views on that, as I consider it an unreasonable and impossible proposition. The placing of an army on American soil is the last thing any European government would attempt; it could never be re-embarked. It would dissolve like snow beneath the mid-day sun. Whenever it has been attempted it has resulted in disaster.

Senator Fletcher: It would be impossible for the enemy's ships to carry coal enough to bring them over here and take them back, would it not?

General Miles: If the enemy could not be destroyed by the patriotism and valor of the American people before they could send their ships back and get another load, then I would want to live in some other country.

Through Other Eyes

A Chinese Christian writes in China's Young Men:

"We do not believe that in real civilization we are far behind other nations. If by Western civilization is meant only the increase of battleships and armies, the sharpening of weapons of destruction, and the inability of the nations to live together except by trying to wipe each other out of existence, then I would rather not be civilized according to the Western standard of civilization, and rest contented with our own civilization, which gives me at least more peace of mind, and a greater chance of living at peace with mankind."

The forty-third Annual Chautauqua Assembly will be held at Chautauqua, N. Y., June 19th to August 27th. This institution is the pioneer in summer assemblies and maintains its leadership in popular education by a rare combination of intellectual training, stimulating platform events and healthful recreation. The usual elaborate program has been arranged. For further information, address Chautauqua Institution, Chautauqua, N. Y.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 16.

FOURTH MONTH 20, 1916.

New Series
Vol. IV. No. 16.

Our Risen, Living Lord

The most important fact about the resurrection was that it brought hope to a troubled world. Without it the disciples would have felt themselves defeated, and in the grip of despair would have ended their lives in hopeless night. "If Christ hath not been raised, then is our preaching vain, your faith also is vain." The risen Lord meant to the apostles, and He means to us today, a living Christ, for it is "Christ in you" who is the only hope of glory.

To the traveler trudging wearily over the desert, the bursting of an oasis upon the vision is not more refreshing than is the revelation of the living, abiding, indwelling Christ to the sin-burdened, questioning soul. And therein lies the prophecy of victory for the Christian Church. The suffering, sacrificing Jesus has become the triumphant Christ whose Presence floods every willing, obedient soul with the divine energy of a purposeful life.

A recent writer confesses: "Long ago Christ came within the horizon of my little life as the Bright Morning Star, heralding the approach of day. In his prophetic light my soul rejoiced. Since then he has been growing, growing, until he has become the Sun of my soul, filling and flooding my entire life with the brightness of his glory." To such a man, with such an experience, Christianity has not been a failure. Jesus built no hedges about his truth, nor did he fix artificial limitations to the exercise of divine grace in human personality. If Christianity has failed anywhere it is because Christ has been chained to some dogma of sectarianism, some cloister, some fellowship of exclusiveness and has not been permitted to extend his grace as a free gift to all men.

The world and even the Church have been slow to see and understand the risen Lord as he really is. He has not always been taken seriously by his professed followers. They stop at the Cross, and, marvelling at its tragedy, read the story of its sacrifice, but they fail to go on to the empty tomb to read the story of a Christ who is alive forevermore. That is the supreme message of the resurrection. The great hunger of erring and groping humanity will only be appeased by the sight of an abiding, living Christ, who stands ready to reveal himself in blessing and in power to every needy life.

This modern world has need to know that its Redeemer liveth. Men are vainly trying to pattern their lives after Jesus of Nazareth, but it is an historic man who fills their vision, and not a life-giving, divine personality who has been promised an abiding place with them forever. As a man he was touched with our infirmities and faced the temptations to which humanity is heir, but as God he liveth to make intercession for every soul that is struggling toward the light. There are men who profess faith in the resurrected Lord, and then belie their faith by denying the practicality of his program and the binding obligation of his teachings. There is no redemption for a man or a world that pulls the gospel down to the dead level of human expediency.

The religion of Jesus means something more than a well-arranged system of pious phrases or the cultured creed of materialistic philosophers. It is more even than a code of morals which is to find expression in devout personality, or an assemblage of doctrinal pronouncements which call for the exercise of a believing mentality. The gospel may be inclusive of all these, but unless men and women find it the power of God unto salvation, lifting them into kinship and fellowship with the divine, where they have the consciousness of the ever-abiding presence of Christ as a satisfying element in all the daily experiences of life, they have failed to comprehend the meaning of the risen Lord or the urgency of his appeal for the surrender of the whole life to his protecting care.

The revelations of God in Christ Jesus are continuous and progressive. Every experience of the sincere, consecrated life is a foregleam of something better on before. Faith grows by exercise, and we go from strength to strength as we follow obediently the footsteps of our Lord. No one is fitted to face the struggles in his own life, or the great conflicts of the world, until his soul has been possessed with the optimism of the triumphant Christ. "I can do all things in him that strengtheneth me" was the joyous outburst of a man who had faithfully practiced the religion he professed. In Christ Jesus can be found the finality of hope and attainments which the world cannot give, neither can it take it away. Because Christ has risen, then neither is our preaching nor our faith void.

Congress on Christian Work in Latin-America

Held at Panama, February 10-20, 1916

By CHARLES E. TEBBETTS

(Continued from last week)

The Day Sessions

The Congress session began each day at 8:30, closing at 5:30 p. m., with a recess from 11:30 to 3:30. One day is given to the report of each Commission. Delegates were asked to take their places at 8:20 and 3:20 and give ten minutes to silent prayer. Ten minutes were then devoted to a scripture lesson and prayer. This was followed by the adoption of minutes of the preceding day. The chairman of the Commission for the day took twenty minutes to present his report and was given ten minutes at the close for completing the discussion. The rest of the day was given to general discussion, each speaker being limited to seven minutes. Delegates who desired to take part were requested to send in their cards the evening before, stating the special phase they wished to discuss. An agenda outlining the topics for discussion was printed in the Bulletin the day before. The discussion was very lively, and most speakers had something worth the seven minutes allowed them. Usually there were more requests to speak than could be heard. Speakers in Spanish and Portuguese had an interpreter to summarize in English. Most of them understood English sufficiently to be able to follow the English speakers without an interpreter. The discussion was well distributed between Latin-Americans and northern delegates. Women also freely participated. No speaker spoke twice the same day, except the chairman of the Commission. A buzzer sounded at the end of six minutes and again at seven; the speaker immediately ceased speaking at the second ring.

Commission on Survey and Occupation

The report of this Commission was given first, and took the Friday sessions. It required 100 pages with 70 lines to the page, and about ten words to each line. The report covered the 21 Latin-American nations and the three Guianas. The total area of these lands is 8,459,081 square miles as over against 6,557,700 of Anglo-Saxon America. Their respective populations are 80,203,902 and 108,679,000.

The population of Latin-America is classed as follows: Whites, 18,000,000; Indians, 17,000,000; Negroes, 6,000,000; Mixed White and Indian, 30,000,000; Mixed White and Negro, 8,000,000; Mixed Negro and Indian, 700,000; East Indian, Chinese and Japanese, 300,000.

The totals of evangelistic work are: 2,010 missionaries; 4,161 native staff; 575 stations; 1,963 out-stations; 1,982 church organizations; 257,103 church members; 421,937 adherents; 2,198 Sunday Schools with 182,125 enrollment; 35 theological normal and schools with 106,354 pupils.

and high schools with 6,090 pupils; 1,000 village schools with 106,054 pupils.

These lands have produced many men of high culture who have been leaders in Science, Literature, Medicine, Law and Engineering. The universities of Santo Domingo (1538), Peru (1551), and Mexico (1553) were the first established in the Western Hemisphere. These lands are rich in material resources of all kinds. Millions of square miles of the richest soils in the world still undeveloped. These are open to the future migrations from the densely populated nations, giving a tremendous significance to their future. They have three of the greatest river systems of the world with their valleys of inexhaustible wealth. The Amazon system alone has 2,200 miles navigable by ocean steamers, 30,000 by river steamers. Calderon predicts a population of 250,000,000 by the end of this century. It is estimated that these countries can feed over 2,000,000,000 people.

In government, all these nations have thrown off foreign control and are republics in form. Many of them are well-established. The races mingle freely. There is no race discrimination. Some of the noblest leaders have come from the Indians. It is well known that the Indian races formerly had a high civilization before the Spanish Conquest. The social groups are three: Indians; lower or peon class; and the aristocratic or landed class. There is no middle class as in other countries.

The future of these lands, without the open Bible and the free Gospel is dark indeed. The frontier of new lands is always characterized by lawlessness and loose living, and with the millions pouring into these lands in the near future, bringing the worst elements and views of the older countries, there is no help can be expected from the older religion. The Catholicism of these lands came from Spain during the times of the Inquisition and has never been touched by any reformation. At the present time it is repudiated by the thoughtful people. At the same time all the educational institutions adopted the ideals of France a hundred years ago when French infidelity was at the height of its influence, and as a result all schools are thoroughly atheistic. Moreover, the church has usually allied itself with the despotic forces in government and is entirely out of favor in the transition to republican forms. The only hope of redemption for these lands is the coming in of the evangelical forces. Moreover, millions of the native Indian races have never heard any gospel message. Some are still cannibals.

Education is almost entirely confined to the aristocracy. From 50 to 95 per cent of the people can neither read nor write. The ruling church has kept

them in ignorance. The ruling classes do not care to have the common people educated. They think they are safer and better for their own purposes as they are.

Moral conditions are deplorable. Intemperance and crime abound. Popular estimates regard most of the priests as impure. Concubinage is common even among more prominent citizens. A very large percentage of births are illegitimate; in some cases as high as 60 per cent.

Some of the Findings Are as Follows:

"The place of Latin-America in the life of the world, already well established, is rapidly increasing in importance. The development of both material and human resources has but begun. The future accordingly holds in them issues, not alone for great industry and commerce, but pertaining also to the highest interest of humanity. Undoubtedly the chief impact now being made from abroad upon that civilization is commercial and industrial—an influence that will be highly accentuated during the period immediately ahead. At its best this movement frankly represents materialism. It is accompanied by other grave perils to moral and spiritual life.

"Unbelief and indifference to personal religion characterize almost the entire male educated class which, with few exceptions, coincides with the ruling cultivated class. The decline of faith is proceeding coextensively with modern education among men and women of every social rank. The resident forces able to check infidelity are negligible. Several millions of savage or semi-civilized Indians are without any contact with vital Christianity or its representatives. Thus far, the church, outside the limited evangelical circles, maintains indifference towards movements for moral reform, and openly or secretly opposes those calculated to further social justice.

"The gospel for the modern world is the same that won the scholarly Saul of Tarsus and the slave Onesimus. The educated upper class have been ignored until the quite recent past. The counsel of wisdom is believed to be the adoption and maintenance of policies by the churches and interdenominational societies for dealing comprehensively with this part of the whole task.

"The processes are not those of mechanics, but of life of which only Christ is the source. Mounting above every other consideration is the purity and dynamic of the faith to be communicated. Therefore, however hard the quests for gifts and laborers press at the bases, may these never fail to be subordinated to prayer and the other means to the supremacy of the spirit. The issue is locked up in the singleness of this purpose."

Commission II.—Message and Method

Saturday, the day for the discussion of this report, was a day of intense interest. I may say here that the Congress was most fortunate in securing as reporter of each day's proceedings Dr. Charles Clayton Morrison, editor of "The Christian Century,"

Chicago. These reports were published in the "Panama Star and Herald." I have already quoted freely from this report, and shall still do so, only indicating such by quotation marks.

"The discussion of Saturday had to do with one of the most vital and delicate problems that the Congress will consider—that of the message which the evangelical movement in Latin-America ought particularly to emphasize, together with the most effective methods for getting its work done. These are questions upon which there is naturally a division of sentiment among the delegates. Every man has his own ideas, both as to what the Gospel is and as to how it ought to be preached. And beside, there is the much more delicate question of the attitude which evangelical workers ought to take toward the prevailing religious institutions and customs of the Latin-American people. On this latter point there exist roughly two opinions. One is the opinion that the evangelical movement ought drastically to attack and expose the established religious system and practice. The other opinion is that the way to overcome error is by letting in the light. One method is destructive; the other, constructive. There has hitherto been serious lack of unity among evangelical workers in regard to this point. It had been predicted by some that the Congress would split wide open when it came to consider a question like this, upon which most of its members have deep convictions on one side or the other.

"But all the sessions of the day were passed in a spirit of increasing harmony and unity of mind, and when the evening came there had settled upon the souls of the delegates a profound sense that the deliberations of the day had been indeed guided from above. The prevailing view of those in the Congress was epitomized in a short address by Bishop W. F. Oldham, of New York City, who expressed plainly his belief that the prevailing church in Latin-America has been too much a political institution, and that it has often been an instrument of persecution in direct and also subtle ways. (Bishop Oldham was of Roman Catholic parentage.) Yet the Bishop said that in doing Christian work in Latin-American countries, he would make for himself a clear distinction between religious error and political encroachment. He would leave the latter to be dealt with by others. The church that meddles in politics, he said, loses five times as much as it gains. He would also distinguish between minor matters and fundamental error, and would search for the underlying reasons for the error, so that he might show how that need to which the error seeks to minister can be better met by a true understanding of Gospel teaching. He said that the worship of the Virgin Mary is due to the longing of frail humanity for that in God which feels the weaknesses and sympathizes with the struggles of poor, failing men and women. How shall I preach, he asked, in the presence of this human fact? Shall I not bring to my hearers a Christ who is not only 'very God of very God'—begotten, not made—but

also very man, touched with the feeling of our infirmities, and tempted in all points as we are? In a word, he added, I would seek to be evangelical rather than protestant. I would trust the clear light of my positive, constructive Biblical statement to supplant wrong ideas, for it is the very function of light to shut away the darkness.

"Asked what he would do when the people themselves inquired concerning the doctrines of the prevailing church, he said he would lay these doctrines down alongside the plain teachings of God's Word, and gently but faithfully deal with each case; but this would be at the request of sincere inquirers, and after the inquirers had begun to understand the evangelical positions. Concluding his statement, the Bishop told of his work in the United States, in Singapore, and in the Philippines, and said that the most important thing in the work of the evangelical teacher was to pray earnestly to God to be kept sympathetic and gentle in the approaches to the people, and to have created in his soul a passion for the souls of others. Faithfulness shot through with sympathy and tenderness; confidence in a positive, constructive, evangelical message; and a heart most prayerful and loving where forced squarely to face fundamental error—these are the qualities needed by the Christian messenger in his relation to religious views and practices which he regards as erroneous.

"This address of Bishop Oldham, coming near the beginning of the day, made a profound impression, and greatly tempered the character of the discussion. As the day wore on, it became evident that this Congress had confidence enough in the Christian Gospel to plant it in the social soil of Latin-America, and leave to its own inherent strength and light the task of destroying whatever error exists in other religious institutions which are neighbor to it."

(To be continued)

In the Yangtze Gorges

By ROBERT L. SIMKIN

(Concluded)

We rose early, as we hoped to get breakfast before leaving the boat to walk around the rapid, but the men were also up at dawn, so that by the time we were dressed we had arrived at the rapid and had to leave at once. As we were leaving our boat Miss Marrs of the other boat signaled from the shore that her boat was in trouble. In coming upstream in the back current it had struck a rock and was rapidly filling with water. Drawing in to shore at the very last sheltered spot under the rapid, it was made fast with cables and we set to work to save as much as possible from her. A line was formed across a small boat as a bridge, and suitcases, umbrellas, camp beds, bedding, clothing, typewriter, boxes of food, and even some of the smaller cases of goods were passed along from hand to hand and deposited on the rocks. The heavier cases presented more difficulty, but by working

quickly we saved a good many of these from getting wet.

Meanwhile part of the trackers had formed a double line and were passing out buckets of water as fast as they could dip them up. In spite of all their efforts, however, the water soon rose to their loins in the hold and nearly half the cases were swimming. Washing soda, soap and sugar vanished under the action of the water and joined hands with other ingredients in no one knows what chemical compounds. We continued our work of salvage until nearly everything had been fished up out of the water, and then I stopped long enough to eat a few hurried mouthfuls of breakfast. On returning to the boat I found that the men had stopped bailing and were removing some of the equipment of the boat and their cotton, which formed part of the cargo. She was settling rapidly, and we feared she would sink, so I hustled off the remainder of our cases as quickly as possible.

Thus lightened she settled less rapidly, so the men returned to their bailing, and bringing a cotton quilt they pressed it down over the hole, first by standing on it until their teeth chattered with the cold, and then by pressing a millstone down on it. At last their bailing began to gain so much on the inflow that there was no longer any question of the boat's sinking, and a board nailed over the hole made it possible to pull the boat over the rapid into the quiet water above, where she could be more thoroughly repaired and calked at leisure.

Meanwhile the ladies were opening boxes and trunks and spreading soaked clothing in the sun to dry, fortunately there was a sun that day. It was a sad array of green and red and pink running together and making beautiful streaks in fabrics which were never intended to receive any dye at all. Most of the cases, of course, we were unable to open at all, and the extent of the damage will be revealed only when they reach their destination. Such things as tinned butter, tinned meats, or tinned milk will hardly be damaged at all, and part of the cargo consisted of kerosene oil in tins, which will suffer no damage if the oil is used before the tins rust through. The ladies on the wrecked boat will be the worst losers. Fortunately for us, all our goods were on our own boat, so we have thus far escaped loss.

We made arrangements, for a small consideration, to store the cargo in a mat house until the boat could be made seaworthy once more. Not having been wrecked ourselves, we were able to provide meals and a place to sleep for our unfortunate fellow travelers, and on the following afternoon we reloaded the boat and proceeded on our way. We have been especially thankful for a number of reasons: That the wreck occurred in the morning instead of at nightfall, that it was not a rainy day, that the soldiers had gone on and were no longer troubling us by their insolent curiosity, that so many things were saved dry, and that

neither any of the goods nor the boat itself was entirely lost, as might so easily have been the case.

The boat has been leaking rather badly, but by rigging a bamboo pump from the back compartment up through the roof, and by bailing the front compartment every few hours, we have been able to keep the water down below the level of our cargo. At Kweifu we were delayed nearly half a day by the customs administration, which seems to lose no opportunity of squeezing these junk masters.

The delay was all the more trying because there was a magnificent up-river wind. At last, however, we got away, just as the boats carrying soldiers were arriving.

A Narrow Escape

On February 10th we arrived at the New Dragon Rapid. This was formed about twenty years ago by a huge landslide, and although a broad and deep passage has been blasted on the south side, the rapid still remains a terror to navigators. By careful management our boat ascended without mishap; but not so the other. The lower part was negotiated satisfactorily, and then, both crews and a force of additional trackers pulling with all their might, the boat started up the main rapid. Almost immediately the terrific force of the current tore the rudder post from its fastenings and rendered it useless for steering or steadying the craft. Thus disabled, the boat swung back and forth, rolling fearfully from side to side, until it seemed that she must capsize.

To prevent this, one of the crew seized a hatchet and chopped off the towing lines, and the boat, turning half about, swept downward through the seething whirlpools. The crew first raised the sail and then rowed with all their might on the big side oars, and narrowly escaping a ledge of rocks came down into the less swift water below the lower rapid. Here a small boat came to their assistance and carried a rope to the shore, where it was quickly wound about a rock. It checked the boat only partially and then snapped, and again the boat started on its vagabond way, though in much quieter waters. Just below lay a reef of large stones, and there was the boat drifting slowly but surely down upon it. The wind helped a little, however, and the crew put out poles and pushed, so that when the stern grounded it struck with so little force as to do no damage. The boat was soon pulled off and made fast to the shore, where we could examine her and learn the extent of the damage.

To our great relief we found her leaking no more than before the accident, so the only repairs necessary were to put in new timbers to hold the rudder-post in place. To accomplish this some of the men worked until about midnight, and early in the morning they were ready for a fresh start. As we came through the lower rapid, however, a fresh danger arose. Just as we were swinging far out into the river a big cargo boat which had come through the upper rapid got caught in a huge whirlpool and came swinging in in front of us. Our

trackers feared to go forward, and yet not to go forward seemed to be equally dangerous. They slackened their pace slightly, and the cargo boat, making a complete circle in the whirlpool, swept out again toward the middle of the river and down past us.

As our boat reached the island of rock below the main rapid it came up with such force as to break the cable by which the fender beam is attached, as we saw happen at a former rapid, but the device had saved the boat itself from receiving the impact. The trackers were soon ready with their strongest ropes to pull through the rapid which had caused so much danger the day previous, when a new difficulty arose. The special pilot who is engaged for this rapid had come but could not get on the boat, because there was no way to cross to the little island of rock to which it was moored. Usually there is a small boat moored in the stream to serve as a bridge, but so early in the morning it had not come, so there seemed no way but to wait until one could be secured. Haste, however, was necessary, as the boats carrying the soldiers had appeared about half an hour before, and we feared that if they arrived before we could get over they might prevent our going over before them or they might steal our trackers to use on their boats.

The captain and I started to look for a small boat when we found that the crew of my boat had quarreled among themselves and were engaging in a general fight. The trouble had started in a quarrel the preceding evening over a small sum of money which one of the men had won from another in gambling. I had disentangled their hands from each other's hair then, and they had fallen to fighting again in the early morning after I left our boat. In the early morning after I left our boat. Mrs. Simkin, rushing in between them, had separated them and sent them on shore, where they had begun to fight again. We separated them again and by forbidding the chief trouble maker to return to the boat we have had no recurrence of this quarrel.

Meanwhile the men on the other boat had resorted to an ingenious method of getting the pilot on board. They had stretched a rope from the rocks on shore to the mast, on which the pilot had first sent his clothes across and had then followed hand over hand, dangling over the swift current until he had reached the island and the boat. This time we had no special difficulty in pulling through the rapid, and we got away a few minutes after the first of the soldiers began to come over the rocks.

Friends' Mission, Chungking, West China.

Most fault-finders are those who do nothing themselves, but are continually finding fault with those who do something.

Men on earth praise the one who rescues the life of another; but the angels in heaven praise the humble servant of God who rescues the soul of one sinner.

Earlham College

By HENRY J. CADBURY

(The following article is taken from *The Westonian* for March, and is reproduced here at the request of friends of Earlham College.)

About a century ago a large number of Friends from the East and Southeast settled in Indiana and Western Ohio. Carrying with them their characteristic ambition for education they started as early as 1832 the movement towards the establishment of a boarding school for Indiana Yearly Meeting by purchasing a site along the "great road" that led out to the unexplored prairies. The funds for building came in slowly,—only \$154.50 in the first four years, \$59.85 3/4 in 1837. Not until 1847 was the first wing of the building erected and the school opened in it "with no small inconvenience" until the whole was completed, in 1854-55. English Friends several times contributed to the school's needs, especially Joseph John Gurney. And it was from his old home, Earlham Hall, in Norfolk, that the original building and later the whole institution received its name. This building served all purposes until 1887, when a small chemical laboratory was built and Lindley Hall was erected, containing the other laboratories, offices, class rooms, museum, auditorium and library. In 1907, with the assistance of Andrew Carnegie, an attractive library building was erected. In the same year were built also a central heating plant and a boys' dormitory. Except in the dining room and parlors the girls now hold undisputed sway in Earlham Hall.

The life of the boarding school exemplified the moral restrictions of a "guarded religious education." Among the things forbidden in the early rules were "the use of ardent spirits, fighting, profanity," "cards, chess and checkers," "ear rings, finger rings," "gaudy clothing," "articles of vanity and display." Students were not allowed to visit their homes during the terms nor to receive "boxes" from home, "the quantity of rich food sent to some students by their parents and friends having produced much inconvenience, particularly in a sanitary view." The discipline of the college today is an altogether different matter—the men have few restrictions, while the girls have a sensible but strict self-government. The old Quaker objections to music and art have completely disappeared, the former, and for a time the latter, having been included in the official program of studies. From the first others than Friends were admitted to the institution. Today about half the students, most of the faculty and all the trustees are Friends. Of the trustees, six are elected by Western Yearly Meeting, six by Indiana Yearly Meeting and three by the Alumni Association.

The story of Earlham's academic development is typical of the evolutions of educational ideals in America. In 1859 the college department was chartered—open like the school to women as well as to men. Earlham was thus the first Friends' college and one of the first colleges in America to offer the degree to women. For many years the prepara-

tory department far outnumbered the collegiate, and was not entirely abolished until the nineties. "To adapt the routine of instruction more nearly to the practical needs of the West" the conventional classical course of studies was quite early supplemented by a scientific course, which offered German and science in place of Greek and Latin. In its chemical laboratory, its observatory and its museum Earlham was a pioneer in science. This emphasis is still partly maintained. The museum and the full department of instruction in geology are unusual for a small college. The present curriculum is almost entirely elective, with a system of majors and minors that prevents either too scattered or too narrow selection of subjects. More than in Eastern cultural colleges Earlham adjusts itself to the requirements for professional and vocational preparation, especially to the state requirements for teachers. And more of its graduates engage in teaching than in any other profession. It prepares, however, no less suitably for business and domestic life, and for graduate work in science, medicine and theology.

It is hazardous for a temporary resident to speak with assurance of the more intimate and personal phases of Earlham life today, and it is difficult to describe them without assuming the tone of either an advertisement or a criticism. Wholesomeness seems to be the word which characterizes its physical, social and religious atmosphere. There is no dancing or smoking and little card playing. There is a good deal of out-door life. The athletic grounds and the lure of a beautiful and interesting farm country seem far preferable to dusty gymnasiums and crowded parlors or recreation halls. Though the "movies" have their patrons, the favorite diversion in milder weather is camp suppers and even camp breakfasts. Nearly all the social and recreational life is confined to the college circle, though the faculty through meeting and community committees keeps in touch with outsiders. Fully a third of the students live in Richmond and miss thereby the intimate and absorbing life of the dormitory. Intellectually they are at no disadvantage on this account, but can sometimes apply themselves to their studies with less distraction in their own homes. But the gain does not entirely compensate for their practical exclusion from much else that college can give. Furthermore, it would benefit the dormitory students to come into closer touch with the "day-dodgers," for they need more home life and broader interests. There is a good deal of democracy among the students. The wealthier ones are few and inconspicuous. There are some scholarships, and several of the men and women earn a large part of their expenses by working on the campus and in the halls, the dining room and kitchen. Others earn money by working in the stores of the city, by summer work, or by a year or two of teaching before or in the middle of their college course. There are no secret societies and little if any cliquishness. Of course

classmates naturally are more intimate and a smaller intimate group grows up from the eight or ten persons who sit at the same table for two months at a time. There is much natural good fellowship between the men and women, but more intimate acquaintance between them tends to become exclusive. The limitation of such friendships is generally recognized as an unfortunate tradition.

The religious life of Earlham is better felt than described. The college itself is a monument to the persevering and unselfish devotion of many consecrated friends of the college. The students come from homes of simple piety. The atmosphere of the college is therefore one of earnestness and freedom, rather than of indifference or revolt. Under the gentle guidance of sympathetic teachers many a student has weathered safely the transition from a childhood religion of tradition to a manhood religion of conviction adapted to the broadened intellectual horizon that college gives. Earlham has contributed to the breadth of Quaker thought in its constituent communities and beyond. It has also acquainted its students with such wide religious movements as the Christian Association and the Student Volunteer Movement, it has taught them the history of Friends, and has trained them in a relatively simple and spontaneous method of worship.

Minor problems at Earlham are the need for more intimate relations between students and faculty, for more continuous residence on the part of the students (there is a tremendous leakage, perhaps sixty or seventy per cent during the four years of a class's life, due to lack of funds or lack of enthusiasm for education), and for more loyal backing on the part of the town of Richmond, the alumni and the Society of Friends. But the great need of Earlham is more money. Its small resources have been used most efficiently; little is spent on display. It would be difficult to find an institution using more fully the resources of its funds and its faculty. Except for a gymnasium it needs no buildings urgently, but it does need an endowment for salaries and for pensions. In the present circumstances the trustees must economize and temporize instead of building up a comprehensive and statesmanlike policy for the future.

In spite of all these difficulties Earlham is doing a great service and enjoys a still greater opportunity. Even to those who stay for but few terms the college gives a touch of culture and refinement that exceeds the average in their homes. Many good habits and good friendships are formed. And the stronger students and graduates go out into positions of real though often inconspicuous leadership. Several Earlhamites have achieved distinct prominence in various fields of life. Especially for Quakerism in America is Earlham of strategic importance. Geographically and religiously it lies between the Friends of the East and of the farther West. One-third of the Friends in America are said to reside within 200 miles of Richmond. Only a very small part of these go to any college but Earl-

ham. So far the leaders in these meetings are mostly without college training. The meetings, however, need the skill in leadership and the breadth and sanity of religion which Earlham is qualified to give. With Earlham lies the intellectual and religious future of the heart of Quakerism. If Friends are to be the spiritual leaders of the future as of the past, and even if Quakerism in the middle West is to be saved at all from an ignorant and unwholesome type of evangelism, the faculty, students, and friends of Earlham must recognize the duty that lies upon them. Even without more financial backing this is possible. A series of beloved though humble teachers in the past shows how great an opportunity for quiet, permanent, spiritual influence is offered to a devoted and unselfish teacher today who will give himself personally as well as professionally for the lives of his students.

Little Blue-Eyed Edwin

By A FRIEND

Little blue-eyed Edwin and I are friends. And although he is only a little over three years old and I am over three score years old, yet we are chums. And whatever comes to him that he thinks is of much importance is soon conveyed to me for my sympathy, surprise or approval. It was a sad day, near a year ago, when "Buster," his favorite dog, was bitten by another dog that had rabies, and had to be killed.

But last summer he reached that important period in life that every boy reaches, when he made that wonderful bound towards manhood by laying aside his petticoats and donning the much-coveted pants. His father had bought him some blue overalls, the smallest he could find, and little Edwin soon had them on. They proved to be some three or more inches too long, but he was equal to the emergency and quickly had them rolled up in full modern fashion, and immediately made for my house, which was only a little ways off, to show them to me. And a prouder boy than he was is seldom seen. Again, this winter, he became the owner of some valuable property, from his standpoint, that was also brought to my attention promptly. One of his boy friends had outgrown a pair of rubber boots and had made him a present of them, although the weather was too cold to wear them, yet he thought it would be of great interest to me to see them—and I must confess under the circumstances it was. So, after wrapping and bundling himself up to keep warm, he tucked those wonderful boots under his arm and toddled to my home to show them.

And as he stood before me, still holding his precious treasure and telling me how soon he would be a man and help his papa drive the cows into their stalls when the mud should come, I could see his bright blue eyes fairly sparkle with delight. As he stood there with such great aspirations, suddenly there stood between us, as it were, a dark apparition and I could no more see my little blue-eyed friend.

I could see the dim outlines of this grim figure and read on his helmet the word "Preparedness," and on the scabbard of his sword, "Militarism, War and Destruction." I also seemed to see his fiendish arm and vicious fingers reaching out for my blue-eyed Edwin.

In a moment of time a panorama of the future life of my little friend under the control of this hideous monster passed before me. I could see my boy as he made rapid advancement in his school work, for he is already a lover of books. And as he was making such advancement and becoming more interested in lines of education, I see him join the "Boy Scouts"—an open switch to divert the mind of the boy into the line of militarism—and take those short "hikes" with his companions with practically no hardships, no responsibility, and lots of fun; just the thing to divert the mind.

Later on I could see him while attending high school, marching, learning to keep step, stand erect, and a number of other primary lessons in the drills of a soldier, all tending to create a desire for something more real.

Still farther on I could see him as he was finishing his high school work and getting ready for higher educational work or for some useful work of life, called by the decree of the land to spend from two to six months each year—or, if you please, his vacations—in actual military training.

And then, after this, just as he was preparing himself to enter some college or university for the purpose of making himself a strong-minded citizen for usefulness, he was compelled to serve at least three years more in the regular army of the country as a national guard, doing the actual duties of a soldier, but in no way developing his mental endowments and being continually subjected to a multitude of temptations and sins.

Again, after these years of faithful service for his country, I could see him return to his old home full of expectations. But, alas! everything has so changed that its attractions no longer have any charms for him. Militarism was so drilled into him that the aspirations for education were gone; there was nothing inspiring about the business of the old community of his boyhood; there was but little use for him to try to be a civilian now, for should there come the call to arms, he must leave it all and go and fight and, perhaps, die for his country, that some one who would share but little of the hardships might show to the world that he "was born to rule."

The apparition faded away and I could again see my little friend still standing with those much-prized rubber boots still tucked under his arm, and I could see the mischievous twinkle in his eyes, showing the energy and vim that would make a noble character for his country, church, and his God, if it could only be trained and directed aright.

Immediately I thought of the thousands of other little blue-eyed Edwins of America, who are just as bright, just as lovable, and just as much the image

of their Creator as my little friend. And I wondered what the peace-loving, Christian people of this country can do to drive away this darkening cloud of military preparedness that is hovering over us, ready to swallow up our little blue-eyed Edwins.

National Missionary Congress

Announcement is made that President Wilson will be present at the opening session of the National Missionary Congress in Washington, Wednesday evening, April 26th. It is probable that practically every state in the Union will have delegates to this Congress. There will be perhaps the most attractive motion picture demonstration of missionary work attempted up to date. A sketch of the program of missions, both at home and abroad, will be thrown upon the screen, giving the occupations of the non-Christian world for Christ during the last 100 years, and showing the remarkable increase in missionary interest in North America.

For further information about the Congress, address The Laymen's Missionary Movement, No. 1 Madison Avenue, New York City.

"Ain't I Worth More Than Your Taxes "

"Daddy, ain't I worth more to you than your taxes? If I vote 'wet,' maybe I'll be a drunkard some day."

Returning from a recent local option meeting in Cheboygan County, Michigan, a lad climbed upon his father's lap and asked:

"What way will you vote, pa—'wet' or 'dry'?"

"'Wet,' of course," replied the man.

"Pa, why will you vote 'wet'?" the child continued.

"Because," returned the parent, "the saloons help to pay my taxes."

The little fellow had been deeply impressed by the lecture at the schoolhouse around the corner that evening, and he failed to comprehend how his own father could not understand as he did.

Innocently he then asked the foregoing question, and made the awful prediction that some day the saloons that "help to pay" the taxes, as that father had explained, might drag down that same boy to the grave of a drunkard!

The small son wanted to know which is the most vital, a human life or a mere tax levy! Should a father value a few paltry dollars, paid in just taxes, above the very life of his own flesh and blood? That's what the Cheboygan laddie wanted to know.

It was a sleepless night for that father, for those dreadful words kept ringing in his ears: "If you vote 'wet,' maybe I'll be a drunkard some day."

Today there isn't a stronger advocate of local option in all of Michigan.

"That boy is worth more to me than all the property I could ever own," he declares, emphatically.

Other fathers—how about you?—Selected.

Every church that is a "beehive" is invariably exemplary. Each member is too busy to neglect his duty.

WITH THE CHILDREN

How Peace Came

The Easter flower-market was wonderful that year. Justine Torbert unconsciously caught something of its joy even through the ache that throbbed in her heart at the thought—"How mother would have loved it!"

She was looking for flowers for her mother now—the most perfect that the market could offer. It was not always easy for her to make ends meet, but in the sixteen months since her mother had died there had not been a day when there was not at least a single rose beneath her mother's picture. And now at Easter—what flowers could ever tell half the Easter message to one who has walked that road.

The narcissuses were expensive, but Justine did not hesitate. No matter at what cost of future sacrifice, she must have them. As the florist handed them to her, Justine heard a little quick-drawn breath beside her, and turned to see a thin girl in shabby black with her eyes fixed hungrily upon the blossoms. The look hurt—Justine knew its meaning too well.

"Oh, I wish I could buy her some!" she thought. She even hesitated and made a swift mental calculation, but it was no use; she would have to live carefully the next two weeks to make up for the flowers she had already bought. She turned sorrowfully away. Once, in spite of herself, she looked back, but the girl was gone.

The street-car, like the market, was crowded. Justine found a seat beside a crippled boy. He was not an attractive boy; the small, sharp face was sullen as well as drawn with pain; but once Justine glancing down at him, thought he was sniffing the fragrance of her flowers. She rejected the idea instantly—as if a dirty street boy would care about flowers; yet something made her uncomfortable, and she was very glad to leave the car. She drew a breath of relief as she opened the door of her room, and met the sweet glance of her mother's pictured face. Here, at least, was quiet—and peace.

She put the flowers in her mother's vase under the picture, and dropped into her mother's chair. Yet the peace did not come; instead she felt a passion of loneliness like that of those first awful days. It bewildered and frightened her. "Oh, mother, mother!" she sobbed, chokingly.

A knock at the door startled her; it was her landlady, looking more tired than usual. There was a telephone message for Justine, she explained, and as she was going up stairs anyhow, she had stopped to give it herself; but even as she spoke her sad eyes discovered the flowers. "Seems as if they ought to help, don't it?" she said slowly, as she turned away.

"Wait a minute, Mrs. Gebhard!" Justine cried. She ran across to her flowers, and, taking half of them, she put them in the work-worn hand.

"They do help," she said, softly. And as she closed the door and came back into the room, she found that peace was there at last.—Youth's Companion.

The Story of the Resurrection

Little children, will you listen,
To the Resurrection story.
How the Lord, who died to save you,
Rose in brightest Easter glory:
How the cross and grave He vanquished
That each little child might know,
He, though Son of God Almighty,
Was the Lord who loved them so.

Very early in the morning
Came the holy women three,
To the tomb within the garden
Which they sought, yet feared to see:
For with sad hearts they remembered,
That their love might powerless prove,
As before the dark grave's entrance,
Stood a stone they could not move.
Little children, can you say
How that stone was rolled away?

Reverently those loving women
Entered in the silent cave;
But the body of our Saviour
Lay not now within the grave;
As perplexed they gaze around them,
Lo! before their wondering sight,
Stand two beauteous, holy Angels,
In their robes of shining white.
Little children, do you know
Who had sent them here below?

See the woman kneeling, trembling,
Listen to the Angel's word!
"How is it among the lifeless
Seek ye now your living Lord?
He no longer dead but risen
Goes before you in the way;
Haste to tell the Ten, and Peter.
Ye shall meet your Lord today."
Little children, can you say
Who met Jesus in the way?

Mary Magdalene, and Peter,
Other women with the rest,
Two friends, as they talked and journeyed,
Met their Lord, by Him were blest:
Peace to troubled hearts He offered
Gracious, living proofs, to doubt,
From the midst of those who loved Him,
No barred doors could keep Him out.
Little children, do you know
Why we honor Easter so?

Why we sing our alleluias,
Gladly Echo, "Christ is risen:"
Is it merely that our Saviour
Died and rose, and went to heaven?
Nay! but rather, He has conquered
Death and Satan in that strife,
Won for every faithful follower
Joy and everlasting life.
Little children, kneel and say,
"Lord, we thank Thee, risen today!"

But can little children thank Him?
Yes! they can by being good;
Thank Him for His loving-kindness,
Home, and friends, and daily food.
Tell Him simply how they love Him,
Trust their sins by Him forgiven,
Thus they too may meet their Master,
Rise in heart, as He is risen.
Little children, now you know,
Why we keep glad Eastertide,
May the Lord who loves you so,
Evermore with you abide.—Gretchen.

EASTER MORN

He is risen from the dead,
Holy anthems fill the air,
Shadows from the tomb have fled,
Heavenly light is everywhere.

Joy-bells on this Easter Morn
Ring their paeans far and wide,
Cheer the wretched and forlorn,
Jesus lives,—the Crucified.

Deathless life and hope are born,
Let all tears be wiped away;
On Christ's resurrection morn,
Angels rolled the stone away.
—Z. Irene Davis in "Herald and
Presbyter."

**PLANS OF THE BOARD OF
EDUCATION.**

At the men's conference announcement was made that the Board of Education had decided to secure a secretary and enter upon some aggressive work in behalf of Friends' education. A committee consisting of Pres. D. M. Edwards of Penn College, Pres. Thomas Newlin of Guilford College and the Chairman of the Board of Education was authorized to make arrangements for securing the secretary and for financing the work.

It was also announced at the men's meeting that the Board had decided to enter upon a million-dollar campaign with a view of ultimately securing such an amount to be placed in the hands of the Board of Trustees of the Board of Education for the use of Friends' education throughout the entire country. No time limit was set for this campaign but the need of the funds is very profoundly felt.

Since that time the continuation committee of the men's conference has opened up the entire question of the re-organization of the various boards of the Five Years' Meeting with possible combinations and it has also called attention to the desirability of attempting to raise a considerable sum of money for the work of all of the boards of the Five Years' Meeting. The Board of Education has no disposition to make plans independently of the other boards and in view of the suggestions now being considered for the re-organization of the work of the Five Years' Meeting, the Committee on the Secretaryship of the Board of Education has seen fit to make the following temporary arrangements:

President Isaac Sharpless of Haverford College has accepted an appointment to have entire supervision of a

partial survey of the Friends' schools and colleges and of the Friends' field. As a result of his work upon which he is to enter at once, we hope very much that more real information concerning the whole field of Friends' education in America may be secured than has ever been secured before. We trust also that his work may result in increased loyalty to Friends' institutions and educational ideals.

The work which President Sharpless is planning to do will require a great deal of correspondence and he will be greatly handicapped if Friends whom he addresses do not respond promptly and accurately to his questions. The Committee of the Board of Education desires earnestly to request Friends to render all possible assistance in this work. We believe that we are entering upon a great forward movement for Friends' education in this country and the Committee hopes to have information available for the next Five Years' Meeting which will demonstrate that a secretary for this work with possible combinations, if the Five Years' Meeting sees fit to make them, should be placed in the field permanently.

Very sincerely,

R. L. KELLY,

D. M. EDWARDS,

THOMAS NEWLIN.

OUR WASHINGTON LETTER.

There have been some striking examples in the last few days of the alertness with which "preparedness" advocates watch their interests in Washington, and of the promptness with which Congress hears from them when some feature of their program of increase is threatened. We are also getting a little further insight just now into the far-reaching plans of the big navy people, at least. If any Friends have doubt as to the value of letting their national representative know what they would like done on any particular piece of legislation, they might have seen late last week how highly this sort of effort is valued by those on the other side of this "preparedness" question.

For some ten days the Senate has had almost constantly before it the Chamberlain army reorganization bill. Two of the most important sections of this bill provide for federalizing the National Guard and the establishment of a large body of volunteer reserves in connection with the army. Most of the interest of the Senators seemed to center in these two sections and there has been struggle to determine which element should get the upper hand, the advocates of a federalized National Guard or those who want to add the reserves to the military establishment of the country. Friends

of the latter section, which practically embodies the so-called continental army plan proposed by Ex-Secretary Garrison, won when an effort was made to amend the section out of the bill.

A little later the National Guard people became fearful that their pet section of the bill was in danger. On the following morning Senators received hundreds of telegrams from different parts of the country calling upon them to stand by the Guard. And there was no doubt that these messages from "back-home" got attention. A good part of one session was consumed discussing them.

There rests upon all those who wish better thing for this nation than to see it plunged into the dangers of militarism the obligation to urge their views upon Congress with all possible earnestness and persistence. Right now, Friends in every State should write to their Senators to oppose the Chamberlain bill and to ask that no increase in the standing army be authorized. If letters were sent some time ago others should be sent now. At the office of Senator LaFollette I was told today that the indications were that this bill would pass the Senate. It should not pass without every Friend who stands for no increase in our war preparations making his voice heard, so far as that may be done through letters.

**MINISTERS' AND WORKERS'
CONFERENCE.**

The Ministers' and Workers' Conference of Western Yearly Meeting met at Sheridan, Indiana, April 4, 5 and 6, 1916. The spirit of prayer and devotion permeated all sessions; after one special time of refreshing it was remarked by one that it seemed like the vestibule of heaven.

The main feature of the opening session was the conference sermon given by Gertrude M. Reiner, in which the keynote of the Conference was struck. Her theme was the Church viewed in its broad sense as composing both ministry and laity. The proper relation of pastor and people was shown to be one of co-operation in promulgating the interests of the kingdom. The office of the minister was presented as that of a watchman, husbandman, captain, overseer and shepherd. As such he must warn, nurture, direct, guide and feed the flock intrusted to him.

A strong appeal was made for lay members to give the Church first place in their lives. The Church of Jesus Christ and not the ministry and missionaries are to carry out the great commission. Both minister and laity have failed. The summary of it all was that there must be a united effort in Christ. "Without Jesus we can do nothing. Through Him we can do all things."

Interesting and helpful Book Reviews on "Efficiency Points" were given by Noble C. Trueblood and Mary A. Cox. Efficiency was shown to be the cry of today and that the Church must progress and become missionary. It was stated that more than 60 per cent of the missionary work has been done by laymen. Strong emphasis was again laid on inspiring the lay members to witness for Christ in their various avenues of service, also to make them feel the responsibility of Christian stewardship. To best accomplish this financial end, George H. Moore recommended that the pastor be considered an ex-officio member of the finance committee and co-operate with his people to make the Church the model institution of the community in financial affairs.

Three very helpful and inspiring messages were given by Charles W. Sweet. Out of a loving and sympathetic heart came the appeal for consecration and faithful service, both as individuals and as a Church.

"Our Problems and Prospects in Evangelism" was discussed in a very able manner by Enos Harvey. The three factors to be considered in any evangelistic campaign were stated to be the evangelist, the Church itself and the unsaved community. Some of the problems mentioned were indifference on the part of the Church members, lack of prayer, finance and ministerial supply. The one solution offered was a united effort on the part of the Church to bring about a widespread revival.

A symposium on "Pastoral Work" proved very helpful and practical. The subject was approached from six different angles. "The Pastor's Tests," by Arthur Hammond, touched the experience of every pastor. Such tests as yielding to popular ideas at the expense of spiritual ideals, the test of preparing and delivering the sermon, which was the test of tests to the preacher, the test of the right relation of pastor to other ministers and churches. The final appeal was that all these things be endured bravely, counting it a privilege to suffer for Christ.

"The Pastor's Home Visitation" was given by Austin Osborn. The definition given of a pastoral visit was any call made in the interest of the kingdom of God, and might be religious, social-religious or social. Grace and gumption were recommended as very necessary factors in successful home visitation.

"The Pastor's Library," given by Charles R. Axton was convincing proof that every minister needs a good library. It was strongly urged that books be wisely chosen according to the needs and that every pastor keep in touch with our own denominational books and literature, as well

as books of other religious bodies. "The Pastor's Relation to Business Meetings," by Elizabeth A. Murphy, urged all pastors to know the discipline and be a helper rather than a leader in all business meetings.

"The Pastor's Relation to Local Social Functions," prepared by Rhoda Roberts, was read, in her absence, by Lewis E. Stout. Christ was shown to be an ideal guest, ever seeking to save the lost. He taught the people to be courteous. The great need of pastor and people mingling together in social affairs was clearly brought out. Also that church socials should play an important part in moulding the social atmosphere of the community. Two very inspiring features of the conference were the duets by Mr. and Mrs. Thomas and "Chalk Talks" by L. O. Brown.

"The Psychology of a Service," by Jesse I. Phillips, dealt with the psychic side of religious service. It was clearly shown that there is a psychology of worship, certain mental conditions that influence the service favorably or unfavorably. He stated that the preliminary service should prepare the minds of the people for the sermon, which was the psychological moment of moments, when men should be moved to action. It was suggested that a short silence follow the message when the truth might be sealed by the Holy Spirit.

In the closing session, E. Howard Brown gave some very interesting stereopticon views of Friends' work from the time of Fox to the present day, which we believe inspired every true Friend to a deeper sense of devotion and loyalty to our own beloved denomination.

FRANK V. STAFFORD,
President.
LENNA WATSON,
Secretary.

CORRESPONDENCE.

Fairbury, Nebraska, April 1, 1916.
Editor The American Friend:

It will interest some Friends to know that I am in Nebraska in pursuit of my work as General Agent of the National Christian Association, and that a convention will be held at Superior on April 6 and 7. In the course of my travels I am quite frequently in the neighborhood of Friends' meetings, and I make it a point always where possible to visit such. In this way I have had the pleasure on this trip of being with Friends at Central City. I was deeply impressed with the great work Nebraska Central College is doing for the young men and women of these prairies, of whom not more than one in ten probably would ever get such

training were it not for this institution. And North Branch Academy in Jewell County, Kansas, is doing an equally good work to the extent of an academic training for the young people of those parts.

Referring to my own work in defense of the church against the encroachments of the modern secret lodge system, while in line with the ancient testimony of Friends, many do not appreciate the importance of it. Possibly one citation will help some to a vision of at least one point in this irrefragable conflict. In the official Quarterly Bulletin of the Iowa Grand Lodge, A. F. and A. M., for the first quarter of the present year, there is a review of a sermon preached by Rev. A. E. Coil, of Marietta, Ohio, who is Worshipful Master of the Lodge of which he is a member. The passage I have selected is as follows:

"Masonry accords to a man the right to get his inspiration to a noble life from Moses, Buddha, Confucius, Krishna, Jesus or any other one or more of the great religious masters. If there are developed in his life those qualities that make him a worthy man and helpful citizen, no matter what the source of his inspiration, Masonry gladly welcomes him into the imperfect lodge here below, helps him and receives help from him, assuring him that at the close of the life on earth he will, if found worthy, be admitted into that all perfect, glorious and celestial Lodge above, where the Supreme Architect of the Universe, and Father of all mankind, presides."

It possibly should be stated that Mr. Coil is a Unitarian minister, but his interpretation is in full accord with all authoritative teachers of the system of whom I have knowledge. Besides, the official organ in which the sermon appears puts the following at the head of this review: "Sentiments in full accord with our views." If such statements do not give just cause for alarm and protest, then I do not understand the genius of Christianity, and am mistaken in my contention. I ask Friends to judge.

After the convention in this State, I go to Illinois for some weeks' service in the promotion of an anti-secrecy convention, probably at Cerro Gordo.

MEAD A. KELSEY.

In the Senate the business now claiming the daily attention of the members is the Chamberlain army reorganization bill.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA
Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HIATT, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

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ANOTHER MEETING SUPPORTING ITS WORKER ABROAD.

The support of Sada F. Stanley in Jamaica comes from the Earlham meeting in Iowa. Earlham Friends keep in close touch with Sada Stanley and the entire amount required by the Board of Missions to maintain Miss Stanley's work has been provided through free will offerings by members of this meeting. "Our church," writes one of the members of the Earlham meeting, "of course feels an interest in the missionary work in Jamaica which we would not feel if our money was not paying for a part of it. Beside Miss Stanley's salary, we, each year, send a box, a large one filled with the things she needs, for we ask her to write us the things she most wishes to help her in her work. By securing this list, we are able to know the things that will be the most real service and avoid sending useless articles. Each lady of the church is solicited for this box and thus each one is more interested in Miss Stanley's every-day life, her home and her work."

DAILY ROUTINE AT LIRHANDA.

When Edgar and Adelaide Hole left the Lirhandia Station in Africa last August, there places were taken by Dr. A. B. Estock and his wife. A recent report from Dr. Estock tells as follows about their daily program:

"The daily routine is as follows: Boys begin work a little after 6 A. M. and continue until 2:30 P. M. We have from 5 to 20 boys working part of the month. The teachers of the out-schools begin their sessions at about 7 and close 8:30 A. M. The daily attendance of these schools ranges from 300 to 500. Many of the boys have gone to the settlers to work and others have been influenced to leave school because of recent trouble in the district.

"Mrs. Estock meets with the girls from 7:30 to 9 A. M. Their daily attendance ranges from 10 to 30, according to harvest season and digging of gardens. At 10 A. M. the teachers return for advanced studies on the station. This session lasts until 12 M. We then have a gospel service for the work boys, primary and advanced classes. About 1 P. M. the primary

school session begins, lasting until 2:30 P. M.

"The Sabbath is begun in prayer with the teachers, then we scatter to the different out-school posts, holding gospel services, at which the total attendances average between 200 to 300. By 9:30 A. M. we return to the station for Bible study at which the attendance ranges from 50 to 200. At 11 A. M. we have the main service, at which part of the out-schools and outsiders are in attendance, the number ranging from 200 to over 500 according to seasons and weather. In the afternoon Mrs. Estock meets with the girls while I aid the boys in a C. E. service. Attendance at these is between 20 to 40. Sabbath and week-day evenings, the few believers gather for prayer and song service."

RELIGIOUS WORK AT LARGEST SUGAR MILL IN WORLD.

By arrangement with Mr. R. B. Hawley, president of the Chaparra Sugar Company, way has been opened for the extension of the work of Friends at Chaparra. Jose Reyes, the native pastor at Velasco, now goes to Chaparra every week, holding a public gospel meeting on Thursday night and a religious school for children on Friday morning. Converts of Friends, and of other denominations, that have moved to Chaparra are joining heartily in the work.

One very hopeful feature is that the Sugar Company which has been heretofore quite indifferent to religious matters is now showing very great kindness in facilitating religious work among their people at the mill and on the estate.

SOLOMON TICE AT HIS POST IN C. VICTORIA, MEXICO.

"Unless something urgent calls me away, I shall not leave Victoria before June. I feel that I don't want to be traveling while the relations between the two countries appear so strained. I feel safer right here than on the border even." This sentence in a letter dated April 6th, will indicate the sense of security which Solomon Tice feels at Victoria.

The same letter contains a request which many Friends will surely want to know about, and will be glad to re-

member. "I have started a Bible Class for men only, that meets on Sunday morning after Sunday School. There is a membership of eleven at present with more who have indicated a desire to attend. The work is to read the Bible through from beginning to end in such readings as I indicate from week to week. The members do the reading during the week and we meet on Sundays to talk over what has been read. There is a spiritist among the number whom I have a great longing to lead into the light. I trust you will make him an object of special prayer and get others to do so too. I feel that we are at a crisis here for spiritism is making inroads upon our work and even upon our membership.

PLAIN WORDS FROM A COLLEGE PROFESSOR.

The professor of philosophy in Williams' College has written a book on India. The title of this book is "India and Its Faiths;" the name of the author is James Bissett Pratt. Dr. Pratt travelled widely in India, with his interest, as he himself says in his preface, "centered on existing conditions, on present-day ideas and their significance, and on the methods used by the different communities of India for religious education and religious reform."

What does Dr. Pratt think of foreign missions, and does he find the non-Christian religions good enough for the people of India, or not? In his chapter on "Christian Missions in India," he says: "Perhaps the greatest reproach of the non-Christian religions is their lack of missionary zeal; and the greatest argument for the superiority of Christianity is the fact that it is supremely the missionary religion. For the missionary spirit is the spirit of loving service; it is the incarnation of Christianity. Hence, it is astounding to find 'Christians,' as one so often does, who 'do not believe in missions.' For wherever 'Christianity' ceases to be a missionary religion, it ceases to be Christian. And if Christianity be taken in the large sense, if, in short it be identified with the spirit of Christ, whoever loves humanity must wish well to Christian missions, and whoever believes in humanity must have good hopes of the missionary's ultimate success. For Christianity has a message which the non-Christian world cannot do without. And the delivery of this message is the greatest debt that the West owes to the East."

PEACE DEPARTMENT

NOTE—It is hoped that this page may present in brief form a record of activities typical of the work Friends are doing for peace. News items, short, pointed arguments, suggested plans, all will be welcome, and will be used subject to the limitations of space and the proper distribution and arrangement of the matter received. All communications intended for this page should be addressed to **Allen D. Hole**, President, 615 National Road, West, **Richmond, Indiana**.

THE PROSPECT FOR PEACE.

(Note. Dr. Henrietta M. Thomas of Baltimore, Maryland, has been in England since the beginning of the war, and has been active in the relief work which Friends have had so prominent a part in organizing and managing, for the assistance of Germans, Austrians and Hungarians in distress. A special task which was assigned to Dr. Thomas was that of conducting parties of German women from England to Germany. In this service she has made six different trips with as many different parties, and has sometimes brought back English girls and women. In the Westmoreland Mercury and Times, for February 18 and February 25, Dr. Thomas gives a somewhat detailed account of her work, including also some discussion of the attitude of the people to the questions of the war. In closing her second article she discusses the prospect for peace in a manner so clear and forcible that we feel sure all our readers will be interested in knowing just what she has to say. Following is this part of the article in full.—A.D.H.)

But what, you will be asking, are the prospects of peace? In February, 1915, the prevalent idea seemed to be that were either side to gain a substantial advantage, that side could propose a conference of the belligerent powers to discuss terms of peace.

But in September the feeling was different. Germany had gained at that time almost all she claimed to desire in Russia. Why did she not propose such a conference? "Oh, we cannot call such a conference; the Allies would simply say that we were asking for peace because our funds had given out, or because we were starving or had not enough men, so we cannot propose such a thing!"

"Well!" I said, "if when a nation is more or less victorious she cannot propose a conference to discuss terms of peace; and when she is being beaten she cannot ask for peace (for she would confess her really beaten) can we hope for peace before we arrive at a stalemate with utter exhaustion of all the belligerent powers?"

"The only hope of peace," they told me, "was for the neutral powers to call a conference to draw up possible peace terms which they can present to each belligerent country." If the powers all agree that they could consider such terms of peace a conference of the belligerent nations would be the automatic outcome; if on the other hand such a basis was not considered satisfactory by any one of the powers, then the neutral nations would reconsider their first proposals, and

amend them or make others, this would go on until terms were arrived at which were satisfactory to all nations. In short the 'Continuous mediation scheme' proposed by the Women's Hague Congress does really seem the most hopeful plan for ending this terrible struggle. But you ask, with Germany still in France and Belgium? True Germany does still occupy territory in France and most of Belgium, but how do you know until you have tried whether or not she intends keeping them? There are in Germany at this time a large number of people (Social Democrats and peace people of whom there are quite a number) moderate thinkers who do not believe in annexation of territory; who do not believe that Germany ought keep any territory in France or Belgium, and who believe Russian Poland should have autonomy. Were peace proposals made, stipulating for the evacuation of these territories the hands of this party would be greatly strengthened, as would also the hands of the Government, if, as many people think, they really favour some such policy. Is it fair for English people to say so decidedly as they often do, what Germany would or would not do? Proposals made by a council of neutral powers would be binding on no one; if not acceptable to England or to the other Allies, they would of course be rejected; we have no responsibility as to how Germany would receive such proposals. Only it must be remembered that no proposal will be lastingly satisfactory which concedes everything to one side. Such a peace would leave an open wound, as did the treaty which ended the Franco-Prussian war.

Peace Tomorrow to Kill Militarism.

Such a state of affairs, would not be likely to work for a permanent peace. Indeed as a prominent German said to me the last time I was over, "If you want to kill militarism in Europe make peace tomorrow; and let no nation gain anything as a result of this war. Then the people would begin to say "Look, we have given our husbands, our sweethearts, our brothers, our sons to be killed and maimed, we have spent all our money and what have we gained by it? Nothing, what good is there in a militarism which demands so great a sacrifice, and secures us nothing?" and they would rise up and demand that other methods be tried than war. That, he said, would destroy militarism. "But," I asked, "is such a peace possible?" He was optimistic enough to believe that such a peace was possible, certainly it is only pos-

sible if you and I do our share to make it so and the question comes very forcibly home to us all, do we care more for the glory of our country or for the well being of mankind? For if the spirit of militarism, great armies, navies, air craft, could be completely abolished, then these other reforms, which we all desire,—lasting peace, justice, the integrity of smaller nations, etc., etc., would become an actual living fact.

There are men in Germany today who desire these things as sincerely as does anyone in England. Let us then take hope and believe that in the end a right way may be found out of this hideous tangle, and let us work that that day may not be long delayed.

THE IOWA PAGE

CORRESPONDENTS

Evangelistic, etc.—H. R. Keates, 1314 Lyon Street, Des Moines, Iowa.

Missionary—H. D. Lane, Oskaloosa, Iowa.

Educational—D. M. Edwards, Oskaloosa, Iowa.

Bible School—Golda R. Carroll, Beacon, Iowa.

Christian Endeavor—Cora M. Mattison, Oskaloosa, Iowa.

Peace—Alvin Hoskins, Richland, Iowa.

Temperance—Robert Lincoln, Grinnell, Iowa.

Items of information should be sent to the above promptly so that they may appear in the "Iowa page."

PENN COLLEGE.

The Haverford Scholarship, awarded by the Haverford College to the honor man of each graduating class, has been won by Aaron Downs, of Dana, Ind. The Bryn Mawr Scholarship, awarded by Bryn Mawr College to the honor young woman of each graduating class, has been won by Miss Eula Mitchell, of Jefferson, Ia.

Almost every large city in the country has a number of graduates and old students of Penn College resident in it. On a recent visit to Kansas City, a number of these were met. Among these were Mr. and Mrs. James M. Davis, students of the early days of Penn College; Dr. John H. Outland, who has attained great renown as a surgeon in the Southwest; B. C. Winslow, government inspector for the Kansas City district; Mr. and Mrs. Milton Kenworthy, Mr. Kenworthy being a member of the class of 1900 and being now engaged as foreman in a large baking industry. It is very gratifying to find old students and graduates of the college universally loyal and enthusiastic for the institution.

By rooting out our selfish desires, even when they appear to touch no one but ourselves, we are preparing a chamber of the soul where the Divine Presence may dwell.—Ellen Watson.

YOUNG FRIENDS BOARD

PHILADELPHIA CONFERENCE. (Continued from last week.)

During the second day, plans for a closer union of all denominational and inter-denominational young people's activities were discussed. Each denomination was asked to nominate both a member of the continuation committee of the Conference and a member for the International Christian Endeavor Topic Card Committee. This committee is to study the matter of topics from every angle, that the present standard may be considerably raised. Each denomination was granted the privilege of using the major part of the United Society's topics, changing them to suit its own needs and placing its imprint upon them.

The Young Friends Secretary made arrangements to use the Christian Endeavor World in connection with Young Friends Propaganda.

THE STUDY CLASS LEADER.

Have you ever seen our little Study Class Manual? It is a compilation of the best suggestions on Study Class organization. You will need this 14-page booklet. It is priced 3 cents.

Enrollment cards are free only upon the guarantee that they will be filled out and returned.

Our slogan is to Organize a Christian Endeavor Society, Study Class, Young Friends Committee, or select a key young Friend in every Monthly Meeting within the United States and Canada during the coming spring and summer. How nearly can we realize it? Begin now!

YOUNG FRIENDS CONFERENCES AT CARMEL AND INDIAN- APOLIS, IND.

The Young Friends Secretary addressed the young Friends of Carmel Quarterly Meeting on April 9. He spoke on the "Challenge of the Society of Friends to Her Young People." There was a large attendance and much enthusiasm was expressed.

At Indianapolis on the following evening, the Field Secretary spoke to 75 young Friends on the "Special Opportunities for Work in Western Yearly Meeting." Several pilgrimages are being planned for this summer.

SUGGESTIONS.

The Christian Endeavor President. He is an everlasting agitator; makes life miserable for the lazy member; uses the telephone often; isn't afraid to remind people of their duties; sees to it that each leader is notified at least two weeks ahead of time; looks

after leaders and committee chairmen, and gets out new plans for the general uplift of the Society. The committee chairman follows up members of the Society.

Buy an expert Endeavor book, price 50 cents, if you desire to know more about the duties of the President. Send for the new Efficiency Chart. It will help you locate the reason why your Society does not grow.

THE SPRING CAMPAIGN.

Notice the three E's. They will help you remember the points of emphasis.

1. Endeavor—Efficiency and Evangelism.
2. Education—Study and Imitation.
3. Enrollment—Signed cards and connected Friends.

CHRISTIAN ENDEAVOR APRIL 30.

Topic—"Using Sunday for This World and the Next." Isa. 58:1-14.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day: and call the Sabbath a delight—then shalt thou delight thyself in Jehovah."

The word Sabbath comes from the Hebrew numeral seven, which is closely akin to the word meaning to rest.

Very early the number seven came to signify perfection.

The idea of rest became connected with the Sabbath for perhaps two reasons. First, because the early Hebrews regarded God as a man of human limitations who must recuperate after his tremendous task of world building, and second, because the Semitic instincts of quiet meditation before the Deity forbode work on the Lord's day. Experience has proved the value of this ancient religious custom. Physically the body is given a chance to renew tissues, throw off poisons and take in new energy. Mentally the depressing care of business, industry or professional work is set aside and the mind electrified by a fresh theme. Socially, different peoples and interests tend to take ones thoughts from the monotony of business and to stimulate to intellectual enterprise. And spiritually one is greatly benefitted.

If one quietly worships on this day, he is drawn up to a new potential. He opens the East windows of his soul to the fresh red rays of Spiritual day. Aspiration and vision are born with spiritual infilling. Fresh with new zeal a man becomes rich in possibility. No man can afford to ignore the appeal of the Sabbath. Every effort should be made to conserve its worth to the greatest number.

We would willingly have others perfect, and yet we amend not our own faults.—Thomas A Kempis.

A willing childhood is the flower of life—George Macdonald.

Which Do You Prefer?

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AT LYNN, MASS.

Silsbee Street Meeting—"A Community Night" Social, held on February 29th, was an occasion of unusual interest. In response to personal invitations sent to people living in the neighborhood, in which there are many lodging houses, a goodly number accepted, some of whom had never been in the meeting house before. The exercises took place in the large vestry and consisted of instrumental music, followed by group games in which old and young took part and the visitors were made to feel much at home. Ice cream and cake were served. Some who were strangers on that occasion have since become attenders of the Sabbath morning meeting.

Another social event followed on March 14th, when a turkey supper was served by the men of the meeting. One hundred and forty-eight persons sat down to the tables which tested the full seating capacity of the vestry. The guest of the evening was the mayor of the city, whose ancestors were Friends and whose grandmother was a minister. Earl J. Harold, pastor of the meeting, made a stirring address on "Brotherhood," following the mayor and another commissioner of the city. An orchestra furnished the music during the supper.

March 19th was "Go-to-Church-Sunday" in Lynn, and Silsbee Street Meeting had its share in the results, the morning meeting and Bible School having a largely increased attendance. The meeting had more than twice the average number for the winter months. The noticeable increase on "Go-to-Church-Sunday," as well as on other occasions of late in all the departments of church work, has called forth expressions of thankfulness for the blessings we have received from the Great Head of the Church.

Eastern Avenue Meeting—On "Go-to-Church-Sunday," which is generally observed by most all of the denominations of Lynn, the Friends of the Eastern Avenue Meeting reported an increased attendance at both morning and evening services and at the Bible School, on March 19th. The attendance at the school was the largest in its history, 128 being present from an enrollment of 150.

On Sabbath morning, the 26th, 13 persons were publicly welcomed into fellowship with Friends by the minister and the elders, who extended to the new members the hand of fellowship on behalf of the organization. Among this number were three boys, who at their own request were transferred from the associate to active membership.

A community supper was held on March 29th, of which more than 200 persons partook, all being seated at the tables which were spread in the

meeting room. The object of the supper was to interest persons not attending any church. Many new faces were seen, and the parents of some of the new scholars were there. Following the supper, remarks were made by Thomas Wood, the Yearly Meeting Superintendent; Perry D. Macey, the Yearly Meeting Field Worker; George C. Herbert, Superintendent of the Bible School, and the pastor, Tom A. Sykes. The program was interspersed with music. The tables were decorated with sweet peas sent by George A. Crosman, an aged member and staunch supporter of the meeting, now in his eighty-seventh year. At present he is in feeble health, and was not able to attend the supper.

The outlook for this meeting is very encouraging. The children attend the morning meeting in large numbers, which is held on the basis of silence. A new class of older boys has just been formed on the Baracca plan, while the primary department is over-crowded with over 40 children. A home department has recently been started and over 30 are now enrolled. The primary department is graded. The Penn Quarterlies are used in the other classes.

NEWS NOTES.

George B. Evans, who for the past six years has been pastor in the Meeting at Yorktown Heights, New York, has resigned. He will close his service there on June 18th.

"The Hope of the World" will be used in an Easter program at Poplar Ridge, New York, on Easter Sunday. Plans are being made to bring a choir from Auburn for an Easter program of song in the afternoon.

L. Hollingsworth Wood gave two addresses recently within the limits of New York Yearly Meeting, one at Oakwood Seminary and one at Poplar Ridge, on the work of the Peace Committee. Both addresses were listened to with the closest attention. Mr. Wood's experience with the peace committee headquarters in Washington City gives him a large fund of interesting and valuable information.

William J. Sayers, pastor of the Meeting at Muncie, Indiana, gave the address to the High School and Eighth Year graduates of Perry Township, Delaware County, Indiana.

The executive committee of the American Friends Board of Foreign Missions met in its semi-annual meeting at Richmond, Indiana, last week. Interesting reports were had from all the mission fields. Those in attendance were George H. Moore, Bloomington, Indiana; Carolena Wood, Mt. Kisco, New York; Francis Wright, Sr., Kansas City, Missouri; Ernest L. Gregory, Arnold's Park, Iowa; Charles E. Carey, Fairmount, Indiana, and E. Gurney Hill, Charles E. Tebbetts and Ross A. Hadley, of Richmond.

Asenath Nixon, of Kokomo, Indiana, died week before last at the age of 95 years. She was a pioneer Friend in that city, the Union Street Friends Meeting having been organized in her home many years ago. We hope to have a fuller obituary notice later.

The Young Friends' Conference News-Bulletin for April is a "Booster Number," and has much valuable information about the Young Friends' General Conference to be held at Cedar Lake, Indiana, August 4-13.

The Indiana Yearly Meeting Christian Endeavor Convention will be held at Jonesboro, Indiana, May 18-20.

Morton C. Pearson, secretary of the Church Federation at Indianapolis, Indiana, gave an address last Sunday afternoon at the Y. M. C. A. Building in Richmond, Indiana, at a meeting called to consider the organization of a Church Federation in Richmond.

Enos Harvey, of Noblesville, Indiana, general superintendent of Western Yearly Meeting, has been elected treasurer of the Indiana State Federation of Churches.

Edgar A. Wollam, of Cleveland, Ohio, who has been holding revival meetings within the limits of Indiana Yearly Meeting, was a recent caller at the office of The American Friend.

HAVERFORD COLLEGE NEWS.

The Haverford Society, of Maryland, held its annual dinner at the University Club in Baltimore on March 31st. It was the most largely attended dinner that the Society has ever had, 30 Haverfordians being present.

An interesting program was arranged at the College for the annual spring opening on April 14th. The program included a large number of interesting activities in the gymnasium and on the field.

New officers were recently installed in the College Y. M. C. A. The membership committee reported that 96.2 per cent of the College body are enrolled as members of the Association and that the average attendance at the regular meetings has been above forty.

Professor Elbert Russell, of John Hopkins University, Baltimore, was the Y. M. C. A. speaker in the Union Wednesday evening, April 12th.

The Senior-Junior Oratorical Contest for the Alumni Prize will be held late in April.

The subject of the Sophomore-Freshman Debate, to be held late in April, is: "Resolved, that the United States should be committed to a definite policy of resisting, by force of arms if necessary, all territorial aggressions in South America by European or Asiatic powers."

Our business is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

CHURCH AT WORK.

Berkeley, California—The Whittier College Girls' Glee Club visited the Berkeley Meeting on March 30th, giving an excellent program of vocal and instrumental music, together with other interesting features. They also gave a sacred concert at the Sunday evening service on April 2nd. The Club consists of 19 members, all of whom are students of Whittier College. They were accompanied by Mrs. Mable Douglas and Mrs. Vivian Green, members of the faculty.

Tonganoxie, Kansas—A revival of five weeks' duration in the Friends church here, conducted by O. B. Ong, closed on April 2nd. The interest and attendance were good throughout. The revival eventually resolved itself into a union meeting, the four Protestant churches in the town participating. There were nearly two hundred persons at the altar, and nearly one hundred expect to unite with some church. About twenty are favorable to Friends. Since the meetings closed a weekly union prayer meeting has been started and has been well attended. Also the union cottage prayer meetings have been continued once a week.

Fall River, Massachusetts—Since the first of the year our minister, Murray S. Kenworthy, has given a most profitable and interesting series of lectures on Sabbath afternoons, on the subject of the Hebrew prophets. The members of the meeting feel that in these instructive lectures they have been given an unusual privilege, and have been stimulated to a fresh interest in the Old Testament scriptures.

Portland, Oregon—Friends in the Portland Meeting have continued to be active in the various lines of work. We registered the largest percent of membership of any denomination represented at the Laymen's Missionary Convention held here. Also our per capita contribution to missions and to the support of our local church work was the largest reported. This Convention, which presented a strong educational and inspirational program at every session, was of great value to all of our members who were favored to attend.

Following this, a most important meeting for Oregon Friends was the Convention Triangle, arranged by the Conference Committee of the Yearly Meeting and held in the First Friends Church of Portland. It may be said that Portland Monthly Meeting, most commonly called the Sunnyside Meeting, has been changed in name to The First Friends Church of Portland, and the meeting at Lents is now the Second Church. The first series of sessions of this Convention Triangle

was occupied in the discussion of questions relating to the ministry. Vital topics were treated in an intelligent and helpful manner. The second division of subjects pertained to questions relating to the work of the Bible School, and much that will doubtless add to the effectiveness in this great work was brought out in the matter presented. The closing sessions were in charge of the Christian Endeavor and were equal to any of the others in the inspiration which they brought for better service.

Closely following this highly successful Convention, Portland Quarterly Meeting was held in the West Piedmont Church. At this meeting a recommendation was directed to the Monthly meeting which urged the importance of diligent attention to the cause of peace at this time. Homer L. Cox brought a strong message to the meeting on this subject. He made clear the New Testament standard and showed without question what ought to be the attitude of Christians toward carnal warfare. A committee was appointed to arrange for meetings where strong messages of this nature could have a wider hearing.

The last "Feast of Fat Things" it has been our privilege to enjoy was a two week's service of revival meetings which closed April 2nd. Levi Cox, of Winchester, Indiana, the father of Homer L. Cox, the pastor of the First Friends church here, brought to us spirit-filled messages which were the means of edification to many. The spiritual teaching in the types and shadows in the Old Testament was brought out by Levi Cox in a most helpful way. He is much favored in this line of teaching.

Cicero, Indiana—David Commons, pastor of Providence Meeting, one of the congregations in the limits of West Grove Quarter, located in Hamilton County, Indiana, turned the meeting over to the young people of the congregation on the evening of April 9th. The devotional exercises were conducted by Ward Applegate, a young man of our congregation who has only been a Friend for eighteen months. The young people had charge of the song service, while Enos Harvey, Yearly Meeting Superintendent, brought the message from Colossians 3:1-4. The house was crowded and the spirit of the Master was with us. Asa Woodard dismissed the meeting with prayer.

Indianapolis, Indiana—At an open meeting of the Quaker Round Table of the First Friends Church, Tom Jones, of Earlham College, gave an interesting address. He also occupied the pulpit of the First Church on Sunday morning, April 9th. The concert given at the First Church by the Earlham College Glee Club on Sat-

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urday evening, April 8th, was of its usual high class and spicy variety, and was very much enjoyed by the representative audience.

One of the interesting and enjoyable features of the Sunday School was a dinner given by the Men's Bible Class for the boys' classes who participated in the sports of the Indianapolis S. S. Athletic Association, where they carried off high honors. About 90 men and boys were served, followed by speeches and a general good time.

INDIANA YEARLY MEETING NOTICE.

The Ministers' and Workers' Conference of Indiana Yearly Meeting will be held at Lynn, Indiana, June 5th and 6th. The program and further information will be given later.

Now this love of the brethren is not another from the love of God; it is but the streaming forth of it, or the reflection of it.—Robert Leighton.

APPEAL TO THE PRESIDENT.

Editor, The American Friend:

Much pressure is being brought to bear upon President Wilson by individuals and organizations to take a stand which might plunge this country into war. The following telegram presenting another point of view has just been sent to the President on behalf of Philadelphia Yearly Meeting of Friends:

"On behalf of Philadelphia Yearly Meeting of Friends we respectfully submit that our country's honor in the present controversies with the European Governments is more involved in the maintenance of justice in all international relations than in immediate enforcement of claims, however confident we may be that our claims are right. Let them be respectfully presented and vigorously pressed, but with willingness to await, if necessary, the conclusion of the war for impartial adjudication and settlement. Our country's honor will always be best safeguarded by referring controverted issues to the Hague and other impartial tribunals. We appeal to you to continue your efforts along these lines.

(Signed) JOHN B. GARRETT,
CHARLES J. RHOADS,
ISAAC SHARPLESS."

NEWS NOTES.

The new church building of Maple Run Meeting near Marion, Indiana, was dedicated last Sabbath. The building cost approximately \$6,000. Ira C. Johnson, of Lynn, preached in the morning; President Robert L. Kelley, of Earlham College, in the afternoon, and DeWitt Foster, of Marion, in the evening.

Charles Sweet, of Muncie, Indiana, will take the pastorate of the Meeting at Moreland, Indiana, after May 1.

J. F. Propst, who has been serving the Meetings at Moreland and West River, Indiana, as pastor, has moved to Richmond, where he and his wife will serve as pastors of the North Fourteenth Street Mission. They will continue, however, to serve the Meeting at West River for the present.

Esther Cook will remain as pastor of the Meetings at St. Marys and Spencerville, Ohio, for the remainder of this year. She is doing excellent work in both of these Meetings.

WANTED—By young woman Friend, experienced in Domestic Science, position for summer or shorter period. Will take entire charge of private home and children—or would like institutional, hotel or camp work. Address S. care The American Friend, Richmond, Indiana.

MARRIED.

Ebrite-Coate—At the home of the pastor, William J. Sayers, Muncie, Indiana, Charles Ebrite, of Muncie, Indiana, to Jermina J. Coate, of Van Wert, Ohio.

BORN.

Beasley—At Mt. Airy, N. C., January 3, 1916, to Bousley and Della Beasley, a son, James Warren.

Brannock—At Mt. Airy, N. C., December 23, 1915, to Charlie and Ella Brannock, a son, Charlie Roy.

DIED

Brown—Lucinda Jones Brown, daughter of Phebe Barnett Jones, of Kansas City, Mo., died in the hospital in that city February 24, 1916, aged 46 years. Her husband died ten years ago, and with the care of her family and business interests, together with a number of charitable enterprises, her life has been a busy one. At the time of her death, she was President of the Board of Managers of the "Old Ladies Home"; also treasurer of the Y. W. C. A. of the city.

Brown—Clayton Brown, son of Samuel and Sarah Bown, was born in Ohio, November 13, 1822, and died at Greenleaf, Idaho, December 14, 1915. He was a birthright Friend. He had an unflinching faith in Jesus Christ and was ever frank in expressing this truth. Nearly forty years were spent near Richmond, Indiana. He was a donor to Friends Boarding School, now Earlham College, and furnished the stone for the Indiana Yearly Meeting House. He married Phebe Roberts in 1853, and in the years following was a conductor on the Underground Railway. He was a pioneer in establishing three Monthly Meetings, at Paton, Iowa; Harmony, South Dakota, and at Greenleaf, Idaho. After the death of his first wife, he married Susanna Knowlton in 1885. He was especially gifted in prayer. He retained his usefulness to the last.

Caudille—Mark Caudille was born in Wilks County, N. C., April 7, 1840, and died in Xenia, Ohio, March 5, 1916, aged nearly 76 years. Six years ago he joined the Xenia Friends Meeting, and he left behind a clear testimony as to a right relationship with God. He died of pneumonia after a week's illness, although he had been a constant sufferer for two years. Funeral services were conducted by Amos Cook, of Harveysburg, Ohio.

Hussey—Mary Jane Hussey was born at Augusta, Ohio, March 3, 1839, and died at her home at Albion, Iowa, February 24, 1916. She was a descendant of King James VII, of the King James version of the Bible fame. Her father came to America from Central Ireland and settled in Ohio. She was married to Milton J. Hussey in 1861, using the Friends ceremony. They lived in the Pennsylvania oil regions for a while, and then moved to Minneapolis, thence to Iowa. She was a life long Friend, and active in missionary and temperance societies. She was among the first to sing in a Friends meeting. She is survived by the husband and three children.

Lawrence—Hannah Coffin Lawrence, wife of Ellis Lawrence and daughter of Elijah and Huldah Mendenhall, was born at Economy, Indiana, August 17, 1837, and died at the family residence in Indianapolis, February 23, 1916. She was a birthright Friend, and until her later years was active in the various departments of the church, especially in educational work. She received her academic education at Bloomingdale Academy, and later was a student at Earlham College, when it was known as Friends Boarding School. She taught several years. Many years were spent at Plainfield, but her later years were spent at Indianapolis. She was a devoted wife and mother, faithful in the world of her daily tasks and duties.

Milner—Harriet H. Milner, daughter of Samuel and Emily Kirk Hollingsworth, was born at Clayesville, Ohio, November 2, 1845, and died at Throntown, Indiana, February 20, 1916. She was a birthright Friend, and was converted while young. She married Wil-

liam W. Milner in 1867. The house of worship was always a delight to her. When unable to attend, she found the family altar and personal communion with her Lord a source of strength and spiritual growth. Funeral services were conducted by the pastor, William J. Cleaver and Lydia Hoath.

Minthorn—Laura E. M. Minthorn, daughter of Benjamin and Prudence Miles, was born near Pleasant Hill, Ohio, April 18, 1846, and died at Salem, Oregon, February 27, 1916. She attended a private school at West Branch, Iowa, taught by Joel and Hannah E. Bean. Later she taught in Missouri, two years in a colored school of the Freedmen's Bureau. She married Dr. H. J. Minthorn in 1870. She and her husband spent many years in work among the Indians, and were the first teachers at Friends Pacific Academy, now Pacific College. She was a beautiful Christian character, humble and useful, constantly going about doing good. She was specially interested in missionary work, and gladly gave up her own daughter, Gertrude, to go to India last fall. She was a member of South Salem Meeting. She leaves her husband, two daughters, a sister and two brothers.

Moon—Eunice E. Moon was born near Lexington, Ohio, April 3, 1826, and died at the home of her daughter near Xenia, Ohio, February 24, 1916. She married Aaron Moon, a minister, in 1852. She was a life long Friend and bore living testimony for Christ. She leaves two sons and one daughter, nine grand children and eleven great grand children. Funeral services were conducted at Spring Valley by Amos Cook.

Stone—Phebe Matilda Stone, daughter of Albert and Mary Stone, was born October 17, 1915 and died March 13, 1916, aged 4 months and 25 days. She leaves father, mother, five brothers and three sisters.

Van Blaricom—Mary E. Van Blaricom died at her home in Newberg, Oregon, February 21, 1916, aged 43 years. She joined Friends about two years ago and was made Superintendent of the Primary Department of the Bible School, which place she filled at the time of her death. She had been in active life with her husband for some years. The funeral service, which was conducted at the Friends church, was one of the largest ever assembled in Newberg.

Varney—Sarah Ellen Varney, widow of John Varney, died in Amesbury, Mass., February 18, 1916, aged 82 years. She was a life-long Friend and for many years a minister, having traveled through some of the Western States and Canada in the ministry. Most of her life was spent at China, Maine, but for the past five years had been in Amesbury. A consistent Christian, she daily realized the presence of God, and her hope for the future was to be forever with God.

Woody—Hermion Clayton Woody, son of J. Waldo and Eva T. Woody, died at Wilmington, Ohio, February 13, 1916, aged 13 months and 3 days.

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BIBLE SCHOOL LESSON APRIL 30.

Subject—Peter Delivered From Prison.

Lesson—Acts 12:1—19.

Golden Text—The angel of the Lord encampeth round about them that fear Him, and delivereth them. Psalms 34:7.

On his return to Jerusalem, after the events of our previous lessons, Peter found events leading towards a second persecution of the Church. We are not informed as to the causes of this move against the Christians but we may readily infer two probable reasons. The activity of the new organization was a constant source of concern to the Scribes and Pharisees, and it is quite possible that recent successes were especially irritating to them. Herod Agrippa had recently come to the throne after many adventures and was undoubtedly very willing to do something to please his subjects who were none too favorable to the grandson of the old tyrant, Herod I. This idea is justified, we think, by the statement that, having seen that the death of James pleased the Jews he was very willing to seize Peter and imprison him with the expectation of putting him to death.

In the death of James there occurred the first break in the Apostolic group. James was one of the inner group so near the heart of Jesus. We know very little about him after the death of his Master, but since he was the first one put to death, he must have been very prominent or in some way have been involved in the events which were the cause of the persecution. His fate was very different from that of Peter—another member of the inner circle. The latter might escape, for the present, under very exceptional circumstances, but the Christians thus very early learned that even the apostles were not to escape that fury of the Jews which swept their Savior up to his crucifixion.

The death of Stephen and James must have had a profound influence on the early converts to Christianity. It was a warning to the timid and faint hearted that the path of the Christian was not to be free from danger and death. It had a tendency to deter those who might have sought such fellowship for mere temporal ends.

And "he killed James with the sword." Peter said now I know that the Lord hath sent his angel and delivered me." Why this seeming partiality? This is a situation which many Bible School teachers will be called upon to explain. The facts of the case are we do not know why. Similar situations occur again and again in life." Two women grinding at the mill one is taken, the other left." Three college men riding in the same coach in the same seat, the train is wrecked, two are killed, the middle one of the group spared with scarcely a scratch. One soldier killed in the first battle, his companion goes through a hundred battles without a scar. Why? God alone knows why. Peter once asked Jesus what John was to do. Jesus answered "what is that to thee, follow thou me."

FRIENDS MEETINGS

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

Washington, D. C. meeting house, 13th and Irving Streets, N. W. Bible School 9:45, meeting for worship 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E., 2:15. Prayer meeting, Thursday, 7:30.

WESTTOWN SCHOOL

is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about sixteen Yearly Meetings. It has all the attributes of an efficient high school and successfully prepares for College some twenty pupils a year.

Will Friends kindly bear Westtown in mind in laying plans for their children's education? If their current plans have been interrupted, perhaps Westtown will satisfactorily fill out the balance of the year. The school is unusually large, but there is room for a few more.

Thomas K. Brown, Principal.
Westtown, Pa.

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Home Mission Study Books.

Home Missions in Action, cloth 53 cents; paper 36 cents. Teacher's Supplements, 5 cents.

Leaflet Helps, America's Melting Pot. What One Mission Worker Learned. Story of a Virginia School, 2 cents each. Don Felipe Gloria, 3 cents.

All Along the Trail, Junior, 29 cents; Teacher's Manual, 10 cents.

Federation Bulletin, issued quarterly, 25 cents a year. Everyland, issued monthly, \$1.00 a year. Rising Churches in Non-Christian Lands, paper 40 cents; The Churches at Work, paper 40 cents; Comrades in Service, cloth 60 cents; Thy Kingdom Come, 25 cents; Missionary Hymnal, 10 cents; Five Missionary Minutes in the Sunday School, 50 cents.

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The American Friend

Old Series
Vol. XXIII. No. 17.

FOURTH MONTH 27, 1916.

New Series
Vol. IV. No. 17.

The Resurrection

"Out of the night came morning,
Out of the dense, deep night;
Out of the gloom and out of the doom,
Out of it all came light.

"Out of a clod a lily burst,
A dull clod, hard and dry;
Out of the cold a winter old,
When the soft south wind sang by.

"Out of the tomb the Saviour came,
Out from death's narrow door;
Radiant white in the morning light,
Oh, the glorious mein that he bore.

"Out of my sin He led me,
Out of my sin world old;
Out of the night, holy and white,
Out of the tomb 'new souled'."



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting.

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year.

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.
For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

Are You Delinquent?

The management of THE AMERICAN FRIEND will greatly appreciate it if all who know themselves to be in arrears on their subscription will send their check for the same by the first of May. A good many write us that delay in sending money is a mere oversight or forgetfulness. This is a reminder that is necessary, for we need the money. Please do not forget longer. Send all subscriptions and all correspondence about subscriptions to the office at Urbana, Ohio, and all other correspondence to the office at Richmond, Indiana.

Letter From Anna B. Thomas

London, March 27th, 1916.

Editor of The American Friend:

A group of English Friends, M. Catherine Albright, Lettice Jowitt and Septimus Marten, are expecting soon to spend some time in the United States, with the object of making known the claims of the work which has been carried on since the beginning of the war by the Friends War Victims' Relief Committee and the Emergency Committee for the Assistance of Distressed "Innocent Alien Enemies."

The work of both committees in bringing relief to the victims of the war is a large one, and its scope tends constantly to increase. The first mentioned committee has already carried on operations in Holland, France, parts of Belgium and amongst the Serbian Refugees in northern Greece, Montenegro, Albania and Corsica. These are likely to extend still further and a party is leaving for Russia to investigate the great needs of the Polish and other Refugees, hoping to arrange for help to them.

The Emergency Committee is especially anxious to organize industrial work for men whose enforced idleness in the detention camps threatens to overthrow their mental and moral balance. This is only possible so long as a market can be formed for the

articles made in the camps, and it is hoped that there may be large openings in America for doing this. Septimus Marten, who has been in close touch with the work of the Emergency Committee, will have samples of the prisoners' handicraft on exhibition and sale at his meetings.

Very sincerely thine,
ANNA BRAITHWAITE THOMAS.

A Call to the Standard

By SARAH J. TROTH.

Revelation 6:2: "I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer."

Isaiah 9:6, 7: "His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end."

A King goes forth to conquer
Whose rule is just and right,
He calls on you to follow,
Dear "children of the light."
True holiness His standard,
His watchword,—charity,
Come join the ranks that follow,
He calls for thee and me.

Then rally to His standard
All "children of the light,"
Let not our King ride singly
Against the hosts of night.

By constant word and action
Proclaim His law of love,
His will on earth fulfilling
As in the courts above,
By doing unto others
As you would have them do,
By loving as He loved them,
By being wholly true.

Now rally to His Standard
All "children of the light,"
Let not our King ride singly
Against the hosts of night.

O, bring not to His service
The carnal spear and sword,
But bright blade of the Spirit
His true and blessed word.
All that oppose His kingdom
Shall yield to Him and cease,
For conquering and to conquer
Is Christ the Prince of Peace.

Now rally to His Standard
All "children of the light,"
Let not our King ride singly
Against the hosts of night.

And ye who follow bravely,
Although the way be long,
Some day of glad rejoicing,
Shall join the triumph song.
For to the utmost ages
Shall constantly increase,
With blessings to all peoples,
His government and peace.

Then rally to His standard
All "children of the light,"
Let not our King ride singly
Against the hosts of night.

Philadelphia, Pa.

Love is the strongest and closest of all bonds.
By getting closer to Christ we can increase our love
one for another.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF *QUAKERISM* IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 17.

FOURTH MONTH 27, 1916.

New Series
Vol. IV. No. 17.

The Church and Our Increasing Population

All of the non-Christian world is not found in the Orient, or the dark Continent, or in Latin America or in the islands of the sea. With three out of every five of the population of Greater New York in the roll of the great un-churched masses, it would seem that the followers of our Lord have been negligent of the Master's command: "Go ye into all the world and preach the gospel to the whole creation." American Christianity is hardly in position to meet its full share of responsibility in making "disciples of all nations" so long as every alternate inhabitant of the United States is not within the fellowship of any church communion.

More men visit the average saloon in this country every day than are found in the ordinary church service on the Sabbath day. It not infrequently happens that more persons will attend a Sunday baseball game than were present at all the morning church services in the community, while there is no comparison between the crowds which throng the theaters and the comparatively meager companies which regularly attend services of divine worship. There are literally multitudes, both among our urban and rural people, who never hear the gospel proclaimed and who never feel the up-lift directly of any Christian service.

It is far easier to state these delinquencies in terms of fact than it is to solve the problem which this condition of things has presented. That the church is confronted seriously with the problem of its responsibility and attitude toward the great un-churched population is not open to question. The ultimate test of the ability of the Church to penetrate the heart of heathenism with the light of the gospel is its willingness to go out into the highways and hedges of the homeland and compel the masses to hear the message of the Lord by the impelling power of brotherly interest and a transcendent love. Christianity cannot continue to command the attention and affection of the heathen world while being negligent of its un-Christian neighbors at home.

A recent writer has called attention to the apparent fact that the church has been more concerned about the ninety and nine within the fold than over the one who has gone astray. But the meaning of the parable is unmistakable. The shep-

herd's heart was with the sheep that was lost, and he sought no rest until the lost one had been restored to the fold. What shall we say of the stewardship of the Church when more than half our population are wandering afar, and many are not aware of the existence of a sheltering fold anywhere? It is not greatly to the credit of the Church that so much of that which is attempted in the direction of reclamation has been left to independent movements. Apparently the Church is having to learn over again the lesson that came to Peter on that far away day in Caesarea, "that God is no respecter of persons" as regards race or class or condition.

The most serious part of the problem is the indifference and even hostile attitude of multitudes of our population toward the Church and its gospel message. For some reason—possibly for several reasons—the Church has apparently lost the confidence of the masses, who are quick to discern the evidences of insincerity in a method of daily living that does not harmonize with the professions of the sanctuary. The Church must have a revival of spirituality in its own life before it can hope to attract the attention and win the approval of the unbelieving.

Every individual Christian should begin at his own door, and, by allowing the divine energy to envelope his own personality, set out to win another and another and yet another to the path of righteousness. Every local meeting should set to work through individual effort to find avenues of approach to every resident of the community, and with true missionary zeal seek to throw about the indifferent and unconcerned the mantle of religious interest and spiritual purposes. It is not enough that the Church station itself at the threshold to welcome the seekers after truth. It must go abroad with its messages, upon the streets, into the factories, up the rickety tenement steps, down into the dark cellars, into every home, out into the open country, wherever human life surges with its message of up-lift and gospel cheer, bidding men and women to a spiritual feast that will satisfy their deepest needs.

There is need to impress upon the Church everywhere the burning message of Henry Van Dyke:

"I believe that from the national point of view the most important work which our American churches have to do to-day is to preach a simple and efficient Gospel to the multitudes of immigrants who are coming to our shores. America owes her liberty and her prosperity to the spirit of Chris-

tianity which ruled and animated her founders. If our country is to remain true to her original aims, and advance along the line of her first development, she must see to it that the Gospel of Christ pervades and transforms the whole of her vastly increasing population."

May One Consistently Approve a Course of Action for Others Which One Cannot Conscientiously Approve for Oneself?

By ALLEN D. HOLE.

Note.—The subject matter and the conclusions of this article are not offered because it is believed that they constitute that phase of the peace question upon which emphasis should be most placed by Friends, but because they bear directly upon a question now before us for solution. The author believes that the particular mission of the church and especially of the Friends' church, is in the propagation of the fundamental doctrine of love as the means for the advancement of the Kingdom of God among men, both as individuals and as parts of an organized society. A second paper dealing with the fundamentals of the Christian view of peace as understood by Friends, will be offered for publication in the near future.—A. D. H.

Those who believe war to be wrong are now finding themselves facing the above question as they attempt to determine what their attitude shall be to the proposed League to Enforce Peace. It will be remembered that the essential features of the proposed League are: (1) a Court for justiciable cases, (2) a Council of Conciliation for cases of dispute which are not justiciable, (3) a Conference of representatives of the signatory powers to codify and formulate rules of international procedure, and (4) a provision to boycott and, if necessary, to use armed force against any signatory power that wages war without first having submitted its case either to the International Court or to the Council of Conciliation.

There is pretty general agreement among those who are trying to find some way in which permanent peace can be secured, that the establishment of some means of securing justice by the application of reason, is necessary if wars are to be avoided. The need of pressure of some kind is recognized in order to make it certain that courts or councils of conciliation will be used. Probably by far the larger number of those who believe in a definite organization of the nations would freely approve non-intercourse as a means of compelling an unwilling signatory power to submit a controversy to an international Court or to a Council of Conciliation. But many earnest advocates of constructive work for peace find themselves unable to approve the taking of human life as a penalty for failure to keep a promise; for that is what is involved in the use of armed force by a group of nations against a nation which has failed to act as agreed upon previously. For the League to Enforce Peace does not as yet propose to punish a nation for going to war, provided the nation in

question goes through the prescribed steps first. It does propose, however, to use the boycott and if necessary force of arms for failure to keep a pledge that has been made, not merely for the waging of war.

If we approach the question involved from what is called the practical side we soon find ourselves facing the apparent necessity of sacrificing human life or of allowing all attempts at government to give place to anarchy. This is the argument: So long as any nation stands ready to use guns and other military equipment, other nations must also be ready to use the same kind of weapons, or resign themselves to become tributary provinces of some nation that uses force, either because they have actually been conquered or because without resistance they accede to all demands which may from time to time be made upon them. And no nation is ready to consent to the loss of its dignity and independence even if the effort to maintain its national existence involves enormous losses both in material wealth and human life. Unless, therefore, we are ready to start with what almost all our citizens consider an impossible admission, namely, that the existence of a nation is of less value than the life of any one of its citizens, we cannot well avoid the conclusion that human life must sometimes be sacrificed in order that the greater good—the continued existence of the nation, may be made more secure. And if some human life must be sacrificed, shall any citizen ask to be exempt from the danger for himself or refuse to take his share of responsibility for such action as may be necessary, even to taking the life of citizens of another nation, in order to preserve the independent existence of the nation which he claims as his own? The question may be stated in various ways, but the test always comes when the rights of the nation as against the rights of any single citizen are considered; and if the desirability and necessity of national existence or national integrity be granted, it seems absolutely impossible that a policy of refusal to take human life under any circumstances whatever which can be expected at present, can be a workable plan of government.

Here, then, is the apparently irreconcilable conflict between the demand for the perfection and per-

petuation of governments among men and the teachings of the founder of Christianity who has announced the law of love as the great principle which must control men in their actions toward each other if the full development of all man's powers is to be realized.

The great majority of Christian thinkers of the present day believe that the principles of Christianity are not in conflict with the principles which should control in governments, however much the latter may sometimes be found imperfect because of the un-Christian character of many of the individuals making up a state or a nation. Friends, as well as other Christian denominations, have insisted strongly that a Christian must take an active part in the affairs of government; that only by so doing can the principles of Christianity become fully known, fully understood, and fully accepted in the lives of individual men. If this position be correct, one of the most urgent of Christian duties today is the consideration of the various proposals recently made for organizing the world in such a way that wars shall become less and less frequent until they become as little to be expected as other forms of criminal violence.

It is not the purpose of the present paper to take up one by one the different plans proposed, but rather to examine the principles underlying those which seem to give most promise of being accepted by a considerable number of the leading nations of the world at the close of the present conflict. In order to make the consideration definite I shall take as typical of this class, the proposals of the League to Enforce Peace to which I have already referred.

It should perhaps be stated that the various proposals made by different thinkers may be roughly classified as (1) those which involve agreements to use armed force under certain conditions; (2) those which depend upon public opinion to get cases of difficulty into an international court or before a council of conciliation, and rely also upon public opinion to insure the carrying out of the decrees of the court, leaving the nations individually, however, free to wage war if they judge it necessary and find themselves willing to face international public opinion in so doing; and (3) those plans which propose that actual disarmament be made the practice of the nations, with the definite suggestion that the United States take the lead in this method whether any other nation is ready to do so or not; in other words, the adoption at once of an actual, practical policy of international non-resistance. It should also be added that the statesmen of today who are holding the places of responsibility reject the third proposal of non-resistance as impossible or as equivalent to national suicide, and that they also regard the second, reliance upon international public opinion, as practically a continuation of the conditions in force before the present war, and therefore as contributing little if anything to the solution of

the problem of establishing a lasting peace for the world.

It is perhaps too much to say that the statesmen of the present who hold responsible positions in the nations of the world, approve the proposals of the League to Enforce Peace, since there are so many details which remain to be settled before the general plan proposed can be called a real working plan; yet it is true that many men who have had wide experience in international affairs do approve the proposals of the League to Enforce Peace, and that many who have had long experience in carrying on negotiations between nations express the judgment that it is quite within the range of possibility that the proposals of the League might be accepted by a sufficient number of the leading nations of the world to form the beginning of a federation of nations through which the peace of the world might be made more secure.

The next step which is possible in the near future looking to a world federation seems, therefore, to be one which includes as an essential part of its plan an agreement to use military force under certain conditions; the conditions stated seem to be such that the probability of war is very much reduced. Indeed, the use of force as suggested is really not war at all in the sense in which that term is now generally understood. But such use of force does involve the use of armaments, guns, and all the equipment of armies and navies, even though the total amount of armament employed might be small as compared with the armaments in use in Europe now. Such use of force does, therefore, imply the taking of human life; it might mean the loss of thousands of lives.

The question confronting the Christian citizen, therefore, is this: Can I approve this next step in world organization while it includes as a necessary part of its plan the use of force to the extent of taking life?

Those who advocate the proposed plan urge considerations such as these:

1. If war is ever to be abolished, there is every reason to believe from the experience of mankind in the past that the non-use of military force in cases of international disagreement must come about gradually. At least, it is certainly true that no nation at the close of the present war will be ready to consent to total disarmament nor to promise that it will not in the future use military force under any circumstances.

2. The plan proposed will certainly lessen the number of wars, since it provides a rational substitute for securing justice, and provides also a means which, if followed, positively prevents hasty and ill-considered action.

3. The plan proposed provides very favorable conditions for the rapid growth of public opinion against the use of military force.

4. It is even quite possible that military force would never actually be used at all, if it is known

that it may be used. In other words, the plan proposes to use the powerful influence of force held in reserve as against the invitation to disregard pledged faith which knowledge of helplessness to inflict punishment offers.

5. The plan proposed will lessen materially the total amount of time and money spent in preparation for war.

6. The plan proposed gives its approval in the extreme case to the use of military force for a purpose which all who love justice must approve; for all who love justice must approve the purpose to render sacred and binding promises that have been made.

7. Unless it is known that military force will, if necessary, be appealed to there is no assurance that we may at any time in the near future be secure, no matter what promises are made.

Over against all these considerations every Christian must place the words of Christ, "Thou shalt love thy neighbor as thyself," together with the whole trend of his teaching which makes it impossible for many Christians in many different denominations to believe that love can remain in the heart of a man while with sword or bayonet at close quarters, or by means of rifle-ball or shell at a distance he mangles and mutilates the body of a fellow man until his life goes out. And so most Friends, and many others, are saying, "The next step in world organization is right: it deserves the support of every good citizen; it will undoubtedly lessen war and lessen the burden of militarism; with the world as it is, the provision for force seems absolutely necessary; and yet I can never be one to carry a gun to kill any human being." Furthermore, such a conscientious objector is obliged to say, "I have no solution to offer except that the right way must surely be found if individuals follow the line of personal duty: the right way for the nation must surely allow and require that the individuals follow the right way for the individual."

This answer is the answer of faith, and is not to be despised; but for the statesman who must make a plan which can be put into words and can be subject to examination step by step, it does not appear other than the impractical utterance of a mind which is not able to grasp the problem as a law-maker must grasp it; it seems in other words to be the expression of a sentiment, and therefore merely adding to the complexity of the problem of government presented rather than contributing anything towards its solution.

Are there, then, any principles which can be stated which can be generally accepted, which will make clear the way by which a man may at the same time be true to his convictions of personal duty as a Christian and also lend his support to the development of world government according to the only plan which can be seen to promise hope of success at this time?

As an attempt to formulate a statement of prin-

ciples to cover this case, the following suggestions are offered:

1. In matters where intelligent, conscientious convictions are involved, every one must approve such a course as will violate the conscience of no one.

2. As touching the question under discussion this must mean that those who cannot with good conscience knowingly use force to the extent of taking human life, shall be freely allowed to stop in their personal activity in applying force to necessary cases before methods of inflicting death are consciously used or planned for. And freedom in such course should be given to them freely and ungrudgingly. Clauses exempting from military duty those conscientiously opposed to such service have been enacted into law at various times in this and some other countries.

3. As touching the question under discussion it must also be understood that those who believe it to be the plain, though terrible, duty of men to plan at times deliberately to take human life in the support of contracts entered into by the nation, shall be not merely allowed but encouraged to enter personally upon the task which their convictions approve; and against those who thus take up the work of establishing the sacred binding character of pledges made, no syllable of censure should be uttered by those who hold different beliefs.

4. In a country where the form of government is democratic, as with us, the plans and policies of the government must always be such as will command the confidence and support of the majority of the citizens. Therefore, when once the convictions of a majority of the citizens have been ascertained, especially when the majority is overwhelmingly large, even those who are in the minority must approve a course of action for the government, which personally they may believe to be unwise, imprudent, or even un-Christian, as the case may be.

5. In brief, each citizen should encourage every other citizen to act personally in accordance with his own judgment and conscientious convictions, and approve in government action those plans and policies which embody the judgment and convictions of the majority, so long as freedom of conscience is granted to the minority.

If it be admitted that these principles are fundamentally involved in the decisions to be made now and in the near future concerning the proposals of the League to Enforce Peace and other similar organizations, the results which logically follow from adopting them as a guide should be briefly examined. The situation to which we find need of applying these principles seems briefly to be this:

1. The nations of the world are made up in each case of citizens, whose views individually in regard to the use of force in government include many diverse beliefs. In each nation, however, it seems to be unquestionably true that an overwhelming majority believe that the use of force to the extent

of taking human life is not only justifiable but a clear duty at times, and that if at any time the refusal of one nation to observe the promises made in a treaty, results in loss of life, or even in serious financial loss to citizens of another nation, the latter is bound to resort to force of arms, if no other means can be found, to compel observance of the conditions specified in the treaty.

2. Any plan, therefore, of international organization which does not specifically recognize the right to use force of arms under certain conditions, cannot at the present time represent the deepest convictions and beliefs of an overwhelming majority of the citizens of all of the great nations of the world.

3. The enactment of any rule or agreement forbidding the use of force of arms in case of repudiation of treaty agreements, would therefore either require a great number of citizens to act contrary to their deepest convictions, or require that they themselves should in the end also disregard the conditions written into treaties. The actual result, as we no doubt all admit, would be the latter alternative. But the attempt to limit a great majority to a course contrary to the convictions of its individual members, must be regarded as a violation of the principle of freedom of action, which even for minorities which are conscientious, sincere and intelligent should never be done.

4. What course, therefore, consistent with the principles of justice and freedom which have been outlined above, can an intelligent citizen take than to approve a plan which, while including the use of armed force, approves of it only under those exceptional circumstances in which, according to the views held by the great majority of citizens it must still apply; especially since its approved use is hedged about with such conditions as to make the appeal to force much less likely to be made than heretofore. And if such approval be admitted to be a logical necessity, shall the approval not be given fully and freely instead of grudgingly, even by members of the minority who feel that individually they must choose ridicule, scorn, contempt, or even death for themselves and possibly for those dependent upon them, rather than to lift their own hands in taking the life of a fellow man.

This, then, would be the answer I would offer to the question with which I began, namely, "May one consistently approve a course of action for others which one cannot conscientiously adopt for oneself?" If freedom of conscience be admitted for all; if it be agreed that the judgment of the majority shall decide the policies of the nation; and if it be true that in all nations the great majority believe that appeal to arms is in certain extreme cases just and right; then, as a plan of world government proposals which include the use of armed force must, it would seem, command the approval of all intelligent, conscientious citizens, whether personally they approve the use of force or not. At the

same time, fidelity to one's own individual convictions would require each one who cannot conscientiously lift up his hand to take the life of a fellow man to be diligent to declare his own conception of personal and national righteousness, and to take up with vigor and energy in all the ways which seem possible the work of bringing his own views of truth and right to the consciousness of other men, so that as soon as possible the time may be reached when the majority of men in all countries shall be ready to establish the law of love between nations at least to an extent fully as great as now it has been established between citizens within nations in the civilized countries of the world.

The development of government among the nations is but beginning; but unless this development be fostered, the development of government within the nations can hardly go much farther; indeed, it seems at times that the rights of the individual won especially in the English-speaking countries at so great cost through so many centuries will largely be lost unless international government shall soon grow strong. Let us seek persistently and yet wisely to find the way to place upon a firm foundation a government among the nations, even while we defend and enjoy the rights of personal, individual liberty and freedom of conscience, and seek to do our individual share in bringing to realization those high ideals of life and service which are embodied in the program of love to God and all mankind.

Richmond, Indiana.

Congress On Christian Work In Latin-America

Held at Panama, February 10-20, 1916.

By CHARLES E. TEBBETTS

(Continued from last week)

SUMMARY

(Earlier articles in this series appeared in The American Friend of April 6th, 13th and 20th. The representation at the Congress, the personnel of the delegates, a few of the most striking addresses delivered, and other features of the gathering have already been described. Last week's article gave an account of part of the commission reports, which formed the basis of the deliberations during the main Congress sessions. That article closed with the account of the Second Commission report on "Message and Method" of Christian Work for Latin-Americans. The article this week opens with a further description of the report of Commission II., and gives a summary of the report and discussion of Commission III. on "Education," and Commission IV. on "Literature.")

Bishop William C. Brown, of Virginia, who spent twenty years as an evangelical preacher, and who was characterized by one speaker as "an Anglo-Saxon with a Latin mind," "a man of rare spirit, a heart that strives to be as gentle as the Master's decried the indiscriminate and passionate attacks on the Roman Catholic Church. He gave the essential elements of the gospel message as being, (1) 'The blessed truth of the Fatherhood of God,' a truth greatly obscured in these countries where God is put far off; (2) The message of an open Bible; (3) That there is but one mediator between man and God—the man Christ Jesus.

He also said, "I believe most deeply that in order to convey the deepest truths of our religion to the

Latin-American mind, there must be developed in all these lands an educated native ministry. I am convinced that the Anglo-Saxon mind, within one generation, cannot thoroughly understand the point of view of the Latin mind."

Mr. Charles D. Hurrey, a secretary of the International Y. M. C. A., emphasized the importance of work for students. There are 50,000 in the universities of Latin-America, only a few of whom study the Bible, none in mission study, and not over fifty in organized social service. A special challenge is presented to Christian people in America in the 2,000 Latin-American students in the United States. What impression are these students receiving of our Christian civilization? Reception committees to welcome and guide these students upon their arrival at our ports and help them in their first touch of a strange country; the opening of Christian homes to them, a welcome in church and social gatherings would do much to win them.

Tolbert F. Reavis, of Buenos Ayres, "made an especially pertinent and original contribution to the discussion. He took the Yankee teacher of religion to task for his bluntness of approach, declaring that this manner antagonizes and disgusts fine-grained cultivated Latins. Courteous manners and fineness of touch will sometimes put one where logic or even eloquence cannot. The Latin soul is sensitive to grace and manner. He affirmed that beauty is the Latin's contribution to civilization, and declared that the Christian teacher must lay aside any indifference to manners which may be tolerated in some portions of the United States, and cultivate the characteristics of a gentleman."

The findings of the Commission report also emphasize this feature as follows: "While emphasizing our belief that the work of a missionary demands special devotion, special gifts and special temperament, it is our abiding conviction that because Latin peoples possess an historic background and atmosphere, gentle and refined manners, and are uniquely susceptible to culture and to the graces culture brings, the work in Latin-America demands as missionaries men of broad vision, wide culture, and diplomatic temperament. In our judgment there seems no place for 'half-baked' men in Latin-America. The Latin is quick to discover the real lack in his rough-mannered brother from the aggressive north or elsewhere, and quicker to resent the implied suggestion that anything or anybody is good enough for them. On the other hand, none is quicker than he to appreciate the effort of sympathetic students of Latin-American customs, traditions and manners. We, therefore, strongly recommend the various Boards to exercise a wise and firm discrimination in their selection of missionaries, to choose men who may measure up to the highest type of missionaries and Y. M. C. A. secretaries already at work in Latin-America, who may be able in college and university centers to command recognition and confidence, and who may be

prepared to take a place of leadership, spiritual, social, intellectual and civic, in any locality where they may be called to labor. A Pauline gift of sympathy as well as a Pauline temper of adaptability, seems almost a prerequisite to success in Latin-America."

Again, they say: "Without abating in the least degree our conviction that much of the teaching spirit and influence of the Roman Catholic Church in Latin-America is unscriptural and unhealthy, we find that there is great need and a great call that those who represent the evangelical churches should not only do their work with the full consciousness that they possess the truth and grace and authority of our Lord, the Living Head of the Church, but also that their full strength should be given to the positive and constructive declaration of the Gospel; not forgetting that controversial discussions, when these are rendered inevitable by circumstances, should be conducted not only with firmness, learning and conviction, but also with simplicity, kindness and charity which are in Jesus Christ, who 'openeth the Kingdom of heaven to all believers'."

Commission III.—Education.

President King, in introducing the report of this Commission, said: "Six particularly significant facts stand out from our survey: (1) The enormous illiteracy in Latin-America—60 to 80 per cent; (2) Yet in many places a well organized system of education from elementary to university of high grade; (3) The marked leadership on the part of highly educated men—a leadership out of all proportion to their numbers; (4) These highly educated leaders are very generally abjuring religion as out of date; (5) The inadequate training of the Christian community and especially of Christian leaders, both teachers and preachers; (6) The dire need of industrial training at certain points for the economic lifting of the people. The enormous illiteracy makes it plain that our help is needed. The second fact means we must put missionary schools side by side with the best the government can give and have the schools stand the comparison. Third: The marked leadership of educated men means that we must in some way reach these educated leaders. Fourth: The fact that they generally abjure religion as out of date demands that we make a modern approach, giving them a different conception of religion and of the relation of religion to the modern intellectual world. Fifth: To meet the inadequate training of the Christian communities and leaders, we must obviously make decided gains at this point, and this calls for higher education of the first order, thoroughly permeated by the Christian spirit. Sixth: In view of the dire economic need at many points, mission schools must do something to meet that need as situations demand.

"It is clear we are meeting these needs in an utterly inadequate fashion. It is equally clear that it is impossible to meet them without CO-OPERATION ON THE LARGEST SCALE. Vast sums

of money will be required; for these institutions must be thoroughly equipped in every way. They must do honest work in every grade.

"Four special opportunities challenge us: 1st, An education that shall combine in an unusual degree the strength of the Latin and the strength of the Saxon—discipline and freedom; 2nd, An educational system that shall solve more effectively than has yet been solved, perhaps, the paradox of the vocational and cultural; 3rd, True union theological seminaries of a high order, that shall help at least to national evangelical churches, or still better, to a continental Christianity; 4th, The establishment of three great Christian Universities in Latin-America."

The report of the Commission in its Findings states the aims of missionary education to be, 1st, The bringing of children and youth under influences by which they may be led to adopt the Christian principles of conduct, and to become disciples of the Lord Jesus; 2nd, The upbuilding of the Christian community, through the increase of its intelligence and effectiveness, and the development of Christian leaders of spiritual power; 3rd, The permeation of the community at large with the highest Christian ideas and ideals, making for the application of these ideals to all phases of human life, and the creation of an atmosphere favorable to intelligent and sincere Christian discipleship; 4th, The provision of an opportunity for the natural and spontaneous expression of Christianity in its care for all human welfare.

The Findings further declare: "If native leadership of the higher type is to be developed, a primary education should be provided for all children of the Church. Only so will it be possible to secure the material for further training.

"While it may often be necessary to begin the work of training men to be preachers under private instruction, the time has come, or is near at hand, in all the lands of Latin-America when this work should be done in regularly established and properly maintained schools.

"It is of far greater importance that they be thoroughly trained in a method of Bible study which it will be practicable for them to follow with ever-increasing thoroughness and success, than that they acquire a certain store of knowledge in any field without knowing how to acquire more.

"Wherever practicable the several societies working in the same region should maintain union schools, separate classes for different denominations being provided only on subjects on which these denominations hold differing and distinctive views. But whether in union or denominational schools, no undue emphasis should be laid on those doctrines which distinguish the evangelical denominations from one another. The most vital truths of religion are held by all in common, and in the face of a national church that finds in denominational divisions an argument against their common mes-

sage it is inexpedient to weaken their testimony and influence by any emphasis on their differences not absolutely demanded by fidelity to sacred conviction.

"In no field is there greater need of combination of faculties and union of institutions than among theological seminaries. No more pitiable thing in all our survey has come before us than the condition of theological education in these lands, where professional training is usually on such a high basis. This is, in all probability, why so few of the intellectual classes have been won to evangelical Christianity."

Commission IV.—Literature

The report of this Commission reveals in the matter of literature both a great lack and a great opportunity. The reading public of these lands is almost entirely restricted to the ruling class. Few outside this class can read at all. The books the educated read are written from the standpoint of agnosticism and infidelity. There is a mass of moral rubbish, or worse, of moral poison. To counteract this, little has been supplied that holds their attention. What is supplied has the Anglo-Saxon atmosphere and is written in a type of Spanish that irritates the cultured reader. A severe criticism was made in the discussion by a delegate from Spain, who said: "Latin-Americans are proud of their mother tongues as any other race or people in the world; therefore, when this message is given to them in faulty language, we should not wonder if they only have contempt for the deliverers and indifference for the message itself. They see only the form, they miss the substance. If we cannot send to Latin-America men and women who are willing and able to leave the flag of their country at home, to love and sympathize with the inhabitants of these countries in their present condition, such as they are, and, above all, who are able to reach the innermost part of their hearts and souls by the possession of a full knowledge of their language, their idiosyncracies, their thoughts and their ways of expressing them; in one word, if we cannot produce the right people for the right work, we must not expect to perform it with any measure of success. What we need is people who will show nothing foreign in their work."

Most of the literary work has been done by overworked missionaries. In no other department is there more need of specialists who have made it their life work. "Editorial talent and instinct are not qualities often found among missionary workers, as may be seen from the character of a large number of periodicals." "It is to the Latin-American writers that we must look, not only for the interpretation of Christian doctrine to the Latin-American mind, but also for the exposition of Christian ethics and ideals by means of fiction."

The field of literature is one that is fully ripe for co-operation. Each main field should have one strong religious periodical under the united control of all

the forces in that field, instead of a number of weak ones. There should be one strong publishing house or center from which all literature should issue; perhaps one for the entire Spanish-speaking lands, and another for the Portuguese would be the ideal. There should be central depositories at the main centers. Such co-operation would mean large equipments and the best editorial and literary talent at a minimum of cost and a maximum of efficiency. It should soon be self-supporting, if not actually producing income. From this center or centers should issue periodical literature for the Mission Churches, for Sunday Schools, for young people and possibly a special magazine for women. The highest type of literature on Religion, Philosophy, Science and all forms of social service should be produced, whether original or translated. It should be from the highest modern standpoint, in the language and atmosphere most vital to those peoples, and Christian through and through. Religious and moral fiction should have its proper place.

The temper of the Congress was such as will probably see great progress made in this direction at an early date.

(To be continued.)

Feeds 5,000,000 Persons a Day

(Under the above heading Mollie Best has the following interesting article in The American Magazine concerning Herbert C. Hoover, an Iowa Quaker boy).

It is no more possible to give an idea of the work of Herbert C. Hoover and the Belgian Relief Commission in a few words than it would be to describe in a short space the operations of Sears-Roebuck or the United States Steel Corporation.

Under Mr. Hoover's charge, and under his responsibility, the business of over one hundred millions of dollars is conducted. He is responsible director of it. This money comes in at the rate of about ten million dollars a month. Indeed, the French bankers turn over to the Commission five million dollars a month in cash to be used for food and clothing for the people in northeastern France, behind the German lines. You see, this is a great business, and while there can be no guarantees, no bonding, no certainty, except the certainty of character and devotion, it is directed with great exactitude. The accounts are kept to the penny. When this stuff is distributed in northeastern France an account is made of each commune. The accounts are sent back to the Paris bankers, and they charge this commune with the cost of the food.

Imagine distributing ten or twelve million dollars of food a month to some millions of people through unofficial civilian organizations, without power, with no telegraph, no telephone, and little use of the railroads! The main transportation is by canal, lighters going down the canals through Belgium, clear into northern France, to carry this food, which is distributed in rations that will just sustain life.

These rations are far under the nominal rations supposed to be necessary for sustaining life, but the Commission never has had enough money. Food is

doled out to these millions exactly as it might be to a shipwrecked crew on a desert island where there were only a dozen and they measured up every item of food. It is simply a huge business directed in a masterly manner under the most difficult circumstances in the world, and H. C. Hoover is the man who is chiefly responsible for its organization and its execution.

Mr. Hoover, American Quaker, director of the Belgian Relief Commission, holder of one of the most difficult positions in the whole world-war zone, is one of the few neutrals in existence, as is proved by the fact that the Germans suspect him of being entirely too pro-English and the English of being entirely too pro-German.

Mr. Hoover was "raised" on an Iowa farm, in a Quaker community. His ambition to go to a non-sectarian university was frowned down by pious Friends, who refused to allow him money for an education unless he went to one of their own schools. The lad determined to go to Leland Stanford and finance the undertaking himself. He worked in an office and saved up his money. At night he high-schooled himself and prepared himself for the university.

When he had the good fortune to be admitted to Stanford, with the promise of a chance to work his way through college, he found that dining-room work was almost the sole occupation offered to a working student. Now, among the Iowa farmers nobody ever had any help except a neighbor boy or girl whose hopes and fears and aims were one with the family's. Table service went against the lad's grain, and he turned his attention to creating a job that suited him. There was no university laundry. Young Hoover soon supplied that lack and earned enough to put himself through the university.

Then, because there is an organizing wheel continually turning in his head, he collected all the student activities into one central organization. To this day the standard for comparison at Stanford is "the way Hoover did back in '95."

After the young Quaker got his diploma from the School of Mining and Engineering, he married one of his classmates. Besides being a mining engineer, Mrs. Hoover is a woman of extraordinary charm and beauty. Together they have adventured into the remotest parts of the world, and Mr. Hoover has achieved fame and fortune as a successful engineer in Europe, Asia, Africa, and Australia. Always, when Mr. Hoover had made a rough job smooth, he has looked round for a harder one. Therefore, when the hardest job was looking round for a man, it was natural that it should come upon Herbert C. Hoover. To manage the Belgian situation is a full-size man's job.

It was a fortunate thing for millions of human beings destined to abject misery that the Hoovers chanced to be in London when war was declared. Perhaps Americans have more generosity in overlooking national barriers than any other people; at

any rate, when the money appropriated by Congress for the relief of our country people stranded in Europe at the outbreak of the war could not properly be used, the Relief Committee went out and got the money from private individuals.

And now, when people talk calmly of wastage, casualties, and use phrases intended to smooth or veil facts, Hoover thinks only in translation—men, women, children, neighbors. He sees Belgium neither as Germany's foe nor England's friend, but only as a trampled people.

No language in Europe has ever been adequate to express the contempt of foreign diplomats for American shirt-sleeve diplomacy. Yet in Belgium, in a situation of extraordinary delicacy, two Americans of the most uncompromising democratic type have held the fort for eighteen months without any explosion. The British government positively refused to allow any food to go into Belgium until Brand Whitlock, the American Ambassador, offered himself as hostage for its proper disposal. The Relief Commission is checked up on the one hand by suspicious Germans, alert for the incoming English spy, on the other hand by the suspicious English, determined that no one gram of nutriment shall go to increase German efficiency, so long as they are able to prevent it.

Mr. Hoover's headquarters are in London, but he is on the actual scene of distribution a good part of the time.

A few months ago at a London dinner party a member of the Foreign Office opened a leak in that most water-tight compartment of the British Empire. In order to keep in good condition, the Foreign Office had sent a long communication making suggestions of change in the methods of the Relief Commission. The stationery of H. M. Government used up a lot of alphabet in making the suggestions and all the stock phrases of circumlocution offices. Take one look at Mr. Hoover's photograph and you will suspect that when he is right and going ahead, he is apt to be impatient of interference. The suggestions, if followed, would have postponed the war meals of seven million persons for two days. Mr. Hoover is shadowed by his own private secretary and the Commission has an adequate clerical staff, but the letter received by H. M. Government, a letter which has caused more chortles in the British Foreign office than any official communication connected with the world war, is written in Mr. Hoover's own hand. This leaves it open to a suspicion of heat and haste. It reads as follows:

"Dear Blank:

"It strikes me that trying to feed the Belgians is like trying to feed a hungry little kitten by means of a forty-foot bamboo pole, said kitten confined in a barred cage occupied by two hungry lions.

"Yours sincerely,

"HERBERT C. HOOVER."

Give me the comforts of God and I can well bear the taunts of men.—C. H. Spurgeon.

The Brand-Marks of Jesus

God does not make a man holy without using means. God does not make a man holy as the result of a prayer-meeting or a convention. A man is put into attitude there, it may be, but God takes up a common thing like loss of money, lack of employment, or the dreaddest of all things, the death of one loved most; and though that experience apart from God would leave no sanctifying mark upon your life, yet in the mighty power of the Holy Ghost, that rude instrument heated to white heat by his blessed power will leave the mark of the Lord upon your lives, and you will be a holier man or a more patient woman; the one in whom love shines, and longsuffering is seen, because God Himself has taken you at your word when you said, "Lord, I would be thy bond-slave, thy servant." He branded you and will brand you. Your testimony, with no lack of becoming modesty, God forbid, and with no lack of the right humanity, will be the testimony of Paul—"I bear in my body the brand-mark of the Lord Jesus."—J. Stuart Holden.

Why Not Order Today?

If you do not order today, you will forget it, sure. We are talking about the orders for the printed proceedings of the International Men's Conference of Friends held at Richmond, Indiana, last October. It is a book of 160 pages and ought to be in every Friend's private library, in every Monthly Meeting library and in every Friends' Sabbath School library in America. There is no other such compilation of able addresses of direct interest to Friends anywhere. Send orders to The American Friend, Richmond, Indiana. Not only do you need them, but we want to sell them all. Better order them at once, before all are gone. Price, cloth, \$1.00; paper, 75 cents.

Men's Conference Continuation Committee

The Committee of Seven, appointed by the Men's Conference at Richmond, Indiana, in October last, to confer with the Boards of the Five Years Meeting about any desirable changes and combinations in the plan of organization, is making commendable progress, but will probably not be able to report finally before next autumn. The Committee is making an extensive study of the general subject.

Third Federal Council Meeting

The Third Quadrennial Council of the Federal Council of Churches will convene for a week in St. Louis, beginning on the evening of December 6th next. The headquarters will be in the commodious Second Baptist Church. Further announcements will be made later.

By rooting out our selfish desires, even when they appear to touch no one but ourselves, we are preparing a chamber of the soul where the Divine Presence may dwell.—Ellen Watson.

Rupel's New Easter Aunt

By GERTRUDE WALTON

(This was received too late for the Easter number last week. We think the children will enjoy it just as well this week).

So many houses with little patches of yards and no fences between looked very strange to Rupel as he sauntered around the yard of his Aunt Amy's city home. He had come after dark the night before, in the big automobile, from his country home, and the clanging, whirring, zizzing noises this Easter morning were different and deafening after the "baa-baa," "moo-moo," "ugh-ugh" in the barnyard at home.

After a late breakfast he dressed for church, for he was going with Aunt Amy to a big church where there was to be beautiful singing by numbers of children. Aunt Amy had said, "You may play outdoors while I'm getting ready, or until my other boy comes. I will have two boys today. A little city waif, who lives down the street here, who has no mother, pleasant home or kind father, who never sees inside of a church like we will see today, or hears beautiful music, will go with us. Some kind women have planned for these children to attend Easter services. I promised to take one street-boy with me this morning. I have two lilies, one for each of my boys to wear. See them in the vase?"

After watching the street-cars and wishing he could ride in one of them, he rushed up the front steps, for he suddenly remembered that his aunt had said at breakfast, "I will bring some toys from the attic after breakfast."

Yes, there were the toys, right in the center of the living room. He could hear his aunt upstairs, but he was so interested in the toys that he did not look up when she came downstairs, until she—why, it wasn't his aunt at all, but a strange woman—said, "Oh, are you here already? Well, we'll take the next car. The other will be more crowded."

Before Rupel had time to think, with his surprised, bewildered, "cryie" feelings, he was hustled into a street-car, where they rode a long way, then out, and into a large, very large and grand building, where there were rows of boys and white-dressed girls who sang, oh, so sweetly, and waved Easter lilies and then they marched and gave them to a row of smiling old ladies and gentlemen who sat in the front seats.

Once, in the street-car, Rupel had asked, tearfully, "Where is Aunt Amy? I want her." And the strange woman had answered, "Can't I be your Aunt Amy today, dear? You're not afraid to go with me, are you?"

It was all very strange and he wished he was home, where he would ask "mother" if he had two Aunt Amys, and why she had never told him of this one.

During the program, Rupel almost forgot about his new aunt, who was kind, until one of the ushers whispered to his strange aunt, who looked surprised, then frightened, then she hurried out and left him alone.

When she returned, in a few moments, she said, smilingly, as she placed her arm around his shoulders, "Your Aunt Amy wanted me. She is hunting you. I have made a mistake. I will tell you after this is over."

Oh, how glad Rupel was when, a little later, he, with his new "aunt," was in the big automobile with his "old," or rather, his "real" Aunt Amy and two strange little boys with white lilies pinned on their coats.

Rupel had, by mistake, gone into Mrs. Hall's—his strange aunt's house, who lived next door north to Aunt Amy's. Mrs. Hall had also promised to take a boy waif to church, so when she found Rupel in her home, she supposed it was the boy that was to accompany her. Mrs. Hall had never seen the strange boy who was sent from the mission-house, two blocks down the street, by one of the kind women who had planned it, and where all the street children who wished to go to Easter programs in any part of the city were to meet. Nor had Mrs. Hall ever seen Rupel, or even knew of his visit to Aunt Amy's. When Rupel mentioned "Aunt Amy" she thought that perhaps he lived with some one by that name.

When the lad had knocked, and received no answer at Mrs. Hall's door—she and Rupel had already gone—he went on to Aunt Amy's with the boy that she was to take, for they had come together the short distance from the mission-house, where one of the kind ladies had pointed out Mrs. Hall's and Aunt Amy's houses to them as they started.

Aunt Amy had not missed Rupel until the boys came. Then, after the waifs' explanation of their appearance, and inquiry among the neighbors, she decided there had been a mistake and started with the boys in the automobile to hunt Rupel. For one neighbor and a policeman told her they had seen Mrs. Hall and a boy get into the street-car. She knew the church that Mrs. Hall usually attended and soon found them. Nor did they miss much of the Easter service.

The three boys had dinner together, for Mrs. Hall came over and she and Aunt Amy read and told stories to them that afternoon.

"I'm glad Mrs. Hall's boy wore my lily. He wouldn't have had one, ever, perhaps in his life. And that he had a ride in an automobile, for he said that he never had been in one before. He laughed, too, when he told me. And I'm glad that I had a new Aunt Amy on Easter morning, 'cause it made him happy," Rupel whispered as he was climbing into bed that night.

"Remember, dear, that the real Lily—the Lily of the Valley, you know, had first to be given to us from death, that Easter morning long ago, and that He has to be worn by us in our lives. Yes, we have to wear Him before we can have a "new"—an "Easter morning life." Didn't He bring happiness and "all things new" into the world that Easter morning?"

Earlham, Iowa.

(The following poem was crowded out of our Easter Number last week.—Editor).

EASTER.

By LOUISA WICKERSHAM.

Lament and weep, there is gloom today.
There were shouts and cheers in the city old
By men who were fierce and wicked and bold;
They had put the Christ forever away,
For Judas, himself and his Master had sold
For thirty pieces of silver or gold,
And Christ had been crucified that day.

Lament and weep, there is gloom today.
The wife of Pilate had sought in vain
To save his soul from the awful stain.
He washed his hands in water that day.
The howling mob would not be denied,
They called for Christ to be crucified,
And he let them lead the Savior away.

Lament and weep, there is gloom today.
They platted a crown of thorns for his brow,
A purple robe, and a scepter, now
They smite with their hands and call and say
Hail, king of the Jews, who smote thee then?
They mocked in vain, for the Serior of men
Answered them not, so they led him away.

Lament and weep, there is gloom today.
On the heavy cross they laid him down,
His head still wearing the thorny crown,
He murmured not but they heard him say,
Those soldiers rude as they nailed him fast,
And set the cross in its place at last,
"My father, thy will, not mine, I pray."

Lament and weep, there is gloom today.
On the weeping women the Christ looked down,
His head still pressed by the thorny crown;
And they who listened could hear him say,
To John the beloved, "Behold thy mother."
To her he said, "He is my brother,"
And he took his mother home that day.

Lament and weep, there is gloom today.
For darkness has fallen on all the world
Like a thunder bolt from the heavens hurled;
For men have forgotten, to God, to pray.
And the son of God, who came to save,
Shall be laid away in an earthly grave,
For the Jews have slain their king today.

Lament and weep, there is gloom today.
The Christ still hangs on the cruel tree.
But there comes no shout of victory.
The Lord of heaven seems far away
And the son of God can only call,
"My father to thee I commend my all."
And so Christ died on that Passover day.

Lament and weep, there is gloom today.
For the Christ still hangs on the bloody tree,
Where he died to save both you and me.
But they come to bear his body away,
They pierce his heart and the blood flows out;
He is dead they see, beyond a doubt,
And they bear him away to the tomb today.

Rejoice, rejoice, there is hope today.
The Savior has risen, he walks again
The paths of earth with the sons of men.
The bands of death have yielded their sway
To the Son of God who came to save
From death and hell and the power of the grave,
And who reigns with God in heaven today.

Rejoice, rejoice, there is hope today.
The Savior is seeking today to win
The souls of men from the paths of sin.
If we but hear his voice and obey,

He will lead us out on the hills of light
Where all things are new, and all things are bright,
And crown us as heirs this very day.

Rejoice, rejoice, there is hope today.
For Christ is alive forever more,
And has set before us an open door,
And placed our feet in the King's highway,
Which the vulture's eye has never seen,
And no ravenous beast can enter in,
Where the sons of God can walk today.

Rejoice, rejoice, there is hope today.
Though there be sin and sorrow and death,
Though men grow weary and faint of breath,
The darkness has rolled from the earth away;
All things forever are bright and fair,
Our spirits are light as a breath of air,
For Christ arose on that Easter day.

Rejoice, rejoice, on this Easter day.
For Christ has risen no more to die,
He lives and reigns forever on high,
Where a thousand years are as a day.
He has promised to us eternal life
If we walk with him and cease from strife,
The Savior who rose on an Easter day.

Rejoice, rejoice, there is hope today.
There is joy and peace, there is glad surprise,
As the glories open to our wondering eyes,
While the things of earth fade in mist away;
And our souls soar up to realms above,
And delight themselves in the boundless love
Of the Christ who rose on that Easter day.
Spiceland, Ind.

A Word For Tired Ones

A blacksmith, about eight years after he had given his heart to God, was approached by an intelligent unbeliever with the question, "Why is it you have so much trouble? I have been watching you. Since you joined the church and began to 'walk square,' and seem to love everybody, you have twice as many trials and accidents as you had before. I thought that when a man gave himself to God his troubles were over. Isn't that what the parsons tell us?"

With a thoughtful but glowing face, the blacksmith replied:

"Do you see this piece of iron? It is for the springs of a carriage. I have been 'tempering' it for some time. To do this, I heat it red-hot, and then plunge it into a tub of ice-cold water. This I do many times. If I find it taking 'temper,' I heat and hammer it unmercifully. In getting the right piece of iron, I found several that were too brittle. So I threw them into the scrap-pile. Those scraps are worth about a cent a pound; this carriage spring is very valuable."

He paused, and his listener nodded. The blacksmith continued:

"God saves us for something more than to have a good time—that's the way I see it. We have the good time all right, for God's smile means heaven. But He wants us for service just as I want this piece of iron. And He has put the 'temper' of Christ in us by testing us with trial. Ever since I saw this I have been saying to Him, 'Test me in the way you choose, Lord; only don't throw me in the scrap-pile.'"—The Evangelical.

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LATE NEWS FROM THE FIELD JAMAICA.

East Indian Orphans.

"I took the ten little ones to the Indian Barracks, about a mile and a half from here, one Sunday evening, for them to sing in Hindi a couple of songs they had learned. How delighted the Indians were to hear and see them! They had to sing some in English, too, as the Indians begged so for them to sing more. Miss Andrews and I thought it would be a good thing for them to go, as the Indians think the girls ought not to be educated and will hardly ever send them to school."

MARY E. ALLEN.

Happy Grove School Results.

"Thirteen of those winning prizes for faithful attendance at Seaside Sabbath School the past year were Happy Grove girls. Nine of them were present at every session of the Sabbath School. Nearly all of them took part in an excellent Christmas program given in Seaside church. One of the most impressive parts of the service was a tableau given by six Happy Grove girls during the singing of "When I Survey the Wondrous Cross." It was the means of deepening the spiritual life of many in the audience, including those who gave it. The increased interest shown by the girls in spiritual things is cause for thankfulness. Four have confessed conversion."

ALSINA M. ANDREWS.

AFRICA.

Items of Interest at Ketosh Station.

The Chief Murunga has called twice at the station and three calls have been made on him. He seems quite interested in the work.

A start has been made at self-government among the boys. A Baraza is held each Saturday afternoon, in which cases of disorder, breach of discipline, etc., are heard and dealt with. Thus far, the decisions have been quite satisfactory. And the idea seems to take well among the boys. Some of the boys when they came were inclined to feel that they did not want to work. But when they found all the others boys doing it voluntarily, and that they were getting cents for it, these also came and requested

work. Every boy in the school has been on the weekly pay roll. They are also required to buy everything obtained from the Mission (save salt.)

Mmbwanga, the assistant teacher referred to in the report, is a Maragoli boy. He and his wife seemed to have a concern laid on his heart to come up and help with the work of the Lord here. He made his request to E. J. Rees, and after due consideration was accepted. Thus far he has done fairly good work and gives promise of development into a useful worker.

J. W. FORD.

A LETTER FROM MATEHUALA.

Matehuala, Mexico, in the state of San Luis Potosi, had to be evacuated by our missionaries in the summer of 1913. But the work at Matehuala went on. Nearly three years have passed, and day school, Bible School and Christian Endeavor are still held regularly under the direction of Maria L. Castillo and other Mexican workers. We are able to print below a translation of part of a letter written in Spanish by Miss Castillo to Miss Sarah A. Lindley at Banes, Cuba.

"Matehuala, S. L. P., Mex.,

January 12, 1916.

Miss Sarah A. Lindley,

Dear Friend: How did you pass the Christmas time? We had our little entertainment, and although we had no tree, we had a nice time, remembering other days that had gone by. On the 25th, we went out into the streets and gathered up a lot of the children that had nothing to eat—children that are dressed in rags and starving, begging from door to door, and some of them even sleeping on door-steps. At first some of them were distrustful and thought that we were going to take them to jail. Finally we succeeded in getting about twenty-five of them into the college year; this was sufficient to convince them, and in a little while there were 150. Some of them were pitiful looking, being almost naked. We gave them bread and coffee, then in the evening we had a little supper and there were about 200 then. We had them repeat the Lord's Prayer, then had a little talk with them. Poor children! How they devoured the food,

and how their eyes danced with joy as it became their respective turns to receive a bite to eat. One of them, a wee tot, broke a cup and then he began to cry, no doubt thinking that he would be punished or scolded. Don't you think it rather touching?

Two hundred children of either sex, clothed in rags, misery and sorrow; 200 children with all the childish lustre gone from their eyes, their faces all pinched, pale and dirty; 200 boys and girls that must be the men and the women of tomorrow! Believe me, when I was telling those children goodbye, I thought of your country where the children are the kings and the princes of the home; of your country (though it grieves me to say it) where, while they uphold the majesty of the law, they magnify even more the majesty of the child.

"As I had previously stated, I went to San Luis Potosi to see to the matter of the registration of the College, in order that we might be able to avoid any difficulty. I remained two days, and had a pleasant and profitable time after my two years of almost prison life. It did me much good, and I now feel strengthened for my work. San Luis is rather a pretty place, though not so pretty as I had imagined it. That which seemed to abound most is fanaticism. I even saw men with long-tailed coats, in the midst of the cathedrals, saying their prayers out loud. The Catholic temples are numerous and very pretentious, and their high walls and towers overshadow and hide our poor Protestant temples. The fields are broad and ripe, and need many laborers, and great faith; work and prayer is what we need. In truth, God was with me, and I was very well received, though I had to base my information on the things that I had in my memory. With the visit of the President at the State Capital there was a great deal of extra work there to be done. They asked me to send them a plan of the course of study that we were following. The part that seems difficult to me is that they require that the teaching be entirely lay, or free from religious instruction, and I am accordingly petitioning that we be permitted to use the Bible as a text book since it contains the purest of philosophic and moral teaching and the deepest of wisdom.

"I have opened the College again, beginning on the 10th of the present month. We have 57 entered on the roll. Notwithstanding the restrictions, I have not ceased to pray." * * *

YOUNG FRIENDS BOARD

CHRISTIAN ENDEAVOR OFFICER AND COMMITTEE HELPS.

President—The President is the engineer, agitator and executive of the entire Society. He is the stoker for the C.E. boiler. He should be a great friend of the telephone. That is, he should use it often. His special duty is to see that committee chairmen, with himself, think out new plans for their work, and that leaders for the prayer meetings are prepared for their tasks at least a week before the date of their public appearance. He must never lag in his work. If your President is deficient tell him to get busy or give up the office. One cannot be too serious in this matter.

Secretary—Keep a clear, short, interesting record of the business meetings; help the President get out new plans for the Society and see to it that he is active in his task of putting life into the whole group.

Corresponding Secretary—This is one of the most important offices. This is the throat through which the Society gets food from the outside. Or change the figure, it is the wireless office that keeps the vessel in connection with the rest of the world. Choose a person for this position who is (1) a permanent resident; (2) one who will answer letters. Send us the name of your corresponding secretary. We need to know you and you need our help.

Treasurer—Work out some new and more adequate scheme for financing the work of your Society. Don't wait for people to bring funds to you. Go to them, adopt the "every member canvass" plan. Make out an annual or semi-annual budget for the entire work of your society. (This should include local expenses, home and foreign missionary work, denominational support and United Society help as well as a surplus fund to pay the traveling expenses of any one who may be invited to your meeting). After this budget has been made out it should be placed before members of the Society with definite plans of what the Meeting wants to accomplish during the coming year or half year. A date should be set for a canvass and people notified that such a canvass is to be made. Teams should then be sent out. Two in a team is enough. The boys should canvass the boys, and the girls should look after the girls. The pastor can help great-

ly in working out the details of this scheme. (Plans for the Lookout and Prayer Meeting Committees will appear next week.)

THE STUDY CLASS.

To organize a Study Class—The first requirement is a Promoter. That person is you. Send to us for our Study Class manual, which will tell you just the steps necessary to organize a class. This 14-page booklet is priced at 3 cents. Don't you want to know why you are a Friend? Undertake a Study Class in Friends Principles! If George Fox were living today, what would be his attitude towards some of the questions our denomination is facing? Study Quakerism! (The second requirement for a Study Class will appear next week.)

NOTICES.

Buy all Christian Endeavor and other young people's supplies from the Young Friends' Board. This literature is the same as what you get from the United Society with the exception that it has our imprint. Give us the advantage of the commission.

The Young Friends Conference, which is to be held at Cedar Lake, Ind., August 4-13, promises to be by far the largest yet held. We have excellent accommodations. Talk this up in your Society. Appoint a delegate and begin now to raise funds to send him. Let's have a representative from every Young People's Society.

CHRISTIAN ENDEAVOR MAY 7.

Topic—Consecration of Talents. Matt. 25:14-30.

I. Finding One's Talents—Every person has some talent, but not every person finds just what that is. This can be done by analyzing his likes and dislikes; trying out various kinds of industrial, athletic, social, intellectual and religious activity; daily or weekly overhauling self and asking the advice of one's closest friends.

II. Strengthening One's Talents. This can be done by seizing every opportunity to exercise one's gift; by refusing to listen to the voice of timidity or false humility and by mediating on some gripping theme until one becomes so enthused over it that he forgets to be timid.

III. Multiplying One's Talents—Every man should increase the number of talents God has given him.

This can be done by putting into practice what he has. Each piece of work well done invites many more tasks. These are often enough different to call out one's reserve genius and make him conscious of new talents. The number of one's talents may be increased in proportion to the richness of his imagination. This can be strengthened through reading, meditation and conversation.

IV. Maintaining One's Talents—The way to keep a talent is to put it to work. Idle gifts soon atrophy, active talents expand. A seed lies dead until it loses itself in the life of a new plant. Merely putting a good gift to work is not sufficient, it must work in harmony with the laws of nature. It must take up into itself forces that lie without. The seed takes sunshine, moisture, air and chemical transformation into its cell forms as it grows. Within each of us is the "Divine Seed" which God can warm, feed and water if we but let Him. He can reveal, strengthen, multiply and maintain our talents if we but follow His plan for each of our lives.

NEWS NOTES.

Mercer Brown of Spiceland, Indiana, visited at Citrus Heights, California, recently.

Tom Jones, Young Friends Secretary, spent Saturday and Sunday, April 15th and 16th, with various Meetings in and around Vermilion Grove, Illinois.

Austin Marriage of Mullinville, Kansas, is planning to move to Citrus Heights, California, this summer. The work is growing and people are looking to Friends to take care of this work.

Mary Ann Jenkins, well known to Friends throughout Indiana Yearly Meeting, died at her home in Richmond, Indiana, April 17th. We hope to have a fuller obituary notice later.

Richard Simms and wife have returned from their sojourn in Chicago to their home in Chester, Indiana, north of Richmond, and have resumed their work in and for that Meeting. Richard Simms is the resident minister there.

The Journal of the Friends Historical Society of London, England, for the first quarter of the present year is at hand and is an interesting number. It contains an article on "Pilgrims and Puritans as Persecutors" by Allen C. Thomas, and one on "An Old Botanic Garden" in Pennsylvania by Ella Kemp Barnard. It contains also a partial reprint of an article on "The Old National Road" from The Century Magazine, December, 1911. Price per number, fifty cents; for the year, \$1.25.

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CHURCH AT WORK

Fairoaks, California—The San Juan High School, located one-half mile from the site of the Friends Church, expects to add two more teachers to the faculty next year, making seven in all. We would be glad to have Friends' teachers make application. This is a new \$35,000 building located on a ten-acre tract, three miles to the nearest town, country environments, up-to-date equipment, all new.

Newmarket, Canada—Our work is forging ahead splendidly. Under a new scheme introduced by our pastor the S. S. is steadily and surely growing, members are being added, collections are increasing. The attendance is much more regular and punctual, and everything is encouraging. Our cottage prayer meetings on Tuesday evenings have grown from the twos and threes to the twenties and a great spiritual awakening is taking place. For the first time under the new order of things our Monthly Meeting was held in the evening and was a great success. Twenty-five members were present and there was so large an agenda of business to be dealt with, it was found necessary to appoint an assistant clerk. Said an old member of the Meeting, "It is the best Monthly Meeting I have attended here in twenty years." To God be the glory.

On Sunday, April 16th, by special request, the Song Service, "Eva", was repeated. Double rows of chairs down both aisles, overflowing into the entrance porch, were necessary to accommodate all who sought admittance. Alfred Young explained the object for which service was to be rendered, and boldly asked for a \$20.00 collection. When it was counted, it was discovered the audience had risen to the call, and responded with \$20.22. The proceeds are to be devoted to the Belgian Relief Fund.

Chester, Indiana—Chester Monthly Meeting in New Garden Quarterly Meeting is endeavoring to keep in line with the work of our Yearly Meeting committees. To that end we are planning to hold an all day gospel service in May. Our Bible School is ordering all its supplies through our own Bible School Board. We are organizing our classes gradually and endeavoring to grade them as far as is best in a small school. A boys' class of the intermediate grade recently held a meeting at the home of the resident

minister, Richard Simms, for the annual election of their class officers. Their class secured its charter last summer. The teacher of the class, Frank Pickett, surprised the boys by framing their charter for them and by furnishing ice cream at the close of the meeting.

Pleasant Ridge, Kansas—During the last days of March a very good meeting was held at Inavale school house, four miles east of Pleasant Ridge. Levi Johnson, pastor at Walnut Creek, and J. O. Copeland began the meeting, but the former had to leave on account of sickness and A. E. Wooten, pastor at Glen Elder, continued the work. About twenty-five persons were at the altar and a very precious season of revival was experienced. A Sabbath School with about sixty members was organized and a preaching appointment arranged for Asa Dillon, pastor at Pleasant Ridge, at three o'clock on Sabbath afternoons. Walnut Creek Quarterly Meeting is surely thankful for this opportunity to enter a new and needy field.

Colorado Springs, Colorado—A series of meetings conducted by Lindley A. Wells, of Portland, Oregon, closed on the evening of April 9th. The plain, definite teaching of scriptural truth by the evangelist, impressed on the hearts of the hearers by the Holy Spirit, resulted in the conversion, reclaiming and sanctification of quite a number. The church, as a whole, was greatly blessed and goes on with the work with a renewed courage and with much unity. Brother Wells returned to his home from here.

Lynn, Massachusetts—The monthly business meeting of the Society of Friends, comprising all the members of that denomination residing in Lynn, East Lynn and Salem, except a small group known as the Primitive Friends, was held April 13th at the Silsbee Street meeting house. The principle business enacted was the launching of a campaign to secure funds for the purpose of making extensive alterations and improvements on the Eastern Avenue meeting house, to better accommodate the growing Bible School and the increasing activities of the church along social and religious lines. The Bible School now numbers 150. The attendance at the meetings on the Sabbath are steadily increasing under the leadership of the minister, Tom A. Sykes. The Friends of the Eastern Avenue meeting are endeavoring to make their influence felt in that community as a factor in

the social uplift. A community supper, held recently for the people of the neighborhood not affiliated with any church, was attended by 256 persons, and argues well for the hopeful outlook and prosperous future for the Friends in East Lynn.—Daily Item.

Perry City, New York—The Friends Meeting at Perry City anticipate celebrating the centenary of Friends in this locality. The Meeting was formerly known as Hector Monthly Meeting and is in Scipio Quarterly Meeting. All Friends who have ever labored in this Meeting or who have visited here or been members, and any who for any reason may feel interested in the work are invited to send a message to be read at the birthday party to be held some time between the tenth and twentieth of May. The local Friends will at that time make their birthday thank-offering, which goes toward the parsonage fund. Any other Friends who feel like taking part in this project can do so, and it will be appreciated. Newton R. and H. A. Franklin are the workers in this Meeting and all communications may be sent to them or to Charles Tripp, clerk of the Monthly Meeting. The Post Office address of all the persons named is R. F. D. 31, Trumansburg, New York.

Poplar Ridge, New York—William J. Reagan has resigned the pastorate here to accept the principalship of Oakwood Seminary at Union Springs, New York. Levinus K. Painter, of Indiana, now at Hartford Theological Seminary, has accepted the invitation of the pastoral committee to come to Poplar Ridge, and expects to take up the work here about July first. The Friends at Poplar Ridge are most loath to lose Mr. and Mrs. Reagan, both of whom have gained a firm hold on the hearts of the people of the entire community. They have done splendid work since coming here. Former non-church attenders have become interested and the church is in a thriving condition, spiritually as well as numerically.

The average attendance at the Sabbath morning service has increased more than fifteen per cent, at the evening service above one hundred per cent, and at the mid-week prayer meetings above two hundred and fifty per cent. The great majority of those present at the prayer meetings take an active part, either by testimony or in prayer. The increase of attendance and interest is explained, in part at least, by the fact that Mr. Reagan is

a man among men, does not seek to exalt himself or his position, and meets men on equal terms. While we regret the loss of their valuable services, we are glad they are to remain within the limits of our Monthly Meeting.

Poughkeepsie, New York—The final service in the series of three evening meetings, conducted by the Poughkeepsie Friends Brotherhood, was held on Sabbath evening, April 9th. The speaker was Errol D. Peckham, pastor of the Meeting at Brooklyn, his subject being, "Opportunities for Manhood in the Church." At the preceding meetings in February and March the speakers were, respectively, Homer L. Morris, speaking upon "The Fallacy of Preparedness," and S. R. Shear, Superintendent of Public Schools in Poughkeepsie, his subject being "Three Great Factors of Modern Life" (the home, the school and the church). The subject of the April Meeting was ably presented by Mr. Peckham, being a direct and straightforward appeal for more courageous Christian life among men in the church. The Brotherhood is increasing regularly in membership, numbering about sixty now. A very entertaining program was rendered recently, each member being privileged to invite one lady guest.

TOM JONES AT VERMILION GROVE.

Thomas E. Jones spent from Friday until Monday, April 14-17th in Vermilion Quarterly Meeting, Illinois. One of the C. E. societies of the Quarter desired to have him come and voted to suggest to the President of the Union of the Quarter, that she confer with the other societies in regard to the matter. The President of the Union gladly acted upon this suggestion and was able to arrange for each society in the Union to guarantee their portion of the expense of the visit.

Two other points at which he spoke in the Quarter where there are no societies also helped with the expense of his trip. A special effort was made to have each of his meetings well advertised. On Friday night he spoke at Friends Chapel, Saturday night at Henderson Chapel, Sunday morning at Hopewell, Sunday afternoon at Vermilion Grove, and Sunday night at Georgetown to appreciative audiences, aggregating about 350 people. On Saturday an all day rally of the Quarterly Meeting C. E. Union was held at Ridgefarm and was attended by about

70 people.

At this rally Mr. Jones delivered two splendid addresses. The message he brought in the morning on "The necessity of Christian Endeavorers being missionary in belief and practice" was unique and convincing. In his talk on "C. E. Efficiency and the Young Friends Movement" he told us how the Young Friends movement was now able to help each Friends Society to be efficient. Dinner was served by the C. E. Society of Ridgefarm. Mr. Jones spoke to the high school pupils at Georgetown on Monday morning.

We feel his visit has been of such value that we consider any Quarterly Meeting C. E. Union fortunate that may be able to secure his services.

EFFIE M. NEWLIN, President.
MARY MADDEN, Secretary.

OUR WASHINGTON LETTER.

That an increase of some thousands in the regular army will be provided for in the final army measure seems to be taken for granted at both ends of the Capitol. How large the increase will be depends upon how many voices are raised in the country against augmenting the size of the nation's military establishment. A Senator from Missouri, Mr. Reed, says "we need a big increase in the army, the country is demanding a big increase and we are going to have it." He said this in connection with an argument for a more complete utilization of the National Guard and other citizens' forces in the plans for military preparedness. Now is the time for Friends and all other believers in the policy of fostering the spirit of brotherhood and justice and fair dealing in international relations as opposed to the policy of force to let their opinions be known clearly and emphatically. Letters to Congressmen and Senators will do this.

As we go along with the work of the Friends Peace Headquarters, we get more and more of an insight of the state of mind of the Society of Friends on this momentous question. It is probably a fact that Friends have not been confronted with such a test of their principles of universal brotherhood since the days of the Civil War as they now face in this "preparedness" peril. Judging from the correspondence of the headquarters, the preponderance of sentiment at this time is on what we believe to be the right side of the question. And we cannot help feeling that too many of those Friends who

are standing with the advocates of increased armaments and the flourishing of the "big stick" in our dealings with other nations have been sadly misled by the sophistry of the arguments for a "greatest navy" and a big army.

That there is much of sophistry in the "preparedness" propaganda cannot be denied. This was made plain once more on the floor of the Senate at the end of last week. Friends, at least, justify changing our policy of moderate military preparedness and the establishment of a big army and an enormous navy on the ground that we ought to be protected from possible attack, the assumption being that we are now utterly defenseless. This has been shown by one high military authority after another at hearings before Congressional committees to be absolutely false. General Weaver, in charge of the Coast Artillery of the country, made a statement before a Senate committee, in which he said that in point of personnel and equipment and general efficiency the coast defenses of this country are without a rival in the world. His only recommendation by way of improvement was for an addition of a few thousand men—11,000 to be exact.

Assuming the possibility of attack by some foreign army upon our coasts, which the General believed to be a very remote possibility because of the very great difficulties involved from a military point of view, he stated in reply to questions that with guns now mounted and contemplated in plans underway and with the addition of the men asked for by him, "we would have an entirely satisfactory defense." This kind of information is carefully kept out of the papers and off the moving picture screens and away from the notice of the people.

CLEVELAND CONFERENCE POSTPONED.

The Conference for pastors, evangelists and Christian workers, that was planned for Cleveland the first part of May, has been postponed until next year, that being the twenty-fifth anniversary of the opening of the Bible Institute.

The things near by, not things afar,
Not what we seem, but what we are—
These are the things that make or break,
That give the heart its joy or ache.

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THE IOWA PAGE

BIBLE SCHOOL NOTES.

The 51st Annual Iowa State S. S. Convention will be held at Dubuque, Iowa, June 27-30. Plans are being made for an especially strong convention.

Programs and full information may be secured by writing to the State Secretary, Mr. W. D. Stem, 403 Youngerman Building, Des Moines, Iowa.

Our Field Secretary visited the Bible Schools at Albia and Hiteman on Sabbath, April 9th. The School at Albia has an enrollment of about 80, with 51 present on the day visited. There are six classes with a large number of boys and girls as members of the school. A very helpful half hour's conference was held immediately following the lesson hour. The school is now taking steps toward organizing a Cradle Roll Department.

The Bible School at Hiteman meets at 2:00 o'clock in the afternoon and is carrying on a very interesting work. This is a mining town with great possibilities for service. About 60 are now enrolled in the School. A special Conference was held with the workers here just following the lesson period. Particular interest was manifested in the Departmental Graded Lessons for the Primary Classes.

The Secretary spoke at Hynes on the evening of April 9th and found the Bible School there also doing very good work.

A serious situation, however, which affects our meetings both at Hynes and Hiteman, has recently developed. The mines at Hynes have been worked out and large numbers of the people are moving away. One of the largest mines at Hiteman, where many of our men have been working, has been shut down, throwing almost 500 men out of employment.

Our workers in each of these meetings are facing the very critical problem of continuing the work in the future. These faithful workers need, and deserve, special prayer and help from the church at this time.

Pleasant Plain—It was a very enjoyable occasion to the Young Men's Bible Class when on the evening of April 15th they met at the home of their pastor and teacher, C. C. Halloworth, for a good time together. Pres. David M. Edwards of Penn College, was present and gave much sound advice in his talk on "Elements of Suc-

cess." Dainty refreshments were served by the pastor's family. Twenty of the young men were present and when they started home they felt that they had spent a very profitable and enjoyable evening.

C. E. DEPARTMENT

Lynnville, Ia.—Our C. E. prayer meetings are regularly held, and the attendance is generally very good. Ethel Renand, one of our faithful members, has been unable to attend on account of serious illness.

The Penn College Male Glee Club gave a very good entertainment, April 5th, to a large and appreciative audience. The Club came under the auspices of the C. E. Our share of the proceeds, which was a little over \$12, will be used for home missionary work.

The Missionary Committee recently planned a social, which was held at the home of Robt. P. Ladd. Various games were played, which were along missionary lines. One of the main features of the evening was having our height measured—five cents for the first five feet and one cent for each inch above. After expenses are paid, the remainder will be used for Home Missionary Work. We expect to have Miss McPherrin with us May 11th.

FIELD NOTES.

Special services were held at Springdale Meeting, Iowa, April 16th. Five persons were received into membership. Charles W. Mesner, pastor at West Branch, was present and preached from Romans 6:11. The work at Springdale is growing nicely, plans for a new church building are being prepared and work will start soon.

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C. E. CONVENTION.

The Indiana Yearly Meeting C. E. Union Convention will be held at Jonesboro, Indiana, May 19-21. Societies are asked to appoint their delegates at once and send the names to Mrs. John R. Thomas, Jonesboro, Indiana, before May 10th. Jonesboro is on the C. & O. of Indiana, six miles south of Marion, just across the river from Gas City. It is also on the Interurban, running between Anderson and Marion.

The speakers announced thus far are John R. Walter of New Castle, Ethel Faulkner of West Milton, Ohio; Professor Allen D. Hole of Earlham College, William J. Sayers of Muncie, Ancil Ratliff of Fairmount, Thomas R. Kelly of Pickering College, Newmarket, Canada; Walter R. Williams of Ohio; Milo S. Hinckle of Richmond, and Tom Jones, Young Friends' Secretary. Eldon Mills will be the leader of music.

SOCIAL SERVICE WORK.

An interested Friend sends us the following suggestions: "The questions set out by the committee of our Yearly Meetings inquire as to visits had, letters written, and many other good things that may and ought to be done, but they make no printed inquiry as to how many people we have entertained in our homes.

"A member of one of our local committees, not being able to get very far away from home very often, has conceived the plan of inviting different groups of congenial people to her own home. This has given her the opportunity of companionship of all ages, from the children of the primary class in the Sabbath School, the classes of boys and girls and the young people's class, etc., to scattered older people who could not otherwise visit one another very often. It is fine. Try it for yourselves."

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RAILROAD MEN'S MEETING.

The Annual Easter Railroad Men's Meeting was held in the Friends Memorial Church at Muncie, Indiana, last Sunday. This has been a fixed service for thirteen years. There was an elaborate program of music, with scripture reading by G. W. Bonnell, prayer by J. N. Penwill of Tipton, an address of welcome by Joseph A. Goddard, response by John W. Allen, and the sermon by the pastor, William J. Sayers. There were twelve musical numbers.

RURAL CHURCH CONFERENCE.

The second annual Rural Church Conference under the auspices of the Agricultural Extension Department of Purdue University, will be held at that institution. Lafayette, Indiana, May 8-10. The program will include the consideration of a wide range of subjects incident to the rural church problem. President R. L. Kelly and Morton C. Pearson are among those upon the program.

Friends in Indiana should be liberally represented at this important and timely gathering.

MARRIED.

Brazleton-Randolph—At the home of Oliver P. Underwood, Des Moines, Iowa, April 18, 1916, Justus Brazleton to Rachel Randolph, both of Ankeny, Iowa, Oliver P. Underwood officiating.

Hodgson-Hockett—At Cincinnati, Ohio, April 17, 1916, Carrie Vandervort Hodgson and Edith Hockett, C. B. Heistand officiating.

BORN.

Farr—At Oskaloosa, Iowa, April 10, 1916, to Willard H. and Mayne Farr, a daughter, Alice Mary.

Leonard—At Citrus Heights, California, April 8, 1916, to Walter and Gertie Leonard, twin daughters, Annie Angelo and Fannie Agelo.

Tolson—At Chicago, Illinois, April 16, 1916, to Norman J. and Magdalena Tolson, a son, Norman Welty.

DIED.

Burch—Anna Burch, wife of Charles Burch, was born in 1858, near Valley Mills, Indiana, and died near Haviland, Kansas, March 18, 1916, aged 56 years and 3 months. She was a life-long Friend and was converted in early childhood. She lived a devoted Christian life, and when not able to attend church she would observe the hour of worship in reading the Bible and in prayer. Funeral services were conducted by the pastor, L. C. Hinshaw.

Coggeshall—Eli Coggeshall, son of Nathan and Gulie Coggeshall, was born in Grant county, Indiana, March 20, 1841, and died at the Grant County Hospital, Marion, Indiana, March 22, 1916, aged 75 years and 2 days. He was a birthright Friend and a member of South Marion Meeting. He was always true to his convictions and faithful in the performance of duty, taking active interest in the welfare of the church and community. He served acceptably as an elder for many years and gave liberally to the financial support of the church. Perhaps his greatest work was done in quiet, admonishing the indifferent, encouraging the timid, relieving distress and giving timely counsel. He leaves a widow and five children. Funeral services were conducted by the pastor, DeWitt Foster.



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Cook—Eliza Williamson Cook was born in Harford County, Md., in 1834 and died at Washington, D. C. March 6, 1916. Most of her life was spent in the neighborhood of her birth, although she resided for some years at Poplar Ridge, N. Y., and later at Washington, D. C. She was a life-long Friend and led a consistent Christian life. She was faithful in attendance at church as long as health permitted.

Newby—Martha White Newby, daughter of Samuel and Rebecca White, was born in Perquimans County, N. C. April 8, 1835, and died at Lynville, Iowa, March 23, 1916. She was a life-long member of the Friend's church and for 32 years a faithful member of Lynville Meeting. She married John T. Newby in 1854. She entered into rest peacefully. She is survived by six sons and three daughters.

FRIENDS COLONY.

Located in Sacramento county, fifteen miles N. E. of state capital, a fruit colony. Well adapted to the growing of both citrus and deciduous fruits and nuts. Perhaps no better place in the state for profitable investment. Good roads, water, climate and scenery. A new, well equipped High School, with rural environments. This year's enrollment, 94. Special inducement to Friends, who have the only meeting in the colony. We invite all Friends coming to California to come and see us. For further information, write A. W. Leonard, R. F. D. No. 1, Fair Oaks, Calif.

FRIENDS MEETINGS.

Colorado Springs, Col., Friends Church, Teajon and Fountain Streets, on car line. Bible School 10:00, meetings for worship, 11:00 and 7:30. Prayer meeting, Wednesday 7:30. Visitors welcome.

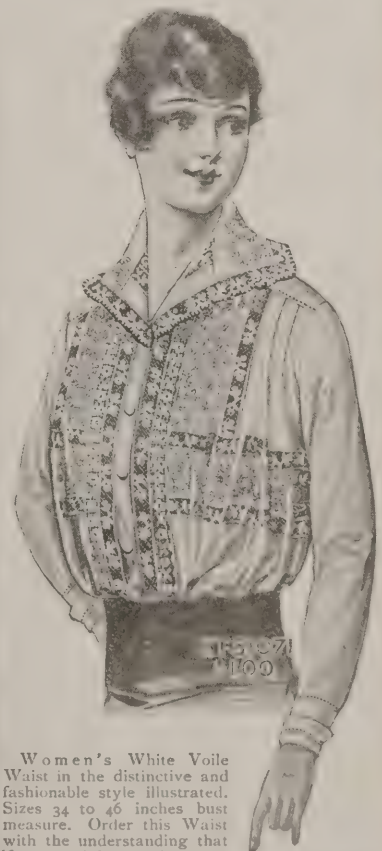
Lynn, Massachusetts meeting house, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

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The time to fulfill a promise to obey made in time of trouble is right now. Any delay tends to cause one to disregard his promise.

BIBLE SCHOOL LESSON. MAY 7.

Subject—The Missionaries of Antioch.

Lesson—Acts 11:19-30; 12:25-13:12.

Golden Text—Go ye, therefore, and make disciples of all the nations. Matt. 28:19.

There are a number of significant references in the passages before us. First is the statement that the persecution following the death of Stephen resulted in the scattering of the Christians, and led indirectly to the founding of a number of churches outside the boundaries of Christ's ministry. This early preaching was limited to the Jews. We need not be surprised at this for Jesus himself seldom did otherwise and it was but natural for his converts to follow his practice. The exceptions seem to have called forth apologies on the part of those departing from the rule.

The workers from Cyprus and Cyrene were the bold innovators, and to them is the credit due for having launched the movement which was destined to change the course and history of Christianity. This is the beginning of that movement which ultimately made the Christian church a Gentile instead of a Jewish organization. The significance of this step is too seldom appreciated. We must not make too much of the fact that they first preached to the Greeks, but to the student of religious history it suggests the wonderful influence the Greek mind has had on Christian thought. There was with them the teaching that through the death and coming to life again of a God the possibility of being initiated into him in such a way that the initiate would partake of his eternal life. In at least one case this was to be accomplished by eating cakes made in a certain way. There are other striking similarities to traditional Christian teaching.

We note, too, that the Jerusalem church was concerned with the situation as reported to it and that it assumed a responsible jurisdiction over these converts and sent Barnabas to them. Fortunately for Christian history, Barnabas was liberal minded, and was pleased with what he found. But how did he happen to go searching for Paul? Had he ever known him? What had Paul been doing those ten or more years since his conversion? Had he, too, shown this early a liberal spirit in his preaching, and having made a reputation for himself was now thought to be the man of the hour for the new work in Antioch? These are questions for which we have no present answer, but the events indicate a history of which we would like to know more.

The coming of Agabas, his message, and the subsequent journey of Paul and Barnabas to Jerusalem are significant events in this history. How Paul must have recalled old events to mind as he returned to the city in which he was once a terror to the Church. On their return to Antioch they continued their services for a time until it became evident that God would have them go abroad and preach the gospel to a larger circle.

This is the beginning of those wonderful missionary journeys which have meant so much to the Church, not only in the founding of congregations here and there, but the resulting literature due to his correspondence.

This assignment contains a great mass of material for study and meditation, and we have barely listed the various themes a Bible class may profitably discuss. In it all, we may see the leading of God's Spirit, how to his glory and the betterment of the world, the first policy of the church—to preach only to the Jews—was overcome.

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The American Friend

Old Series
Vol. XXIII. No. 18.

FIFTH MONTH 4, 1916.

New Series
Vol. IV. No. 18.

Earth's Toilers Sing

By ELISHA SAFFORD.

Hark to the song earth's toilers sing
As they bow at the festal board!
Hark to the song the reapers bring
With the wealth of their golden hoard!
From fair, lush prairies gemmed with flowers
Or a-ripple with billowy grain,
Where smoke-wreathed cities lift their towers
At the call of the foaming main—
This is the song earth's toilers sing,
This is the song the nations bring
As they bow at His shrine again:

"Father of all, great giver of all,
Hear, as we cry unto thee;
Where the wind-tossed pines unheeded call
To the lonely, ice-locked sea;
Where the scorching desert's tawny sands
Burn red in the sunset's glow
And the mountains cling with titan hands
To their diadems of snow—
We lift glad hearts with one accord,
We hymn thy praise, O gracious Lord,
For gifts that unceasingly flow.

"Thanks for the home whose welcome door
Swings wide to our vagrant feet;
Thanks for the rest from the strident roar
And the rush of the blinding street.
Thanks for the fields whose splendor fills
Our hearts with a joy serene,
For flocks and herds on a thousand hills
Enisled in their seas of green.
Thanks for the faith of answered prayer,
The cup to give, the crust to share
And the hope of a life unseen."

—Exchange.

THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting.

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year.

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.
For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

Lines Written for the Sixtieth Marriage Anniversary of John Henry Douglas and Wife.

Fourth Month 23rd, 1916.

By ALICE EARLE STEVENS

Dear aged Friends, yet with perennial youth!
Beneath fair California's southern skies,
Abide these faithful "valiants for the truth,"
Watched over with a daughter's love-lit eyes.

How fit! A two-fold celebration this.
When all the world glad Easter anthems raise,
They reckon sixty years of wedded bliss,
On this fresh April morn with added praise.

Yes, sixty years their hearts have beat as one.
Together wrought through life's long, busy day.
Her lot to keep the home till set of sun,
And his, the great commission to obey.

Through vales 'mong rocky hills from shore to shore,
In clarion tones he has proclaimed the call
Of Christ, for fallen race the only Door
To freedom, from sin's baleful wretched thrall.

What favored meetings, wheresoe'er he came,
When contrite hearts were led, deep Spirit-stirred,
To seek for cleansing from their scarlet stain,
While listening to this spokesman of the Word!

How many wanderers from the Father's face,
Have heard from him the gospel's joyful sound;
And in his God-sent message of free grace,
How many sorrowing souls have comfort found!

In all his labors at the Lord's behest,
His willing helpmeet had her quiet share,
The mercy seat she sought, with her request
For daily strength, for tender Shepherd care.

Their prayers of faith brought heavenly bounty down,
A full supply for every need, to give.
May each alike receive the fadeless crown,
For each has proved how blest for Christ to live.

Hark! Hear, "Come ye apart and rest awhile,"
'Tis the Master's voice, and earthly sounds grow dim.
Just waiting now, they bask in Jesus' smile,
Till lifted up to be complete in Him.
"Sunnycote," Tillson, New York.

Love is the strongest and closest of all bonds.
By getting closer to Christ we can increase our
love one for another.

Are You Delinquent?

The management of THE AMERICAN FRIEND will greatly appreciate it if all who know themselves to be in arrears on their subscription will send their check for the same by the first of May. A good many write us that delay in sending money is a mere oversight or forgetfulness. This is a reminder that is necessary, for we need the money. Please do not forget longer. Send all subscriptions and all correspondence about subscriptions to the office at Urbana, Ohio, and all other correspondence to the office at Richmond, Indiana.

Correspondence

Muscatine, Iowa.

Editor of The American Friend:

Will the government's program of preparedness jeopardize the survival of the Society of Friends?

The war in Europe placed the Society of Friends in England in a very delicate position as to its relations to the reigning power. The present demand for preparedness in this country will likewise place the Society in the United States in a similar position as to our own government.

Our government will undoubtedly enact laws requiring army service preparation on the part of our young men and finally our young women. What are we, as a church organization, going to do about it? This Society cannot survive unless it remains a strong advocate of peace as opposed to war. Likewise, it cannot survive unless it remains loyal to the government and teaches our young people to be patriotic. Will it be possible to accomplish this and at the same time give the most efficient aid to our government in time of trouble such as England is now passing through?

The solution of this problem will require the best that is in us. It should become a matter of great solicitude to the Society everywhere. It should be studied while the present conflict is on and at close range. Every Friend visiting in England should make diligent inquiry as to how the Friends in England met the issue, how successfully, and advise as to what improvement we can make over the course pursued by them. Shall we not invite English Friends to bring us a message and advise as to our best course? Yet, the solution for them may not be a solution for us at all.

Will it not be a move in the right direction for each one of our Yearly Meetings, at its next session, to appoint at least one delegate from its body to visit England at an early date and study the question while the war is in progress? Subsequently these delegates as a whole could formulate a plan suitable to the occasion and country.

And why will it not be well for our colleges to establish courses or so alter the present curriculum that our young people may be trained as nurses and in other like avocations so that they may assist the government, remaining loyal to it, and at the same time avoid taking life?

N. ROSENBERGER.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII, No. 18.

FIFTH MONTH 4, 1916.

New Series
Vol. IV, No. 18.

Changing of Human Nature

We read recently the statement of a Christian man to the effect that among the guests whom he delighted to welcome into his home were a gambler, a thief and a drunkard. It was a startling utterance until the reader understood that these appellations were characteristics of the old days of sin which had passed away, and that these men had become new creatures in Christ Jesus.

The editor of The Methodist Protestant, of Baltimore, Maryland, gives in part what he calls the "indirect results" of the Billy Sunday evangelistic campaign which closed on Easter Sunday in that city:

"A lady who was addicted to card playing heard the sermon on 'Amusements,' and at the solicitation of a friend went down the trail, and gave her hand to the evangelist. On the way home she said to her friend, 'You do not realize what this means to me. I belong to a card club of fourteen. My father and I are always partners. We play for money. I began gambling at fourteen. Now I am on my way home to tell father that I have cut it out.'

"A lawyer was one of a party of six or eight who spent their Sunday nights in a private room in a down-town hotel playing whist for money. That lawyer heard Mr. Sunday and decided not to play again. He met two of his chums on a car who said, 'We have cut it out.' That gambling club disbanded and will gamble no more.

"An officer of a steamboat company said to his wife, 'The changes going on along the wharves is marvelous. Profanity has almost entirely ceased among the men. One man said, 'I took about a dozen drinks a day, but I have quit for good.' When asked why he quit, his answer was, 'Billy Sunday got me.'

"'Happy!' said a woman, 'well, I have reason to be happy. My husband was converted and I know home will be a different place now.' A man from Los Angeles came to Baltimore by way of Mississippi, where he had a brother, and brought him that he might fall under the influence of Mr. Sunday's sermon. He hit the trail, then both knelt at the altar, the one to confess that he was a sinner and the other to rejoice that the brother was converted.

"A lady in the upper circles of society said: 'I have been in the habit of serving wine to guests in my home, but from now on there will be no more liquors kept in my house.'

One only has to go into the numerous "Missions" in the degraded districts of our cities to witness the transforming power of redeeming grace. It is a tragedy almost that a Christian civilization has permitted such a defilement of the social order as to strew the highways of life with such multitudes of polluted derelicts. This age above all else needs an impelling, constructive movement in the direction of social regeneration that will incorporate the divine idea of righteousness into the whole mechanism of human activities. Therein lies the fundamental test of the power of the gospel to

change the tendencies of man's thought and work a moral revolution in the wide realm of his collective relationships. The rescue of individuals from the depths of moral leprosy is proof of the power of God to save society and to transform the world order into the kingdom of our Lord.

Apparently the Church has yet much to learn about its responsibilities as a Christian organization toward the alien and the outcast. By reason of our social and racial prejudices, the fine sense of our spiritual obligations towards others is dulled to the point of indifference and utter helplessness, with the result that at our very doors there are multitudes who have no conception whatever of the transforming power of the gospel. We turn aside somewhat contemptuously from the "Chink," the "Dago," the drunkard and the scarlet woman as being uncleanly or debauched or below our social standing. Yet, if the Church would only find avenues of approach to these with the transforming power of the gospel that saves to the uttermost, many of them would be so changed into beings of respectability and attainments as to contribute substantially to the enjoyments and the refinements of our civilization.

Peter had to learn the lesson that the Jews had no exclusive copyright upon the new gospel of his resurrected Lord. Today the Church needs to learn that the gospel is not alone for the socially refined, and that its responsibilities have not been fully met until the message of redemption has actually found its way to those who are farthest away from the Father's house. It is time that through an awakened Church the wide chasm between Christian theory and Christian practice were bridged and the gospel, operating through revolutionized personality, given a chance to reach the vilest and the most despised. Reform, social service, settlement work, the renovation of the slums, municipal betterment, world peace, are each and all primarily gospel problems, for it is the province of the gospel to change human nature and lift humanity up to God.

It is necessary to have both a foundation and strength in order to stand. A weak man can not stand upon a rock, neither can a strong man stand on quicksand.

The Realm of Law

By ANDREW F. MITCHELL

When Archimedes drew upon his sand floor figures of the ellipse, the hyperbola and parabola and related them to law, he was unconsciously tracking the pathways of God. He did not know that such figures were to be found in nature, but when Galileo turned his telescope into the starry night, he found heavenly bodies traveling through pathways anticipated by Archimedes. This Greek mathematician had discovered law. He did not make it.

It is a law that the sum of the angles of a triangle is equal to two right-angles. When that great truth was first seen it was the discovery of a pre-existent law. The discoverer may be credited with insight and the demonstration of proof, but not with the creation of the law. All of the blessings of modern science are the discovery and conformity to law.

The astronomer lives among the stars, observes their movements, discovers law, and comes back with the trophy of his findings and lays at our feet the science of astronomy. The wide-awake farmer is a discoverer and when he commits the seed to the ground in anticipation of a harvest, he does it in conformity to law, which becomes his co-laborer and friend.

Electricity is one of the imponderable agencies to be reckoned with. Treat it with intelligence and it will gladly shoulder the colossal burdens of a busy planet, become our obedient servant and promptly deliver the goods, but if you treat it with ignorance, carelessness, indifference or disregard your discourtesy may cost you your life.

William H. Seward declared that there was a "higher law than the constitution," and Gamaliel said in effect that a constitution not in harmony with that "higher law" would come to naught, but the "higher law" could never suffer overthrow or defeat.

Law is not man made, but is an eternal verity proceeding out from the bosom of the eternal God. That law is beneficent and for our good. "Ye are co-laborers with God." Little man, though he may be called a legislator or statesman, is powerless to make law. He can make little rules and call them laws, but unless they embody the divine code they will be burdened with exceptions and provisos, and sometimes require centuries to prove to his stupidity that they will not work.

Europe was combed once to find wisdom with penetration enough to draft a constitution and John Locke undertook the task. He drew together all that his archives could furnish; he rounded out a document as complete as a poem with all the finished touch of earthly wisdom and put it on trial, but it went to the junk heap before the grass grew on John Locke's grave. You can discover law but you cannot make it.

The jar and discord of this old world today is because we are trying to substitute the jugglery of ledgerdemain and try to make it work in harmony with the beneficence of divine law and it will not work. Our only way of safety either in the administration of national or personal life is in searching out the pathway of the divine will and then walking loyally in it. As well try to grow cod-fish and dromedaries on the same pasture as to try to harmonize wrong with right.

In our brief national history our little legislators have tried to legalize slavery, the liquor traffic and war. Our long and useless struggle to regulate these giant wrongs has covered us with humiliation and utter failure. Our national administration is now engaged in the folly of trying to regulate the evil of war and to require the impossible—to make belligerents fight according to law. It cannot be done. War itself is anarchy. The world has never yet, nor never will see war waged without the violation of law. To declare war is to repeal the ten commandments, and repudiate the golden rule, and the Sermon on the Mount. Our present business, herculean as it may be, is to lead the Christian church up the mount, high enough to really hear and heed the matchless master sermon uttered there. The world cannot build dreadnaughts big enough to bluff the commandments of God. One great sea gurgle and twenty minutes of time completes both death and burial of these marine monsters, and yet men otherwise intelligent seem to be willing to listen to the insidious voice of commercial greed and the avarice of privilege and repeat the age-long tragedy. War, like the liquor traffic and slavery, is wrong, and no diplomacy can fit it into the divine system of righteousness. Like them, it is a destroyer of everything it touches and offers no constructive policy whatever.

Who dares to say that the Quaker Church has no need to exist? This one colossal enterprise of incorporating into Christian faith and practice the great fact that the Head of the church should be honored as the Prince of Peace would justify the existence of any church.

Long Beach, Calif.

What Think Ye of Christ?

No. 3.

By LUKE WOODARD

While the true believer's answer to the question: "What think ye of Christ?" takes account of all the inspired record makes known concerning Him, yet to him Christ is more than a person of history. His faith brings to him the realization of His spiritual presence, in fulfillment of His promise: "Lo! I am with you always, even unto the end of the world."

Our Lord brings out this phase of experimental truth in His discourse with the Jews as recorded in the sixth chapter of John, where He compares Himself to bread, saying: "I am the bread of life." This is a very apt and suggestive figure. Let us elaborate it. Bread is bread, and remains such, whatever one may think about it. It is food, but it is evident no one will partake of it so long as he believes it to be only a sawdust imitation. But the testimony of trustworthy witnesses who had tasted a genuine loaf should be sufficient to remove all doubt. And yet, all doubts removed, and the individual becoming satisfied that it is a genuine loaf, it is left to his choice to eat or not to eat. If he realizes any benefit he must eat of it.

In like manner, the man who, while he gives the assent of the intellect to scripture statements concerning Jesus Christ, yet remains unrepentant and unsundered, will not be saved, as truly as the man who, because of unbelief, refuses offered salvation. As He is the Bread of Life, there must be a spiritual partaking in order to be saved by Him. This is the meaning of His words: "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." This was to some who heard Him utter it, "a hard saying." It remains such to some in this day. Failing to understand that He spake of partaking spiritually by faith of His broken body and shed blood, there are those who connect such eating with material symbols, and one class terms it transubstantiation, and another class names it consubstantiation, while other spiritualize it, but put the figure on the wrong word, and spiritualize the flesh and blood, instead of the eating and the drinking. Christ said in this discourse: "He that believeth on me hath everlasting life." So it is by faith in Him that we are made partakers of that life which is dependent on eating (spiritually) His flesh and blood. It is faith alone that brings to us the indwelling Spirit. "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. This spake He of the Spirit, which they that believe on Him should receive." In accordance with this, it was when Christ was preached that the Holy Ghost fell on them that heard.

In this sixth of John not only is the person of Christ set forth as the object of faith, His sacrifice, the shedding of His blood, must likewise be included as the means of our salvation. What else mean the words already quoted: "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you"? A most emphatic testimony of the necessity of the Atonement, and of faith in the same. It is Christ crucified, which the apostle said he preached as the wisdom of God and the power of God. The blood of atonement was, with all the apostles, a leading theme: "We are justified by His blood," Rom. v:9; "We are redeemed by the precious blood of Christ," I. Peter 1:18-19: "We have redemption through His blood,

the forgiveness of sins," Colossians 1:14; "The blood of Jesus Christ cleanseth us from all sin," I John 1:7.

So it is the Spirit and the blood, co-working by the power of perpetual faith, that avail for our present and eternal salvation.

Christ, in the capacity of mediator, is both priest and sacrifice: "He gave Himself for us, the just for the unjust," and has gone to appear in the presence of God for us, where He is our Advocate and intercessor, fulfilling His promise. "I will pray the Father and He shall give you another Comforter." In oneness with the Holy Spirit, He fulfills His promise: "I will not leave you comfortless, I will come again to you." Thus He is "Christ Our Life." "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

In thus receiving the Holy Spirit the believer becomes the temple of the living God. What concession! "If any man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him," John 14:23.

The love and companionship of congenial and worthy human friends, with all their limitations, are much. How much more the love and companionship of One who is infinite in wisdom, power and goodness!

We are not exempt in this probationary state from trials, but looking to Him, "our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." To the Zion-bound traveler He makes sure His promise. "Fear not for I am with thee, be not dismayed for I am thy God; I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness." His all-sufficient grace is the warrant for the supply of all our need.

"O thou bounteous giver of all good,

Of all thy gifts thou art thyself the crown,

Give what thou wilt, without thee we are poor,

But with thee rich, take what thou wilt away."

Fountain City, Indiana.

A Challenge From Africa to American Friends

By EDGAR T. HOLE

This is the time when the thought of preparedness against immediate or future events is filling the minds of men all over the world. It is a time when momentous challenges are either implied by certain given conditions, or directly flung down. To disregard the challenge would frequently mean the courting of defeat. To meet the challenge wisely often requires more than human understanding. If these things are true in the affairs of armies, navies and nations, are they not equally true in the affairs of the Church?

The conditions which have gradually evolved in our British East Africa mission field constitute

a challenge to the American Friends which calls for counsel and leadership of the very best quality.

In many respects the conditions are now entirely different from those of fourteen years ago, when our workers first entered the field. Kavirondo country, away from the shores of Victoria Nyanza, was comparatively new to the government official and entirely untouched by any other outside influence, except the occasional wandering Swahili native or Arab to gather up hides, ivory, etc. There the country and its people lay as it had lain for ages; a fertile and choice realm for the powers of darkness which had held undisputed sway; but naked, illiterate, arid and desolate as to knowledge of the things of the Spirit of God.

To the African, the novelty of the white men's presence has somewhat worn off as it is apparent he has come to stay. The strangeness of the Gospel message and of the assertion that the native himself can live an acceptable Christian life is giving place to a realization that this, or some other unheard-of ideal, has got hold of some of their sons and daughters. The native amazement at the remarkable and mysterious art of communicating thoughts from mind to mind without the use of spoken words is fading away in the light of the feat of reading and writing being performed by their own flesh and blood. The skill and medicines of the white doctors are slowly but surely winning out in the task of undermining superstitious belief in the wizards who delight in their magic charms and incantations. The once almost unbelievable assurance of the white men that natives can learn to be useful and efficient artisans is being verified, more or less, wherever stations have been opened.

The above changes are among those which are taking place because of the presence of the missionaries; but there are other forces at work. The Indian trader, with civilized advantages and disadvantages, has not only followed the Uganda Railway, but is penetrating the bush in every direction. Over against the teaching of the Protestant missions, which first entered Kavirondo, is the blighting influence of Romish forms, which are being vigorously propagated in schools better equipped than our own. Mohammedanism is also making its presence felt more and more.

In all these innovations, for better or for worse, what constitutes a challenge to American Friends? To answer this we need to understand something of what all these altered conditions mean to the native population. In general, it means that the people fully realize that the old regime of their fathers is destined to gradually pass away. To many of the younger ones it begins to mean that they must seek to learn many things that the older generation had neither opportunity nor inclination to learn. Whereas, until recently, the young people who cared to attend our very mod-

estly equipped schools numbered a few hundred, they have risen to more than four thousand.

The more progressive of these are asking why we do not provide more buildings, materials and teachers like some other missions which they know about; and why we do not spend more hours in helping them to learn the things they want to know. In other words, why do we not pay more attention to education? Other departments of the work are important, but if we neglect the education of youth, we do it to our very great peril. It is possible for a young person to become soundly converted through contact with an individual missionary or any department of the work; such an one may be very zealous and useful; but zeal without knowledge is always a dangerous thing. The most seaworthy vessel needs a cargo for ballast.

In reading a copy of the "Proceedings and Addresses of the International Conference of Men Friends" recently held in Richmond, Ind., it is most encouraging to note the determined purpose of men to meet the challenges of the times. The homeland needs the very best that the church can produce; but this foreign field in Kavirondo has been brought up to the place where its present needs must be taken seriously or allow irreparable loss to ensue. Even more than to extend our borders in Kavirondo, we need trained leaders to educate and mould, mentally and spiritually, those within our sphere of influence. Africa is full of brawn, but needs our best brand of Christian-encased brains to direct in its development.

The standards of efficiency are rising all over the world. The Colonial Office of the British Government has wisely elevated its requirements for appointees to posts in the British East Africa colony. In this rapidly developing colony mission work is constantly brought under closer surveillance, and the workers into closer contact with the Government's representatives. It is obvious that we must choose and send forth men of a high order in every respect to adequately care for the great opportunities which have opened up before us. It is essential that the work and workers seek to commend themselves to those under whose jurisdiction the mission operates, as well as to God.

Africa's challenge, then, to American Friends is—Send your best commanding officers, with armaments, to this front, and we will see that the Kavirondo trenches of illiteracy are taken and manned with Christian intelligence.

Real believers are always thinking they believe not, therefore they are fighting, wrestling, striving and toiling without ceasing, to preserve and increase their faith; just as good and skillful masters of any art are always seeing and observing that something is lacking in their work, whilst bunglers and pretenders persuade themselves that they lack nothing, but that all they make and do is quite perfect.

Congress on Christian Work in Latin America

Held at Panama, Feb. 10-20, 1916.

By CHARLES E. TEBBETTS

(Continued from last week)

INTRODUCTION.

Charles Tebbetts has related in preceding issues of *The American Friend* the occasion for holding this great Missionary Congress at Panama and has given an account of the reports and discussions which took place. His account of the work of the Congress is continued below and will be concluded one week hence. This week's installment deals with the very important topics, "Women's Work in Latin America," and "Co-operation and Unity." Although dealing primarily with Latin America, the discussions of these subjects at Panama represent the latest, best thought of missionary specialists and is largely applicable to work on the other foreign mission fields of Africa, Asia or the islands of the sea.

Commission V.—Women's Work.

This report and its discussion brought the women well to the front. The report traced historically the work done by women and for women and children in Latin America. It spoke of the position and influence of women in those lands. Their life is largely isolated. They are patriotic, and willing to sacrifice for their country. They are as a rule under the absolute power of the priests through the confessional, and because of this fact the problems of reaching them with the Gospel is especially important. This must largely be done by women who are able to enter their homes and into sympathy with them and their needs. It is especially important to reach the women of the higher class. The women are very hospitable and easy to approach in social ways. The temptations to which young girls are subjected are very great. They can scarcely go on the streets without being subject to insult and indignity. There seems little disposition to train boys to respect them. The condition of childhood in these lands is pitiable; twenty-five to forty per cent, and in some sections much higher, are illegitimate and, therefore do not know a proper homelife. From forty to ninety per cent die under two years of age. In spite of all this, there are many noble traits. "They have strong natural affections, both to their families and their friends. Filial love is universal and brings about a gentle attitude to old age. Grown sons and daughters take all their earnings home and are satisfied with the part that is allowed them by their parents. They do their best to care for dependent relatives even when the relationship may not be very close."

The findings of Commission V. emphasize the inadequacy of forces now at work, and that the present is a special time of opportunity. They plead for women of courage, faith, adaptability, special gifts, thorough training and marked spirituality; women of culture and refinement, with

the ability to enter into the life of the beautiful, loving, artistic, impressionable Latin women. They must present the truth as it is in Jesus Christ, rather than attack the Roman Catholic faith.

Provision should be made for kindergarten, primary, secondary, vocational and college training. Opinions differ as to co-education. There is a prejudice in these lands against it. Those who have tried it generally recommend it.

There are great opportunities for evangelistic work, along the lines of Bible women, visitation in homes, following up the students of mission schools, district nursing, teaching and preaching. Latin-American women must be trained for this work in larger numbers, for they are able to work with far greater efficiency.

This commission also strongly emphasizes co-operation and unity. "The urgency of the task should permit no waste. The task cannot be accomplished by divided ranks."

The discussion was very lively. The daily report says: "More than once the delegates who heard the wise and incisive words of the wives of the distinguished men whose voices are so familiar, were perplexed to know which, after all, is 'the weaker sex.' The unbidden and pertinent inquiry would not keep out of mind: 'Does she write her husband's speeches, I wonder?'"

"One of the most remarkable stories of the Congress was told by Miss Coope of her work among the San Blas Indians, who live 100 miles east of Colon. At first she was opposed by the priest and dragged off the island. Later she returned and is carrying on her work there now in peace. President Porras, of Panama, advised her not to go, but she went anyhow. A year ago His excellency 'risked his neck among the Indians and knocked at my door.' She has instructed many children and even the chief himself. There were ten saloons on the island when she went; there are none now. The chief himself has become a Christian." She had two of her Indian boys with her.

Mrs. Allison, of Guatemala, told of organizing mission work among the servant girls and reaching some of the homes through them.

Commission VIII.—Co-Operation and Unity

Thursday was given to the report of this Commission. All discussions focused themselves in this theme. Every Commission report had shown how impossible it is to evangelize Latin-America with divided forces. The daily report thus tells the story: "Protestantism, divided into unrelated and uncooperative denominations, cannot meet the demands of the great social and missionary opportunity presented by Latin-America—that is the unanimous conviction, expressed again and

again in the Congress on Christian Work at the session yesterday. Again and again the policy of independent denominational activity was indicted by earnest speakers who came from the various fields and brought with them convincing facts showing the waste and friction and misunderstanding and ineffectiveness, as well as other evils due to the lack of intelligent co-operation by the various denominational mission boards."

"Rev. Charles L. Thompson, of New York, chairman of the commission, laid the whole situation with great frankness and earnestness upon the minds and consciences of the delegates. Dr. Thompson, like Dr. Speer, the chairman of the Congress, is a Presbyterian. Turning to the chairman at one place in his address, he recalled an utterance which he heard Dr. Speer make some two years ago, to the effect that he would not be surprised if by the close of the century there would be no such thing as a Presbyterian Church at all. Dr. Thompson wondered if Dr. Speer still cherished the hope that denominationalism was to be displaced by a united Church of Christ. In quick reply Dr. Speer said that he would stand by his original statement, except that now he would shorten the time. This brought prolonged cheers from the delegates."

"Probably there has never been so free an interchange of sentiments by leaders of so many denominations on the subject of Christian unity as that which took place in the discussion yesterday. The supersensitiveness which usually characterizes reference to one another's denominations in conferences like this was conspicuously absent. Presbyterians referred to Baptists and Disciples, and each one speaking humbly made a confession of the mistakes of his own denomination in living too much to itself and in not putting the Kingdom of God ahead of its own sectarian interests."

The discussion proceeded during the day with intense earnestness and deep feeling. Strong native leaders from the great nations of South America pleaded for unity in the face of the united forces of Roman Catholicism. Leading business men expressed their gladness at this hour. Mr. John R. Pepper, of Memphis, declared with earnestness that nothing had cheered his heart during the days in this Congress more than this note of sensible sane co-operation among the churches. Mr. Fleming H. Revell, of New York, declared that all considerations of expediency and loyalty to the Kingdom of God demanded the co-operation of Christ's followers.

Rev. James I. Vance, of Nashville, Tenn., expressed the wish that the delegates might take home to their churches the spirit of unity which they feel in this Congress. Mr. Harry Wade Hicks said that at all costs the evils of non-co-operation at the home base must be avoided on the foreign field.

Dr. John W. Butler, of Mexico, urged the im-

portance of the immediate adoption on the field of the plan proposed by the various boards at Cincinnati a year ago last June. He declared that its present application would set forward the Kingdom of Christ a whole generation.

Sometimes a little humor relieves the tension and at the same time scores a point, as was shown when Dr. Goucher told the story of a visitor to an insane asylum, who was distressed when his guide, the superintendent, had to go among several hundred inmates to separate two belligerents. "Aren't you afraid," asked the visitor, when the superintendent returned, "that these insane people will some day get together and attack you?" "Not at all," was the quick and complacent reply; "if they had had intelligence enough to unite, they would never have been sent to an asylum."

As the day advanced the Spirit of God melted all hearts into a deep sympathy with our Lord in his prayer, interceding for the oneness of his disciples, and Dr. Thompson closed the discussion with words spoken out of a full heart. He said: "I should be untrue to the state of mind in which the Commission approached this question, and in which it has come to its conclusions, if I did not speak frankly, because we go to republics which have an older religious faith, our relation to that faith must be considered. We cannot escape this responsibility. But the inherited faith of these republics is not the only faith they have; they have Christian Science, Theosophy, Free Thought and Spiritism. Some of these we North Americans may have sent them. Toward all of them, what attitude shall we maintain. First, we are

Charged With a Definite Message

If we have none, we have no business there or anywhere. If we are not ambassadors of the King, bearing his commission, our message is sounding brass. Let us stay at home and go into some other business. We must be true to our message as we understand it. Intellectual honesty is the prime requisite of a missionary. Christ required this first of all. Because this failed among the Pharisees, He used the scorpion whips of the twenty-third chapter of Matthew. We must be true to the truth—the evangelical message, the Gospel of repentance from dead works and faith in Jesus Christ. This is our clarion note. This cannot be toned down. It must ring out as it rang out from the lips of John the Baptist on the Jordan; and the minister who trims this Gospel, who, in the face of any opposition compromises the message, compromises his manhood.

"But it should be spoken positively and constructively, tenderly, not controversially. I do not say there should be no controversy, but it should not be sought. Paul says, 'Give to every man who asks you a reason for the hope that is in you.' That may bring controversy, for you must be true to your convictions. But let the responsibility for invoking the controversy be not in you. Espe-

cially in going to minds less matured, let the simplicity that is in Jesus rule the message. In that kind of preaching one may often find acceptance and co-operation which he had not expected.

"The message must not stand alone. It must have an incarnation. The people must be made to feel that we have come to give our lives for them. To that end we must enter into their lives, in all that it means, in a spirit of brotherhood. We will often find acceptance for our Gospel when it walks into lowly doors—physical ministries—when it weeps with those who weep; when it becomes solicitous for the sorrows of overburdened people and for crushing social conditions; when otherwise it would encounter doors that are barred. If any inquire as to the emphasis, if they would know what thing should be stressed—the message to the individual, or its application to life, to social or moral conditions—I reply by inquiring of the birds that fly over and around this hotel: Which wing do you emphasize in your flight? The finest chance for co-operation is in the social ministries of the Gospel. Only common endeavors can lift communities. Union movements in matters eleemosynary, educational and for moral reform are absolutely essential.

"This brings me to one plain and direct word about co-operation with the inherited faith of Latin-America. In response to a general demand from the field, we have modified our approach to the point of declaring that there is not now any hope of co-operation of any kind, or in any degree with the Roman Catholic Church as an organization. We accept it as a present fact. We do not accept it as an ultimate fact. It is not even now a fact everywhere. When Cardinal Farley occupies the platform with Bishop Greer and other evangelists in New York to promote some civic or social reform, it is a declaration that sometime such a scene may be witnessed in Buenos Ayres or Rio de Janeiro. We even dare to cherish the hope of an ultimate union of Christendom. We do not believe in the perpetual postponement of an answer to Christ's prayer.

"We are bound to believe, and our correspondence warrants us in saying that there is a chance for some co-operation with individuals of any faith in Latin-America. Many in Latin-America are ready to say, as a South American ambassador at Washington said to us, 'Our burdens are too heavy for us—we need your help.' And we can help people who do not believe in us.

"Now is the time, the psychological time for this Congress. The Americas may yet be driven together by pressure from the outside. At any rate, we must stand together. So said business men at the Latin-American Congress in Washington. So said scientific men at the same place. So said Secretary Root to the Southern Republics. For even higher reasons, we must say it. We have a vast and common enterprise. I think we must

sink or swim together. Spencer said: 'The finest type of a man is to be developed on American shores.' But he will not be an Anglo-Saxon. God is challenging that idea at every port of entry in North America. He will not be a Latin-American. God has a bigger idea. For that we must work together with Latin-American idealism and culture, with Anglo-Saxon doctrine and evangelism. President Wilson, a while ago, expressed the hope that America would yet have a word to say that would be for the peace of Europe. If she shall ever have a word to say that shall be for the peace of the world, it will be when she is Christian through and through, from the top of Alaska to the Straits of Magellan.

Divine Power Available

"Our victory waits on our complete surrender of ourselves through prayer to the Spirit of God. In that should this Congress culminate. It would save us from disharmony among ourselves. We cannot trust our poor twisted intellects, but we can trust the spirit-filled heart. Am I speaking academically? Nay, we have witnessed it here. God has wrought the impossible in answer to our prayers. Let no man henceforth say there is no power in united intercession. This will enable us to meet our tremendous task with quiet minds and unfailing courage. What else could hold us steady as we face what we have talked about? This will call down a power not our own. Rather, it will give us vision to see that we have power, and will enable us to act upon it. Oh! discouraged prophet, lift up your eyes! See that the mountains are full of the horses and chariots of fire.

"He who handles the Gospel sincerely has the dynamite of the Almighty. So with our mind, baptized into our spirit, let us give ourselves to the grandest task ever given to the church of God—to save a whole continent, may I not say the world's central continent, from materialism, agnosticism and superstition. What a chance for the angels of God to envy. We shall not see the consummation of our dream. It is a long enterprise, but to begin that work with a common march is glory enough for one generation. Nothing, then, will discourage us. We shall be sure of God, and that will be enough.

"Coming down on our ocean trip, we came in sight of the lights of San Salvador. We thought of Columbus. How sternly he kept the prow of his caravel towards sunset. By his courage quelling the mutiny of his sailors, he cried out defiantly in the words of Lowell:

"'One faith against the whole world's unbelief,

One soul against the flesh of all mankind.'

"Let that faith be ours, and from the direction in which we have started today, we will never turn back."

(To be concluded)

What It Means to Me to Be a Young Friend

By SUSIE L. DOW

If I could talk to you, I think I could tell you something of what it means to me to be a young Friend. Lacking the inspiration of an audience, it remains to be seen whether I can put my thoughts on paper.

First, we have a marvelous heritage. A long line of heroic souls from George Fox to these later days have honored the name of Friend. They have been leaders in many lines: Elizabeth Fry in prison reform, William Penn in dealing with the Indians, Whittier among the poets, Mary Dyer, one of the martyrs. If we knew the history of our church, we would find a host of these men and women, whose firm conviction of the truth, calm courage in danger, and burning sympathy for the needy held them true to duty through difficulty and suffering. Who can fail to feel a thrill of exaltation when he realizes that these are his church fathers?

And not alone do the great characters among the Friends arouse our admiration. "The Quaker of the Olden Time" was the personification of honesty, justice and integrity in all things. The name Quaker was its own passport and was adopted into the business world to represent a high grade product in many lines. The inspiration of simple lives so nobly lived is an inheritance we need never lose.

Yet our greatest heritage lies not in the remembrance of the men and women who have lived before us, but in the faith by which they lived and died. They were pioneers in promulgating so many principles that have met the world's need that it is possible to speak of few of them. The same strong belief in the equality of all men, which led George Fox to use the plain language and to refuse to remove his hat in the presence of royalty, inspired the Friends of the South to encourage anti-slavery agitation and to free their own slaves in spite of financial loss. The equality of men and women, first recognized in our own church, has become an established fact in the social world. In business few doors have hinges that respond to man only, and even in politics woman is now being granted the same standing as man. And nearly every church has taken some steps toward her emancipation.

The gospel of peace—what is more needed in the world today? Friends have preached this gospel by word and deed till myriads of Christ's followers in all denominations join hands with us in declaring that war is eternally wrong. The history of William Penn's Pennsylvania Colony stands as a monument to the possibility of peaceful dealings even with savage tribes.

Friends have also led the world's thought in simplicity of creed. Persecuted for failure to "conform," they held to their faith and suffered without resistance. And gradually the Christian world has approached our idea of what is essential, till now we are looking with confidence for the day of

church federation when with no feeling of jealousy or rivalry, all Christ's followers will work for the coming of His kingdom.

But an inheritance of necessity brings with it the duty of using what is received. Because of the richness of our Quaker heritage, heavy responsibility is ours as individuals, and we are glad to have it so. More and more, as the years pass, the fact that I am a Friend means to me that my life must measure up to the Quaker standard of integrity, a standard high enough to employ all one's effort in these days of doubtful business methods, of questionable amusements, and of rapid living. And our responsibility does not end with the building of our own characters. We live today in a needy world. It is our part to fit the Quaker message to the present time. There was never ampler opportunity to express in real living the great doctrine of the brotherhood of men of all nations, of all classes, and of all conditions; Never was the cry for peace so universal: warring nations, countries torn by revolutions, industries crippled by striking employes, all are longing for peace. We, the Friends of today, must find the way to bring the Gospel of Christ in its simplicity to those who need it. We have a message, the world needs it. "There is a light that lighteth every man that cometh into the world," yet numberless souls are groping in the dark. Blessed with so rich a heritage, will we not gladly meet our responsibility?

Being "a young Friend" brings to me clearly one other fact—that this is not merely an individual task. All over the United States and England groups of young Friends are rallying. Together they are studying their inheritance and studying the needs of today. In our own Yearly Meeting, 200 and more young Friends are striving to interpret the Quaker message in terms adapted to twentieth century problems.

Briefly then, being a young Friend means to me; first, a marvelous heritage in heroic lives, in a high standard of personal integrity, in a faith of wondrous simplicity and universality; second, it means responsibility to live my own life uprightly and to serve my fellowmen,—and lastly, it means comradeship.

Bolton, Mass.

Men's Conference Continuation Committee.

The Committee of Seven, appointed by the Men's Conference at Richmond, Indiana, in October last, to confer with the Boards of the Five Years Meeting about any desirable changes and combinations in the plan of organization, is making commendable progress, but will probably not be able to report finally before next autumn. The Committee is making an extensive study of the general subject.

We toil and sweat and doubt and worry and strive, when Jesus wants us to take the water of life freely.

John Woolman Memorial



JOHN WOOLMAN HOUSE, MT. HOLLY, N. J.

(At the request of the American Friend, Amelia M. Gummere has furnished the following concerning the John Woolman Memorial.)

On the outskirts of Mount Holly, New Jersey, along what was once the Springfield Road, now Branch Street, stands a little old brick house, gable-end to the road, which tradition for a century past has called John Woolman's house. An occasional visitor has been in the way of doing reverence there to the memory of the Quaker philanthropist, and going his way, to be told of the doubt as to Woolman's ownership. Several years ago the New Jersey Legislature started a movement to purchase the quaint old place as a Woolman Memorial, but failing to find any deed for his purchase, that body gave up the attempt. Private individuals have from time to time become enthusiastic over the possibilities of such a memorial to Woolman, but until the present nothing has been accomplished.

Confirmation of the persistent tradition was recently found in the discovery of the original specifications for this house in John Woolman's own handwriting. They are contained in his manuscript account book, which is now owned by the Historical Society of Pennsylvania, together with his folio Journal, his marriage certificate, etc. Measurements and description tally so exactly that no doubt is left as to the identity of the house.

A three months' option was secured last summer, and the purchase price of \$1,800 was obtained by subscription. Clear title to the property was taken,

and the deed signed October 9th. An independent association has been formed with the contributors as the original members. Nine trustees, of whom a majority must be residents of the State of New Jersey, have been appointed, and the certificate of incorporation has been recorded. The premises are vacated, and repairs, which were greatly needed, are already nearing completion.

The house is very small, but will have a single guest room. Two good rooms and a one-story kitchen comprise the lower floor. A corner staircase leads with an abrupt turn to three small bedrooms, and by some contrivance, a tiny bathroom has been added. The attic will have a good bedroom partitioned off, and will be accessible from one of the bedrooms. All rafters were originally exposed, and will be so restored. Two large fireplaces on the lower floor and one above have hooks; for two of these fireplaces we have the original cranes. Two secret closets have been opened, and in the kitchen wall has been discovered the old brick oven, connected with a large chimney. The cellar floor is well paved, and a fine brick arch supports the chimney above.

The bricks of which the house is built are solidly set, and repointing has restored the chimneys. The original front door with enormous strap hinges of iron is in place, and the tin roof is now replaced by a good shingle one of dipped cypress. It is not proposed to change any smallest feature of the house, but to place it in good weatherproof condition, as nearly as

possible as it stood originally, when it was built.

1771 was the year in which Mary Woolman married John Comfort. Their marriage certificate was beautifully written by her father, and is now owned by the Historical Society of Pennsylvania. They lived in this house, and her mother made her home with them until her death. The family later removed to Fallsington, John Comfort's former home. These specifications would seem to indicate that the house was built for Mary on her marriage. Very brief must have been her father's residence there, since he sailed on his voyage to England on May 1st, 1772, never to return. But a house built by Woolman is more characteristic of him than one in which he lived, built by another; and in the absence of any vestige of his birthplace or other home, we are glad to preserve this as his Memorial.

There is an opportunity to raise some special product on the acre and three-quarters of ground in the rear of the house, which the trustees hope may aid in its upkeep. Good crops have been raised there the past summer. Fences are down, the barn has been condemned, and the only water supply for the entire place came from a well in the garden. A little simple plumbing, therefore, was necessary to the equipment.

The trustees are pleased to announce that they hope to have as resident caretaker, Caroline Ladd Crew, of Wilmington, Del., who, with an English friend, will assume the charge of the property, and will open a tea-room and entertain guests. Miss Crew is a student of horticulture, and will develop the garden resources. We trust it will also be available for weekend conferences, and become a social center.

The spirit of John Woolman would be little revered or understood if this house, hereafter to be known as the John Woolman Memorial, were to be of interest merely to the antiquarian. Valuable as the historical associations are, the act of incorporation recites that it shall also be preserved for "the purposes of social service in the spirit of John Woolman."

Enough has been said to indicate that interesting possibilities open out before the association, if the property can be placed in habitable condition.

We shall require at least \$600 within the next month. If we can obtain that sum, it will be possible to be ready for guests in the spring. Gen-

erous friends have given us our bathroom fittings, and Wilmington Meeting has presented us with one of their old benches.

It is hoped that our interested Friends may feel that they can aid in what we much hope may develop along helpful lines. Enough furniture, most of it of historic Quaker associations, has been given us to equip our guest and living rooms, and several firms have generously furnished the material needed for doing up the interior. One highly appreciated gift is that of an entire orchard, to be located on the lower third of the long and narrow lot.

We need, however, a little more money to equip our kitchen, and purchase china and linen, and to put in order the grounds in front, and to fence in the property. Some grading is needed and a few more repairs inside.

AMELIA M. GUMMERE.

Pres. John Woolman Memorial Assn.
Haverford, Pa.

PHEBE ANNA TOWNSEND.

Phebe Anna Townsend, daughter of Merrick and Anna Crampton, was born September 29, 1844, and died at her home at Fountain City, Ind., March 20, 1916, aged 71 years, five months and 21 days. Virtually her whole life was spent in the same community, from which her helpful influence has radiated far and wide.

In her girlhood days school facilities were meager, but she utilized the opportunities for acquiring sufficient education to meet all the demands of a practical and useful life. Toil and privations were many, but luxuries were few. Naturally modest and quiet in demeanor, she possessed a wealth of abilities and virtues which only shone more brightly as the hardships and trials of life gave them continuous exercise.

On January 18, 1867, she was united in marriage with James Townsend, and they began their married life in the home of her parents, on the spot where death came to her with its summons. Here were born to them two daughters and one son, and these increasing bonds of affection and added responsibility developed in her, naturally, the patient and self-sacrificing graces of motherhood. It was her privilege later to visit these in widely separated fields of labor. In recent years, four months were spent in Mexico with the oldest daughter, Anna Kelsey, (wife of Prof. W. I. Kelsey, now of Penn College). Two

years were spent with the other daughter, Lorena Hodson, in Oregon, and one winter with the son, Dr. M. L. Townsend, in North Carolina.

She might almost be said to have been the personification of unselfishness and the embodiment of self-sacrifice, seeming always to be thinking of the welfare of others, and pouring out the life streams of her heart in unending service for all to whom she could be helpful. She never spoke or seemed to think ill of any one, and perhaps no one ever lived in the community freer from giving occasion for others to speak ill of her. It is scarcely needful to say that such a life could only be lived by continued dependence on God's grace for assistance. She was reared and trained in the Friends Church, but could not tell a definite time when she was converted, but knew that from girlhood she had served the Lord as faithfully as she knew how. At about forty year of age she experienced a deeper work of grace in her heart, by a more definite consecration of herself to God.

She served both the Monthly and Quarterly Meeting as Clerk for a total of 28 years, and died in the faith and doctrine of the Church in which she had a birthright membership.

CHARITIES AND CORRECTION

We remind our readers again of the Forty-Third National Conference of Charities and Correction, to be held at Indianapolis, Indiana, May 10-17. The program is a most elaborate one. The Conference lasts eight days and brings together about 2500 delegates. It is divided into nine sections, covering the major fields of practical social work. Churches and other religious organizations are cordially invited to send delegates.

AT LAWRENCE, KANSAS.

The monthly report of the pastor of Lawrence Monthly Meeting, held at Lawrence, Kansas, April 12th, was so satisfactory that the clerk was directed to send a copy of the same to The American Friend, thinking it might be of interest to some of its many readers. William P. and Abigail C. Haworth, pastor and assistant, informed the Meeting that they felt that their work in Lawrence would be completed at the time of Yearly Meeting, next October. By that time they will have spent two years as pastors very pleasantly and profitably, and the best wishes and prayers of the membership will follow them wherever they may go. The pastoral

committee of the Monthly Meeting holds a business session the first Wednesday following the last Sunday of each month, at which time the pastor submits, in writing, a similar account of work done during the preceding month.

Pastor's Report for March.

Dear Friends: We are glad of the privilege of presenting the following report of church activities for the month just closing. The weather, on the whole, has been favorable for active progressive work, yet quite a number of our people have been sick during much of the month. Our Quarterly Meeting occurred at Kansas City from the 10th to the 12th and a very creditable delegation attended from our local church, most of whom remained throughout the entire meeting. Mrs. Wilcox very acceptably supplied the pulpit during our absence at the Quarterly Meeting.

We have made forty-one family visits during the month, a number of whom live remotely from the church. Eight sermons have been preached, including one at Haskell Institute on Sabbath afternoon, the 5th, and the funeral of Mrs. Bunton at the home of Mrs. Long, on the afternoon of the 8th. The funeral of Mrs. Mellinkopf of Chicago, daughter of Daniel Mendenhall, was held at the church on the morning of the 10th, with Rachel C. Woodard in charge. Cottage prayer meetings have been held Thursday evenings of each week, with quite a good degree of interest, yet we regret the limited number of our members, and especially of this committee who have been in attendance.

Teachers' meetings and Bible study class have been maintained on Wednesday evenings throughout the month with creditable interest, when we remember the sickness of our Superintendent and so many of the teachers in the Sunday School. Carl Byrd, of the C. E. work of the Yearly Meeting, was present and preached very acceptably on Sabbath morning the 26th and called a meeting for the young people at the parsonage at 7:30, at which time a small committee was nominated to assist in such an organization as might best serve the interests of the young people. For the further accomplishment of said purpose, a meeting is called for next Sunday at the church at 7:30.

Prayerfully submitted,

W. P. & A. C. HAWORTH.

By direction of the Meeting.

LYDIA M. HARRIS,

Recording Clerk.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA
Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HIATT, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

A CHALLENGE FROM AFRICA TO AMERICAN FRIENDS.

An article bearing the above title, written by Edgar T. Hole, appears elsewhere in this issue. It is a stirring challenge and will doubtless be read from beginning to end by most of those who see the American Friend.

To the many friends of our African work, we are glad to be able to say that there are at present before the Board more volunteers for foreign service of the high quality Edgar Hole describes than there have been at any time in the past. These young Friends are well equipped mentally and spiritually, and are determined to secure the best training, both of mind and heart, which it is possible to have. We feel confident that all whom the Lord shall call into service abroad will be thus determined to give Him their best.

But the challenge comes thus at present more directly to the home church. Will we, by our enlarged gifts to the missionary work of the church, make it possible for these young Friends, whom God has called and who are securing preparation for the difficult service of the foreign missionary, to go to the field? Will we provide proper houses for them to live in, and will we supply the schools, hospitals, and other equipment which will enable them to work effectively?

LATE NEWS FROM THE FIELD. AFRICA.

Asena, the Headman—In the district of Kaimosi, there is a headman, or petty chief, whose name is pronounced "Asena." He is trying to live as a Christian, but finds it a hard fight. The other headmen make fun of him and, of course, ridicule isn't agreeable to an African chief. Then, too, Asena has an appetite for drink. Difficult to overcome even in Christian America, in Pagan Africa this craving gives its possessor a terrible struggle. We of the west have sent out liquor to Africa; how much more, therefore, are we obliged to send now the remedy for intemperance—the Gospel of the living, saving Christ.

House, Hospital, Corncrib and Road.—With the last African reports came a brief account of the building which is going on in the Mission. The far north station, Ketosh, has never been

connected with the others by a proper road. At certain seasons, the trail was impassable and, at best, transportation was difficult and very expensive. The missionaries have, therefore, been obliged to give a great deal of time to road building and they soon hope to have a good road running all the way from Lirhanda to Ketosh, a distance of 40 miles. The hospital at Kaimosi is ready for the roof. The brick work is finished or nearly so. The second permanent dwelling house at Kaimosi is partly shingled and, when the report was written, floors were being laid. For the corncrib, only the stone foundation has been laid. This work, however, was all done by four of the native boys, products of the Industrial Department of the Mission. The crib will measure 8 x 24.

CUBA.

Exercises of Holguin Bible School.

The graduation of fourteen little ones from the Cradle Roll Department into the Primary was an interesting event in Holguin Bible School, March 26, 1916. Being National S. S. Observance Day, also Quarterly Review, made the session of two hours a bit strenuous, yet happy faces of little ones, boys, girls and older ones, were obvious to the end.

A written invitation including the parents had been sent to each member of the graduating class. The mothers who attended seemed much pleased, especially one who for the first time was present at our Bible School. Her eight children are members and all were present except the oldest, a student in college. It was interesting to watch the mother's happy face as her second son, who is secretary of the Bible School, filled his place, and as other members of the family came forward in the program exercises.

In the graduating group were Gilberto and Argelio Hidalgo, who live in a remote part of Holguin. These boys are great grandchildren of Don Pancho, a devout member of our Monthly Meeting. Though his home is far in the country and he is not often able to attend meeting, yet he has a living interest in our work, gives liberally and regularly to its support. He is deeply concerned that these great grandchildren be educated

in our school, and has expressed a desire that the older one, Gilberto, be prepared for the ministry at his expense.

There were 113 present and good order to the close. SUSIE J. MARTIN.

JAMAICA.

A Phonograph Doing Missionary Work.—"We were very much surprised and pleased by a Christmas present of a nice, new Edison graphophone for the work. This added much to our special services as well as attracting many to the Mission home. It was pleasing to the Alms House people, eighty in all. Mary Booth, a Jamaican woman, who lives in my home visits this institution twice a week, teaching the Sunday School lesson and holding a service. On Christmas day the matron gave a special dinner to the inmates, not making any great change in the food but serving it in a large, new ward which she converted into a chapel and dining hall for the day. A program was given before and after dinner, in which the graphophone played the most important part."

MARY E. WHITE.

MEXICO.

Interviewing a Secretary of State.

A decree has been issued in the State of Tamaulipas prohibiting "religious" instruction in schools. In order to find out the real meaning of the decree, Solomon Tice, our missionary at C. Victoria, had an interview with the Secretary of State. "He said," writes Mr. Tice, "that the decree did not include the Bible as among religious books, but regarded it as the best text book on morals in existence, and that we could continue to teach it as we always have done. The purpose of the decree is to put an end to teaching the confession, reciting of prayers, exacting alms and the tenth from the people, points which the decree specifically mentions as the religious teaching prohibited in the schools. This man has had several of his relatives in our schools and for that reason is very sympathetic with our work, though he himself is not a Christian, and is thoroughly delighted with the results obtained.

"It may be of interest to know that one of those he referred to as having been in our school was a boy that they could do nothing with in the public schools. He was a chronic truant and took no interest in school work. His mother brought him to us to take as a boarder. I refused him on the ground that he had a home in the city and could come as a day pupil, but that if he took no interest in school

work we didn't want him even as a day pupil. But after much persuasion on the mother's part, I consented to take him upon the condition that the boy wanted to come of his own accord and would promise to comply with the requirements of the school, but on a month's trial he 'made good,' and remained with us until the taking of Victoria. He became an earnest Christian, though he didn't join the church because his parents wouldn't consent. But even the Secretary of State could see that something had happened to that boy that didn't spoil him for usefulness in society. He has since graduated from a business college in Monterey and has a position in Tampico as bookkeeper. The Secretary assures me that the Governor is in hearty accord with our school work and that they both are using their influence to prevent its being interfered with."

EDGAR T. HOLE WILL VISIT FRIENDS' MEETINGS.

Fourteen years ago, the Society of Friends started missionary work in equatorial Africa under The Board of the Friends' Africa Industrial Mission. Four years ago, this work was taken over and has been considerably enlarged by the American Friends' Board of Foreign Missions.

Work in this field is carried on along four general lines; viz., Evangelistic, Educational, Medical and Industrial.

Edgar T. Hole and family arrived in the home land a short time ago. In coming home by way of India, China and Japan, they not only avoided the European war zone, but visited the work of Friends' and other missionary agencies in these countries. In every place visited, as well as in their own African field, the triumphs of the gospel of Jesus Christ have made a deep impress upon their hearts and minds.

For a time, at least, Edgar T. Hole is available for visits and will be glad to share with American Friends, as way opens, the inspiration that has come through personal contact with the work in other lands.

Arrangements may be made by correspondence with the American Friends Board of Foreign Missions, Second National Bank Building, Richmond, Indiana.

RAILROAD MEN'S MEETING

We take the following account of the Annual Railroad Men's Meeting, held in the Memorial Friends' Church at Muncie, Indiana, from the Muncie Star of April 24th:

Likening the various department employes of a railroad and the different religious denominations of the world to the differently-named coaches of the Pullman train of Life, all on the same track for heaven and pulled by the same all-powerful power and all under the orders of the same General Superintendent, Wm. J. Sayers, of the Friends' Memorial Church, preached a strong sermon last night, the occasion being the thirteenth annual Railroad Men's meeting that has been a feature of the Friends' Church for thirteen years.

The church edifice was crowded to its capacity. The railroad men and their families occupied the main auditorium and three rows of chairs in the Sunday School room were necessary to provide seats for the railroad men. Many out-of-town officials and employes were in attendance.

"Another year, with its records of joy and sorrow, sunshine and shadows, happiness and misery, good and evil, has gone into history," said Mr. Sayers. "Another milestone passed. I trust we are learning how to live better each year. Tonight let us consider together the Golden Rule, which is a part of the by-laws and constitution of life. The Sermon on the Mount and complete use of the Golden Rule would end all war, even rumors of war.

Yes, the Golden Rule is the golden key of the golden age. Common prudence demands that we do as we would be done by because in the long run, we are done as we do. It's like the rule of physics, which states that action and reaction are equal. Like a novice who hits the punching bag and gets reaction with what measure he hits.

"The world is a looking glass which gives back to every man a reflection of himself. Smile and it will smile back at you, frown and a frown will greet you. Do not break the mirror because it shows ugly. If some one should ask you to teach them the law while they stood on one foot, what would you say? Wouldn't that be enough? Do not to thy neighbor what is offensive to thyself. Who is my neighbor?

"God is our Father. Therefore, any man in need is my brother. Therefore, I cannot pass by on the other side. If I do, I go against my orders and neglect my signals. Be thou neighbor to every man. The rapid transit of all in sympathy and in helpfulness. Whatsoever a man can reasonably expect of others, he is bound

to accord to them. You expect fair dealings from others, deal fairly with them. God deals fairly with us. Let's deal more fairly with Him.

"Let us know more fully the generous pleasure of kindly deeds. Any word of mine can make my brother's smile the brighter. God is not merchant that says, 'Do this and I'll give you this.' Christ went about doing good, not for reward, but for helpfulness, unselfishness. We only save ourself when we give ourselves in helpfulness. Win our life when we lose it. Have what we give."

The Temple Octet rendered beautiful music for the occasion. The members are Henry W. Thomas, Robert C. Huston, Clarence Witt, Luther P. Young, Harry K. Thomas, Homer D. Fidler, Clarence G. Wood and J. D. Miltenberger. A solo by J. A. McDonald, of Indianapolis, was also much appreciated. One of the features of the musical program was a solo by Mrs. Laura K. Hastings, who sang "A Voice Is Calling," the words of which were arranged by Walter Hastings.

Chief Engineer Osborn, of maintenance of way department of the Chicago, Milwaukee and St. Paul railroad, gave two wicker vases to the Friends' Church. A telegram of well wishes was received from Daisy Barr, of Edinburg, Indiana.

RURAL CHURCH CONFERENCE

Last week we noted the holding of a Rural Church Conference, under the auspices of the Agricultural Extension Department, Purdue University, at that institution, May 8-10. Such subjects as the following will be considered: "Centering Community Interests in the Church;" "Week-Day Activities of the Church" (illustrated); "Co-operation of Church and School;" "The Problems and Possibilities of Federation;" "The Church and Problems of Agriculture;" "Team Work in the Rural Community." Some district Rural Church Conferences will be held and Round Tables will be conducted on the following subjects: "Rural Church Surveys and Their Utilization;" "Harnessing Rural Social Forces."

Many of the Friends' Rural Meetings in Indiana ought to have representations in this Conference. No membership, enrollment or other fees will be charged.

For further information, programs, etc., address Agricultural Extension Department, Purdue University, Lafayette, Indiana.

PEACE DEPARTMENT

NOTE—It is hoped that this page may present in brief form a record of activities typical of the work Friends are doing for peace. News items, short, pointed arguments, suggested plans, all will be welcome, and will be used subject to the limitations of space and the proper distribution and arrangement of the matter received. All communications intended for this page should be addressed to **Allen D. Hole**, President, 615 National Road, West, **Richmond, Indiana**.

INDIANA YEARLY MEETING.

Moses Votaw, superintendent of the Peace work in Puget Sound Quarterly Meeting, sends the following report of work done in the far Northwest:

In common with Friends generally, the members of Puget Sound Quarterly Meeting are taking a lively interest in opposition to the military spirit which is gripping this country. Literature furnished by Eastern Friends has been judiciously distributed. Letters have been written to our senators and representatives in Congress, and other influential persons. The newspapers have responded to our request and published a number of letters and other matter against military preparedness. Of the workers here Robert E. Pretlow, pastor of Friends Memorial Church of Seattle and an officer in the Washington Peace Society, has been especially active in forwarding Friends' principles on the peace question. Aside from his pulpit utterances, he has used the opportunity afforded as a member of the peace committee of the Ministerial Alliance of the city of Seattle. It may be noted that the State of Washington has a law providing that the State University maintain a military department according to which the male students are required to be drilled in the arts of warfare. In the pursuance of his work Robert Pretlow visited the large cities of the state, where he met the ministers of Spokane and Tacoma, as well as those of Seattle. In this work he reports meeting with most gratifying results, one of the tangible evidences being that by the co-operation of the Ministerial Alliances, the Socialists and the Labor Unions, the law requiring compulsory military drill was partially suspended in its operation. In spite of the encouraging signs of a rational view of these matters, however, there is evidently a strong demand among the people of this northwestern coast for an increase in our army and navy. All the large newspapers are for it, as well as the poli-

ticians, while too many of the pulpits are neutral or stand with educators for better preparedness.

This is the time for Friends to work for their principles as they have never worked before. This is the climax of their opportunity. Their position among the churches is impregnable. They occupy the hilltops where their banner has stood for two hundred and fifty years and the gates of Hades have not been able to prevail against it.

NEW YORK YEARLY MEETING.

Edward Thomas, of New York City, writes as follows:

Since the first of the year representatives of the joint Committee on Peace in New York have addressed twenty meetings on Preparedness outside their meeting houses, comprising several thousand people. The meetings have ranged from Episcopal Church services to Young Men's Hebrew Associations, and Methodist Bible Classes, Men's Clubs; etc. Arrangements have been made for other meetings in the autumn.

Friends were represented by having one of their number, a vice chairman, at the great anti-preparedness mass meeting in Carnegie Hall, where several thousand people responded to, and loudly applauded, the appeals of such speakers as John Haynes Holmes, Stephen S. Wise and Charles Jefferson. These men and some others presented a truly Quaker forum of peace teaching. It was the Quaker teaching which made the strongest appeal to this audience, for the people are evidently hungry for the message of idealism, and of good fellowship as the ruling motive among the nations of the world.

The New York Monthly Meeting approved of the revision of the Sixth Query, which was reported in the American Friend of Fourth Month sixth, and the proposition now goes before the Quarterly Meeting.

THE CHURCH AND WAR.

To almost anyone who really thinks about the question it must seem strange if indeed not most distressing that representatives of the church of Christ have in so many instances no better suggestions to offer, no higher appeal to make to the citizens of our country than do representatives

of the purely business and commercial interests of the nation.

In a recent number of the New York Evening Post, Simeon Strunsky, referring to a memorial on preparedness submitted by 88 clergymen of New York, arraigns such representatives of the Church in terms at once forcible, satirical and artistic. Following is one sentence from the article:

"It goes without saying that the memorial of the eighty-eight was a plea for adequate preparedness. Not that the signers were in favor of war as against peace; only in common with the president of the du Pont Powder Works, the directors of Bethlehem Steel, the publicity manager of the National Security League, and Senator Fall, of New Mexico, they believe in arming for peace, for righteousness, and for the brotherhood of man."

GEORGE HENRY EMMOTT

We have received announcement of the death of Professor George Henry Emmott, of Liverpool University, who died suddenly at his home, Oakdene, Park Road, West, Birkenhead, England, on March 8th. Of Quaker parentage, he was all his life intimately associated with the Society of Friends, and though his failing health in later years prevented him from attending the Meetings, he took a great interest in all matters affecting the Society, and always remained a true Friend.

In 1881 he married Elizabeth, daughter of the late Joseph Bevan and Martha Braithwaite. Later there came a call to a professorship in the Johns Hopkins University, at Baltimore, Md., where for ten years he held a Chair, entering into all the activities of the university life, his work being largely with post-graduate students in Roman Law and Comparative Jurisprudence. For five years he was lecturer on Civil Law in the Columbian University at Washington, D. C.

During his entire stay in America, he paid an annual visit to England to see his parents, and in 1896, having been offered the Queen Victoria Chair of Law in University College, Liverpool, he decided to return permanently.

He was a great lover of books and had a large and well-chosen library. He loved to hear hymns sung or repeated. He was never a theologian, but his faith was that of a child, and he passed into the life beyond in that simple trust in the divine love and forgiveness which was his comfort here.

YOUNG FRIENDS BOARD



Dining Room, Cedar Lake Conference.

SUGGESTIONS FOR CHRISTIAN ENDEAVOR.

Lookout Committee—The Chairman of the Lookout Committee has three distinct duties, viz: to find material for membership; to follow this material up, and to make the prayer meetings attractive enough to justify an effort in gaining members.

1. He should think out plans for attracting young people to the Society. Suggestions for this can be found in the Christian Endeavor Manual, the new Efficiency Chart, C. E. Reisner's "Workable Plans" and Committee Helps, issued by the Young Friends Board. The Lookout Committee should make a community survey. It should know exactly how many young people do not attend church, and what are some of their reasons for not doing so. Data should be gained about each young person, which should be laid before the Lookout Committee. Each member of the Committee should then be assigned so many people for which he is responsible. Each one of those under his charge should be invited to attend the meetings. This can be done by sending post cards, by telephoning and by personal solicitation. This latter point is perhaps the most important of all. No society can advance without a great deal of personal work.

2. This Committee should follow up the members it has succeeded in winning for the Society. It is not enough to bring a man to meeting once. You must never let go of him. "Follow up" should be the watchword of a Lookout Committee chairman. Assign a delinquent attender to seven different members of the Society. On each day of the week, let a different person suggest to the delinquent that he is losing a great deal by not attending and urge him to come. An-

other thing, make out a prayer list of these delinquents which will be remembered every day. Send them some little token of regard as a birthday card, a flower, an announcement of an Endeavor Meeting until they respond by attending.

3. The Lookout Committee chairman should work with the Prayer Meeting committee chairman to make attractive the religious meetings. A Lookout committeeman will be greatly embarrassed to work hard for attendance at a meeting and then be able to offer them nothing when they arrive.

NOTICES.

Have you seen the little pamphlet, "The Community Survey?" It is an excellent help for the Lookout Committee.

Has your Society undertaken the Enrollment Campaign? Every Meeting that will persuade all of its members between the ages of 14 and 35 to enroll in the Young Friends Directory will be rewarded by either free tuition at the Summer Conference at Cedar Lake, Ind., for one delegate, or five paid up yearly subscriptions to the **Young Friends Conference News-Bulletin**.

The following societies have reported starting Study Classes as suggested in the Spring Campaign: Damascus, O.; Wilmington, O.; New Burlington, O.; West Milton, O.; Fairmount, Ind.; New Castle, Ind.; Ivor, Va.; Valley Mills, Ind. Four new Efficiency Charts have been placed by the Young Friends Board.

A wide-awake group of young Friends in Vermillion Grove Quarterly Meeting set up a series of young Friends Conferences that were well attended. Thomas E. Jones met six Meetings with a total attendance of 650 people. He held conferences on Missions, Peace, Personal Work and Christian Endeavor Methods.

Iowa Christian Endeavors are awake. Six new Societies have recently been formed. They will hold conferences in connection with the Yearly Meeting on August 30, 31, September 1.

Indiana Yearly Meeting Christian Endeavor Union has recently sent out folders advertising their Convention to be held at Jonesboro, May 19-21.

It is very attractively headed "Stop! Look!! Listen!!!"

Wilmington Yearly Meeting has just completed plans for their Yearly Meeting Young Friends Conference, which will be held May 26-28.

Study Class plans will appear next week.

CHRISTIAN ENDEAVOR TOPIC APRIL 14.

"What Does Christ Want Us to Do?" John 15:12,16.

(Union meeting with the Juniors.)

One of the chief marvels in this chapter, as in the one preceding it and the one following it, is that throughout the stretch of them Jesus lays the whole stress of what He says upon His disciples rather than upon Himself. The ties between that little circle and Himself had been very close and He can well call them friends.

But there was a condition upon which that friendship was based, that was Obedience. Obedience, regardless of previous plans, feelings or desires.

We have a friend. We are watchful and thoughtful about his needs so that we know just what to do to meet them. We love him so much that we know just what to do to please him. Are we as eager to please Christ? Are we as eager to know what is His wish?

God said to Moses, "Speak to the children of Israel, that they go forward." And they obeyed. Christ wants prompt obedience. He wants, not how little we can do, but all. To offer him less is to give him none. To give half-hearted service is not serving. Whatever we do we should do with our might. Christ wants us to do more for him today than we did yesterday, more tomorrow than we can do today. Yet, He does not expect impossibilities.

Our duty is made plain. It looks impossible, but "I can do all things" includes this particular task; and if we keep in mind His words, "Apart from me ye can do nothing," we will be able to rise to our task. In the first words of our pledge we promise obedience. "Trusting, I will do whatever He would like."

"I have called ye friends." If friends, we will be obedient and do His will. We will not try to improve upon His plan by substituting one of our own, but we will know His will so well that we will have no doubt what He wants us to do in any particular case, and we will do it without His telling us.

THE IOWA PAGE

MISSIONARY DEPARTMENT.

The Meeting at Earlham, Iowa, affords an excellent example of what one meeting may do in behalf of our missionary work in Jamaica.

The Meeting here, for a number of years, has been supporting Sada F. Stanley as their special worker, contributing annually \$400.00 for her support.

A special, or Every-member Canvass for Missions was begun in one of the Sabbath morning services last August. Those present made their pledge, while members not present at this service were seen personally afterward.

Following this special effort, which resulted in a very satisfactory offering, but which did not raise quite all of the amount needed, the first Sunday in March was observed as Jamaica Day. In the morning the pastor, Richard Haworth, spoke definitely on our Mission Field and its work. A large map of Jamaica was displayed, on which were shown all our Mission stations. The Church work the Schools and the Missionaries, both native and those sent by our Yearly Meeting, were all described. The financial situation, both at home and on the Island, was carefully explained and a basket collection taken for the work. In the evening, stereopticon slides of the work and workers were shown.

Previous to that day, the Meeting had not subscribed all of the \$400.00 needed for Sada Stanley's support. The offerings that day, without asking for any subscriptions, paid all expenses and made up the deficiency, with a little surplus.

In addition to these special efforts the Meeting at Earlham is continually at her job. They have organized a Church Missionary Committee, made up of representatives of the various organizations of the Church, and are using the Pledge and Envelope System. Besides this, they have monthly talks in the Bible School on Missions and occasional sermons, with special missionary meetings and study classes. Members of the Christian Endeavor and W. F. M. S. are also active along missionary lines.

The methods and plans in use at Earlham may well be adopted by other Meetings in the Yearly Meeting.

BIBLE SCHOOL DEPARTMENT

South Muscatine—A conference was held by our Field Secretary, Ora W. Carrell, with our workers here on

Thursday evening, April 13. Mr. Carrell had formerly served as pastor of the church here while pastor in Muscatine and was able to make a number of suggestions for our Bible School work in view of the general condition of the work. As a result of the evening's conference we expect to make a religious survey of the district and also organize a Cradle Roll Department. Our faithful superintendent, Anna Mary Pinkham, is now at the Hershey Hospital, being compelled to give up her work for a few weeks.

Muscatine—A largely attended and interesting Bible School conference was held at our church on the evening of April 14. Ora W. Carrell presented the various lines of work as outlined in our Bible School Standard and urged especially the adoption of the graded lessons, the organization of a teachers' training class and the necessity of the evangelistic emphasis in Bible School work. Besides taking steps to meet these points of the Standard, the Bible School moved to expend a sum not exceeding \$5.00 to purchase books for the formation of a Workers' Library. A selection of books has been made and will be ordered soon.

Our new workers, Mr. and Mrs. John Bowles, have organized a Home Department and a Cradle Roll Department in our school. Already they have secured nine members for the Home Department, while the names of twenty-four babies have been entered upon the Cradle Roll. The outlook for the future of the school seems very encouraging.

Bloomington—A very helpful conference was held with the workers of our Bible School on Saturday evening, April 15. Various departments of Bible School work were taken up and discussed with special emphasis on organized class work, teachers' training, home and cradle roll department work and the evangelistic emphasis in Bible School work. Mr. Carrell also attended our school on Sabbath morning and spoke briefly.

C. E. DEPARTMENT.

Our field secretary held a conference after the evening service at Hynes, April 9. This is one of our newly organized societies. They have a membership of seventeen, and are getting along nicely.

On April 16, he held a conference at Muscatine. There he discussed the Young People's Work.

Every society should plan to have delegates at the State C. E. conven-

tion to be held at Sioux City, June 27-29. These meetings are always inspirational and give a new impetus to the home work.

The District conventions will be meeting soon. Here, too, we should see that we are represented. Have you sent in your report to your district secretary? These are needed to make out the reports for the conventions.

How is your society measuring up in the Campaign for Millions?

Are you talking about the Cedar Lake Conference for Young Friends? The Friends will have control of the grounds during the conference, August 4-13. Our Executive Committee set as a standard, "At least one from every Quarterly Meeting." Will you boost in your society?

If you are interested, as much as we should all be, in peace, will you not write to your Representative and two Senators in U. S. Congress asking them to use their influence against the immense increases in the army and navy?

NEWS NOTES.

Sunday, April 16, the Friends of Oskaloosa Monthly Meeting had the privilege of having Dr. Ira Landrith of Nashville, Tenn., present at the morning service. He brought a message suited especially for young people. He emphasized the necessity of being prepared mentally, morally and spiritually.

D. M. Edwards preached at the morning meeting on April 23. He mentioned the different theories that have been advanced to refute the Resurrection, and then he showed how each of these has been proved ungrounded. It was a strong sermon.

In the evening, the Bible School and choir gave a musical program which was much enjoyed.

INDIAN MISSIONS.

The Associated Executive Committee on Indian Affairs is called to meet at Friends Institute, 20 S. 12 Street, Philadelphia at 2:00 o'clock P. M. Third Day the 9th of Fifth Month continuing throughout Fourth Day, the 10th. All authorized delegates are requested to be in attendance. Other interested Friends will be welcome.

E. M. WISTAR, Chairman.

In the old castle at Edinburgh the way to the crown jewels leads through a very humble doorway and through a very dingy and circuitous passage. The humble doorways of common duties are frequently the way to the room where God keeps his jewels.—Rev. J. H. Jowett.

CHURCH AT WORK

Carthage, Indiana—On April 7th and 8th, Walnut Ridge Quarterly Meeting held a three-session Missionary Conference at Carthage, Ind., which was in the nature of an Echo Meeting of the recent Laymen's Convention at Indianapolis. Owing to the fact that one of the worst blizzards of the year raged all day Saturday, the attendance was not as large or as representative as it would have been, but those who were present were amply repaid for the extra efforts required to brave the storm. The ladies of the Carthage meeting provided an excellent dinner on Saturday. There were ninety-nine who sat down to this feast of good things. Milo S. Hinckle, pastor of East Main Street Church, Richmond, and Professor Edwin Morrison, of Earlham College, were the principal speakers and their addresses, both in content and enthusiasm, ranked well with the speeches at the Indianapolis Convention. They gave us abundant material to think about and good, sound advice to put into practice in our local meetings. The program was interspersed with good music and a dialogue debate on interest in missions was also well given. We trust much good may come from these meetings. The members of this Quarterly Meeting seem to be awakening to the greater possibilities and opportunities for Christian service both at home and abroad and are becoming more active. While there were but three of our nine ministers at this conference, we were glad to have that many and hope to be able to count on all of them the next time. If they only knew how hungry the membership is for something new and fresh from the field, and knew what a wonderful source of inspiration and information the fields of missions are, surely they would quickly fall in line and help push this great work along to its greatest possibilities.

Muncie, Ind.—On Easter Sabbath at the Friends Memorial Church we had a class of eighteen boys and girls who graduated from the Primary Room. They gave the Church Catechism in concert in a way that reflected much credit to their teachers. Each one was presented with a Bible.

At the morning service of the Church presentation of the Cradle Roll members was observed. Those who

had not been brought before, fourteen, were present with their parents. Our Cradle Roll had an enrollment of 80 members, eleven promoted into the Sabbath School. The collection was for Foreign Mission, Sabbath School, \$19; Church, \$26.46; Christian Endeavor, \$15.40. Total, \$60.86.

Richmond, Indiana, East Main St.—Interesting and appropriate exercises were given Easter evening at 7:00 o'clock by the Bible School of East Main Street Friends. The program consisted of selections by the Sunday School orchestra, numbers by the choir, and an exercise by a number of children, entitled "Why Didn't You Tell?" The little Mote Sisters sang, remarks were made by Jesse Parshall, President of the Christian Endeavor, and a class of girls sang a song. Each number on the program was well given, and a large audience was present.

Paonia, Colorado—Revival services in the Friends church here closed April 20. Evangelist, O. B. Ong, of Pasadena, California, was in charge. Deep conviction was present all the time and the Holy Spirit was faithful in revealing sin. Sixty souls were definitely blessed at the altar. Twenty were sanctified wholly and baptized with the Holy Ghost. The church in general has received a wonderful

uplift and we are believing God for great things. The union cottage prayer meetings started during the revival have been continued. Brother Ong preached the Word and as a result God has sent us a revival of old time religion.

Bloomington, Ind.—Our Bible School observed Easter by giving the exercise, "The Hope of the World." Sabbath evening, before a large audience. The offering was divided between Foreign Missions and Friends' work among the Indians in the homeland.

Chicago, Ill.—The Chicago Friends' Bible School observed Easter with a special program. An effort was made to secure the attendance of every Friend in Chicago. Roy Wollam spoke at the meeting for worship that followed. This was his closing service with Chicago Friends. He has completed his course at the McCormick Theological Seminary and will begin pastoral work at Spiceland, Ind., the first of May.

The things near by, not things afar,
Not what we seem, but what we
are—

These are the things that make or
break,

That give the heart its joy or ache.

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NATIONAL MISSIONARY CONGRESS.

Seldom has there ever been presented such an array of talent upon any religious program as was presented at the National Missionary Congress, which convened at Washington City April 26-30. It was the climax of the great missionary campaign which has been carried on by the Missionary Laymen's Movement in seventy-five great meetings in as many cities of the country since last October.

With about 1300 delegates enrolled from almost every state in the Union, the Congress assumed a practical national form, and concerned itself vitally and with startling practicality with the attitude of Christian America toward the suffering, non-Christian world. The appeals of men like Mott and Eddy and Oldham and Cary and McConnell, who have already appeared upon the program at the time these lines are written, will live long in the memory of those who were privileged to hear them, and they must find incorporation into the Christian life of the nation, if America is to rise to her highest destiny.

The viewpoint of the Congress is distinctly a world vision of the mission of the church, and the call to help sorrowing Europe, no less than China and India and Africa and Japan is the call of a new day and a new hope in Christendom. The accomplishments in missions by the various church communions since the Laymen's Missionary Movement began ten years ago are a promise of what the church may now do in a great world crisis.

Friends are fairly well represented in the Congress, one or more delegates being present at the opening from California, Indiana, Kansas, Ohio, North Carolina, Baltimore, New England, New York and Canada Yearly Meetings. A fuller account of the Congress will be given next week.

S. E. N.

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NEWS NOTE.

We have received the announcement that Emily Hollingsworth Wood, wife of James Wood, died at their home at Braewold, Mt. Kisco, N. Y., on April 24. We hope to have a fuller obituary notice later.

Cowgill—Electa Cowgill died at her home, near Kennard, Ohio, March 28, 1916, aged 88 years and one month. She was a birthright Friend and through life was a steadfast believer in the principles and doctrines of Friends, exemplifying the teachings in daily Christian life. She was active and useful in the church for many years, but her later ones were years of suffering and weariness. Through it all, however, she maintained a spirit of patience and cheerfulness.

Elliott—Isaac Elliott, a member and Elder in Fairmount Quarterly Meeting, was born May 20, 1838, and died at the home of his son-in-law, near Fairmount, Indiana, March 21, 1916. He was a loyal Friend from childhood and was devoted to the Church. He was of strong convictions and had the courage to express them. For nearly 35 years, he served as a Trustee of White's Manual Training Institute, also as Trustee for a number of years of Fairmount Academy, and filled other useful places in the Church. He valued highly the true Christian standard of discipleship, urging all to attain it.

Frazier—Isaiah Frazier, son of Francis and Lettie Frazier, was born near Lynn, Indiana, April 29, 1837, and died at his home in Indianola, Iowa, March 23, 1916, aged 78 years, 10 months and 24 days. He was a birthright Friend and was converted when but a boy. Though never recorded a minister, he did much service in holding revival meetings, and many were brought to Christ and into the church through his ministry. He married Mary Emily Johnson in 1860, and after her death married Mattie Bowers in 1890. He taught school in early life and also learned the blacksmith trade. During the War he was drafted into the army, but was not compelled to go. He served as Justice of Peace at Dover, Indiana for four years. He later moved to Iowa and then to Kansas where he did much work for the Master and participated in the prohibition movement in Iowa. He leaves the widow, two sons, two daughters, two brothers, seventeen grand-children and ten great grand-children. Funeral services were conducted by Charles T. Moore, the pastor and E. H. Parish of Central City, Neb.

Haisley—Millicent R. Haisley, sister of the late Nixon P. Rush, died at her home in Fairmount, Indiana, March 20, 1916, aged 77 years 5 months and 9 days. For 44 years she had been a recorded minister and had also been a very active member of the W. C. T. U. for about the same length of time.

Harris—Zechariah M. Harris, son of Thomas and Mary Harris, was born in Randolph County, Indiana, September 13, 1834, and died in Colorado Springs, Colo., on March 14, 1916, aged 81 years, 6 months and 1 day. He married Sarah Beatty in 1857. Ill health brought him to Colorado in 1877, where he has spent his time, his talents, his money in the up-building of God's kingdom. He organized many Sabbath Schools in Colorado. One daughter and 3 grand-children survive him.

Hoover—Mary Jay Hoover, daughter of Eli and Ann Jay, was born at Pleasant Hill on January 10, 1836, and died at West Branch, Iowa, December 17, 1915. In 1855, she moved to Iowa and was married to John Y. Hoover, according to Friend's ceremony, her husband afterward becoming one of the best-known ministers in the United States. She was a firm believer in the gospel of work, urging her children to live busy and useful lives. She became a recorded minister and her ministry was greatly valued, but conscientiousness of wifehood and motherhood was so complete that she found but comparatively little time for public ministry. Her last hours were free from suffering. She leaves two sons, one daughter, and a brother. Funeral services were conducted by the pastor, Charles Mesner.

Stranahan—John H. Stranahan, son of William and Mary Sanfit Stranahan, was born in Milford Center, Ohio, April 1, 1848, and died at the home of his son in Oskaloosa, Iowa, March 16, 1916, aged 67 years, 11 months and 15 days. He married Othelia R. Kemp in 1871. During the late nineties he with his wife, united with the South Eighth-Street Friends' Church, of Richmond, Indiana. His wife died in 1911. He continued to reside at Richmond until 1915 when, because of failing health, he moved to Oskaloosa. He is survived by his son, one brother, one sister and five half brothers.

FRIENDS MEETINGS.

Colorado Springs, Col., Friends Church, Teajon and Fountain Streets, on car line. Bible School 10:00, meetings for worship, 11:00 and 7:30. Prayer meeting, Wednesday 7:30. Visitors welcome.

Lynn, Massachusetts meeting house, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Greensboro, N. C. Asheboro St. Meeting, Cor. Asheboro and Lee Sts. Fred E. Smith, Pastor. Meeting for worship every Sunday, 11 a. m.

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BIBLE SCHOOL LESSON.

May 14.

Lesson—Acts 13:47.

Golden text—I have set thee for a light of the Gentiles, that thou shouldst be for salvation unto the uttermost part of the earth.

It is hard to realize that our accounts now turn from Judean to Gentile Christianity. A little reviewing of the matter will show that this is, in the main, true. We hear from now on little of Jerusalem and the Apostles except as Paul has some dealings with them. Christianity with Paul is journeying Westward, it is passing beyond the boundaries of the land of its origin, it is ceasing to be a religion of one people, it is becoming a world religion. This does not mean that Christianity ceased in Palestine or the East. It did not, but it does mean that Eastern Christianity had no one to write its history or that, having been written, it has been lost. Mohammedanism crushed much of it but it has lived on in Syria, Armenia, possibly in India and until modern times in Western China. But with little exception authentic history, as we have it, tells us only of the Church West of Syrian Antioch. And that is Gentile in membership.

Barnabas and his companions—we ought to keep in mind that officially he is the head of this mission party—most naturally visited the synagogues as they went, so they entered the one in Antioch in Pisidia. Here they were kindly received and listened to with attention. It is interesting and valuable to compare this sermon with the one credited to him at Athens, noting the methods used. In both instances he uses material suited to the situation and the people. With the Jews he refers to their past history and seeks to show how Jesus and his mission were the natural development of national life and religious history. There are at least three ways of showing this development. The book of Hebrews makes him a greater high priest. The transfiguration and his own frequent references associate him with the prophetic line. Here he is in Paul's discourse the descendant of the royal line—the son of the hero king David—a savior of his people.

The hour came when they were no longer permitted to use the synagogue. They then turned to the Gentiles. Much of the early success of the Christian preachers was made possible because of the work previously done for them by the Jews. Their efforts had won many proselytes and favorably disposed others so that when the Christians came with a religion less attached to the Jews' hopes of Nationalism, these readily accepted the new teaching. George Fox's early success was in a somewhat similar way made possible because many seekers after truth followed him because his message supplemented the conclusions which they had already reached.

The church at this place became one of a number that marked the success of Paul and numbered him among the greatest propagators of the Gospel in the church.

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Federation Bulletin, issued quarterly, 25 cents a year. Everyland, issued monthly, \$1.00 a year. Rising Churches in Non-Christian Lands, paper 40 cents; The Churches at Work, paper 40 cents; Comrades in Service, cloth 60 cents; Thy Kingdom Come, 25 cents; Missionary Hymnal, 10 cents; Five Missionary Minutes in the Sunday School, 50 cents.

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The American Friend

Old Series
Vol. XXIII. No. 19.

FIFTH MONTH 11, 1916.

New Series
Vol. IV. No. 19.

He Shall Not Strive Nor Cry

* From "The Word and The Way."

Why is the Master so patient yet
In the world where wrong is wrought?
Takes He no heed of the riot of sin
While His will is treated as naught?
Could He not thunder His judgments down
Where men His power defy?
Oh, the Master is great through His gentleness—
"He shall not strive nor cry."

Not in the whirlwind, not in the storm,
But the still, small voice of love
Is His power to reach to the world's hard heart
And its rebel will to move;
He finds His way through the silences,
He hears the prayer of a sigh;
In wooing whispers the Master pleads—
"He shall not strive nor cry."

How does the Kingdom of Heaven grow?
Never through War and noise;
But as the snowdrops do in spring,
And as love through household joys.
No blatant trumpet, no rush of war,
Proclaims the Christ-King nigh;
Though the kingdoms of earth shall all be His,
"He shall not strive nor cry."

He shall not fail nor discouraged be,
For Him the isles shall wait,
And He shall reign ever from sea to sea,
All nations shall call Him great.
And thus shall His kingdom be ushered in,
As the light in the eastern sky.
He shall save the world by the might of love,
"He shall not strive nor cry."

—Author Unknown.

THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting.

Published Weekly by

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URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
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Subscription Price, \$1.50 a Year.

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

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All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

PEACE.

What was the first prophetic word that rang
When down the starry sky the angels sang,
That night they came as envoys of the birth?
What word but peace, "Peace and good-will on earth?"

And what was the last word the Master said
That parting night when they broke brother bread,—
That night he knew men would not let him live?
Oh, what but "Peace I leave" and "Peace I give"?

And yet, behold! near twice a thousand years,
And still the battle wrath, the grief, the tears!
Let mercy speed the hour when swords shall cease,
And men cry back to God, "There shall be peace!"
—Friends Intelligencer.

World Alliance of Churches

The World Alliance of Churches for the promotion of international friendship, in co-operation with the Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America, held a meeting at Garden City, Long Island, week before last.

The objects aimed at by this Conference have been summarized as follows:

1. That Christian principles should rule States equally with individuals.
2. That justice and fellowship must be made supreme in international relations.
3. That all international disputes should be settled by methods of justice and conciliation.
4. That the Anglo-American treaties should be used as a basis which nations might adopt for the peaceful settlement of their differences.
5. That the feeling of fellowship and the desire for reconciliation should govern the Christian attitude toward enemies both in the conduct of the war and in the conclusion of peace.

Of all the joy there is in the world, that of bringing a needy soul to Christ is the greatest; if there is anything else that yields such heartfelt satisfaction, it has not yet been discovered.

THE GENERAL SECRETARY

The Gospel Ministry In The Five Years' Meeting I. The Numerical Strength.

According to the statistical reports of the Yearly Meetings for the year 1915 there are approximately 60,000 adult members of the Five Years' Meeting. The number of these who have been officially recognized by the Church as having gifts in the ministry is 1025, exclusive of missionaries upon foreign fields. That is to say, there is at present one recorded minister to about 60 adult church members. The number of congregations or churches (both terms are sanctioned by the Uniform Discipline) in the Five Years Meeting, as reported by Evangelistic Superintendents and Chairmen of Evangelistic Committees, is 772. There are, therefore, nearly or quite one and one-half times as many recorded ministers as there are congregations.

The ministers of the Five Years Meeting are currently classified as resident ministers and pastors. The appellation "resident" as thus used is an indefinite one applied to any minister belonging to a congregation but not by special appointment holding a pastoral relation to it. The term "pastor" as here employed is officially used in the printed minutes of all the thirteen Yearly Meetings except three.

554, or 54 per cent of the total number of ministers are known as resident ministers and 471, or 46 per cent, are designated as pastors.

Of the 554 resident ministers in the Five Years Meeting, 382, or 69 per cent, are men and 172, or 31 per cent, are women. Of the 478 pastors 382, or 81 per cent, are men and 89, or 19 per cent, are women.

There are 48 pastors each of whom serve two or more meetings. Each of 10 serve three meetings and there are two who each serve four meetings. Presumably this is the best arrangement practicable in these cases and the faithfulness of pastors who work under such disadvantages is worthy of commendation. In one of the larger Yearly Meetings one-third of the congregations are served by pastors who make their visits on the Sabbaths only and usually only once in two weeks and, in a few instances, only once a month. The inadequacy of the best possible pastoral service under these conditions requires no comment here.

There is no means available for determining with any degree of accuracy what proportion of the resident ministers are actively engaged in ministerial service. Among them are some who, although not officially designated as pastors, are, nevertheless, the recognized leaders in the ministry and pastoral work of the churches to which they belong. Sixty or more are employed in educational, church, interdenominational or business positions which make such heavy demands upon their

(Concluded on page 354.)

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF *QUAKERISM* IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 19.

FIFTH MONTH 11, 1916.

New Series
Vol. IV. No. 19.

The National Missionary Congress

Editorial Correspondence.

Probably it would not be quite accurate to say that the National Missionary Congress, which has just closed its sessions at Washington City, was the greatest religious gathering ever convened in this country, for conventional values are relative terms, dependent upon the scope and permanency of results. It would easily be conceded by all who were in attendance that few religious convocations give larger promise of results in the wide extension of the kingdom of God than this one.

From the beginning to the closing session it was a program with a tremendous pull to it, that tugged strangely at the heart strings and compelled assent to almost every utterance by reason of the bigness of the task which was continually being revealed. Could the entire American church have lived those experiences of four days and a half together, we would even now be in the throes of a spiritual revival that would be destined to shake the remotest corners of the earth. As it is, thirteen hundred men will go back to their tasks with clearer vision and larger conceptions of the compelling claims of the gospel upon men's lives and upon the entire program of the church.

The one outstanding feature of the Congress has been the world-wide task of the Christian Church. The convention thought in world terms and the element that gripped the hardest through every session was the portrayal of great world needs, and any man who heard would have been less than human, not to say Christian, had he failed to be deeply moved at the picture. No portion of the world was overlooked. It was all in the thought of the congress, with chief emphasis naturally being laid upon the European trenches and prison camps, and upon China, India, Japan, Africa and Latin-America.

It was not wholly a convention about foreign missions. The theme was the gospel, and the universality of its appeal to the whole of humanity. To be sure the speakers discoursed in terms of foreign service and home service, of education and training, of liberality and consecration, but all the while they were talking about an all-inclusive gospel that was intended for every life and all of life, without regard to place or time or environment. To some

of us it was the re-opening of the picture of the early days of the Society of Friends, when George Fox and his contemporaries, not satisfied with the application of their new found truth to Englishmen alone, went abroad into almost every land under the sun, to rulers and to councils no less than to humanity in the mass, to deliver their burning messages of hope and an uttermost salvation.

The unity or oneness of the gospel task was stressed over and over again. There was no one who urged denominational union or who denounced denominational autonomy. But again and again denominational co-operation and universal Christian fellowship were demanded as the only program that would satisfy the necessities of an age like this. The emphasis of the Laymen's Missionary Movement, under whose auspices this Congress was held, has been from the beginning upon the essential unity of the missionary spirit and task, and the ability of missionary organizations to work together, both at home and on the field, has set the standards for the church as a whole in all its varied activities. Christ's purpose is not that this or that denomination or organization shall be idealized, but that the message of the gospel which saves shall be carried to the last man, the last woman and the last child in every land under the sun, and any church or religious body that is not contributing its full share to this end has lost step with the kingdom and has forfeited its right to be a true representative of Jesus Christ.

The address of John R. Mott on the opening evening was a masterpiece of Christian statesmanship. With the President of the United States upon the platform and before a distinguished gathering of men from all parts of the United States he set forth with startling effect the unprecedented opportunity that the war has placed before the Church of America. He said that war is eating into life and must affect the plans of the Christian religion, and then he electrified the audience by exclaiming "You cannot spend more in one day for destruction than is spent in a year by the large missionary societies without eating into the economic base of Christendom." Although not avowedly a plea for peace, yet in effect his address was such an unanswerable plea for America to remain out of the war, so that

as the only remaining great neutral nation, she may remain free to continue the work already begun of ministering spiritually to the trenches and prison camps of every European country except Turkey, where this privilege has not yet been granted, that we reproduce here a digest of the address taken from the Daily Bulletin:

"He began by referring to the spacious, momentous days of God's visitation in which we are living. It is literally a life and death grapple in which the people of Europe are engaged; twenty-four million men and boys are engaged in it. The word boys was used advisedly, for in seeing the armies of Europe a man is tremendously impressed by their youth. This number becomes significant when it is remembered that in no preceding war did the number of men pitted against each other exceed two million. Such a struggle, involving so many people, from so many countries, cannot be without its far-reaching influence on America.

"It is clear that we must make a far larger financial sacrifice. The average daily expense of the war has mounted from thirty-seven million to one hundred million. In addition, there has been an unprecedented destruction of property. In Poland, for example, over 200 cities and towns have been demolished. The total amount expended, together with the amount of wealth destroyed or withdrawn from useful channels has reached thirty billions, whereas the total expense of the twenty principal wars previous to this was only fourteen billions. If the war lasts for two full years the annual interest charges alone on this debt will equal the total annual revenues of these nations before the war. Under these circumstances, if the economic basis of Christian work is to be maintained, the great burden of it must fall upon America, and she must give as she has never given before.

"The call, however, is even more for the gift of life; two million six hundred thousand have been killed already. In 630 days the total in killed, seriously wounded and missing was twenty-six thousand a day, that is, every day a town the size of Montclair, N. J., was wiped out. And the men thus lost are the flower of their respective nations in many respects.

"Mr. Mott said that he had been sometimes accused of extravagance in asking that the universities of the world give a thousand students a year for the evangelization of the world in this generation. He was now persuaded that his demand had not been sufficient. Seventy per cent of the students of the three leading universities of Canada have gone to the front, and 70 per cent of the 40,000 male students in English universities have gone. A request recently came to him for permission to send copies of one of his books to 43,000 students of German universities who are at the front. When he was recently in the student quarter in Paris he could find only four male students whom he could get together for consultation. It is clear that in

view of these great losses in human life in Europe, America must send a greatly increased number of men into aggressive missionary work.

"But most of all, we must enter more deeply into the sufferings of our fellows in Europe. While we are sitting in comfort here tonight five millions of men are stretched upon beds of pain in the hospitals of Europe and Asia. In the university city of Cambridge, where Mr. Mott's son is now studying, there are 18,000 wounded. You have here the greatest concentration of physical pain that the world has witnessed. Deeper than that is the dull pain of the mothers and wives and little children. Into this suffering we of America must enter, or else lose our souls. Ambassador Page told Mr. Mott "You will not find a selfish man in Europe." Holland is caring for one million Belgian refugees, which is as if we should take in eighteen millions. If we could forget ourselves as Holland and Switzerland are doing we could fill the world with beauty. In this, the greatest hour of suffering since Christ was on the cross, there is also the greatest concentration of opportunity. We find this opportunity in the training camps and in the trenches, and in the hospitals, where men are gathered in such great numbers and are open to Christian ministrations. We find it quite as much in the 4,600,000 prisoners of war. America now has the opportunity to work among these prisoners in every country. It is possible to reach a great army of Russian prisoners who, if the opportunity is seized, will return to their country with a great message from America. Ours is the responsibility to prepare for constructive and reconstructive tasks after the war, in the Far East, in Africa—in Latin America. All Europe is in the melting pot. Old things are passing away. Old things **may** become new, if we in America will seize our opportunity."

It was pointed out repeatedly not only by Mr. Mott, but in effect by others that war is revealing capacities for vicariousness that have never been known before, and the question was pressed as to whether or not America has now enough of consecration and determined purpose and sacrifice to carry the gospel to the whole world. Speakers were careful not to make utterances that would embarrass the administration by demands for peace, but over and over again sentiments of peace and good will were urged, and in fact the logic of the convention was to the effect that if America is to measure up to her responsibilities as the source of great dynamic spiritual forces that are to permeate the entire world, she cannot afford under any consideration to allow herself to go to war.

We trust that readers of THE AMERICAN FRIEND will not feel that the proprieties have been exceeded if we give space to a concluding review of this remarkable gathering next week.

S. E. N.

Real Implications of Conscription

(Under the above heading Norman Angell has a valuable article in *The New Republic* of April 8, which we reproduce here at the request of an interested Friend).

In his article, "The Free Man and the Soldier," Professor Perry has managed to avoid any very definite treatment of the quite specific questions which must occur to anyone who seriously considers the relation of conscription to democracy, and the ultimate object which conscription is designed to accomplish.

Among those very definite questions are these: How far is the control of political opinion by the state necessary to the efficient working of conscription? How far does submission to state control in matters of political opinion render a people unable to form sound political judgments, and so unfit them for democracy? And how far does state control of opinion unfit them, particularly, to solve the problems of international relationships?

Let us take the last question first. It is admitted by all parties to the discussion, and is most particularly emphasized by those impressed with the need for greater armament, that the outstanding problems of the international situation—immunity from the danger that each nation runs from the power of the others, the permanent maintenance of peace with due regard to right which it is the ultimate object of conscription to help secure—will demand for their final solution a capacity larger than men have heretofore shown for other-mindedness, for seeing the point of view of the other fellow, for a sane judgment of the facts between them, for a more rational control of certain primitive impulses and passions in one particular sphere: in short, a certain moral and intellectual evolution therein. Without that we shall obviously get no final solution. And yet, it would seem that conscription, to be thoroughgoing and effective in its mechanism, must and does deliberately oppose that particular moral and intellectual evolution, is obliged to try to prevent the only process which would make it possible. To get security from the kind of catastrophe now shaking Europe a certain political reformation is necessary. The firm establishment of conscription throughout the world threatens to create an immense, perhaps an insuperable obstacle, at least to that particular reformation. With this specific difficulty Professor Perry has not dealt, except to imply, in a most general way, that it is non-existent.

Let us just see how the thing works in the concrete fashion of Carlyle's two Dumdrudges. The young man of France, or Austria, or Prussia, or Bavaria, having been in no way consulted as to his opinion concerning the matter, and with no option of refusal, finds himself one day confronted with the order to enter the trenches and kill the man opposite. Now suppose, being a Prussian, he should say: "I don't feel justified in killing the man opposite. I have followed this particular dispute between his government and mine, and upon my conscience I am not at all sure that he is wrong. I think there is a good deal to be said for his case. Particularly am

I a little doubtful of my case when it is marked by the daily slaughter of children on land and sea. I cannot see that I do the best service to my country in killing the man opposite. He may not be altogether right, but I am at least sure that he is not so wrong as to justify me in putting him to death or torture."

Now, if what the Allies and supporters have so often told us is at all true, Western Europe has taken up arms on behalf of that young heretic—to bring about, that is, just the moral revolution on the part of his people represented in his attitude. Mr. Asquith has told us that the war is a spiritual conflict fought to defeat "a monstrous code of international morality" into which the German people have been entrapped "to the horror of mankind." The war was undertaken to liberate them and Europe from the menace of certain political doctrines and moralities (such as that whatever the state does is right, and that obligations to it overrule all others, and that the citizen must be, as certain members of the German government have been so proud of being, "for their country, right or wrong") and to replace those dangerous doctrines by—again to quote Mr. Asquith—"the enthronement of the idea of right as the governing idea" in international politics.

But if a nation is to know what is right in its relations with others it must in that matter allow freedom of conscience and discussion, particularly freedom to state the view of the other side. It is not an easy thing for even a third party to determine the rights and wrongs of a quarrel. As for the interested parties, it is humanly certain that each will be convinced he is absolutely right and the other absolutely wrong unless there is a deliberately cultivated capacity to "hear the other side." And as governments are made up of human beings, they too are just as likely to be incapable of fair and reasonable judgment in a case in which they are interested parties, unless drawn from a population that has cultivated the capacity for such judgment in the only way in which it can be cultivated—by the habit of forming individual decisions based on the weighing of both sides; unless, in other words, they have learned to "tolerate the heretic" and are dominated by the tradition of the need for heresy in forming opinion.

Now the simple truth is that conscription cannot allow political heresy—opposition to the political religion of the state in international affairs. And the penalty for it, in all conscriptionist states, is death. It sounds fantastic, but it is a mere statement of fact. Let us get back to the young conscript I have imagined refusing to kill the man opposite. Whether he be German, French, Italian, Russian or Turkish, and whether his situation be that of a submarine commander refusing to sink Atlantic liners or an Allied aviator refusing to throw bombs at Baden health resorts, if he really persists there is only one result for him. He is shot.

But conscription cannot in its authority stop

short merely at the man in the trenches or under direct military command. Assume that this disposition on the part of conscripts to question the morality of their orders is due to a civilian movement of opinion, a religious or political agitation, to anti-war newspapers or writers. (At the time of the English war against the Boer Republics, and to a lesser degree when England, in her last continental war, was fighting on behalf of Turkish policy in the Balkans against Russia, you had such a movement of opinion, which if England had had conscription then, would probably have produced just the results indicated.) One of two things in that case must happen: either conscription, the compulsory element, that is, disappears, or its authority is extended to cover the writers and newspapers, to cover opinion as well as acts.

And that indeed is what does happen. Conscription, to be effective, must be a conscription of minds as well as bodies. To allow real cleavage of opinion concerning the justice of a state's cause to grow up by allowing the advocacy of a rival cause would be to break down national solidarity, to affect gravely the efficiency of the military instrument by tainting its morale at the source. Moreover the state must take charge not only of the expression of opinion, but of the dissemination of facts which lead to the formation of opinion. And if the incident of the trenches I have described is not commoner than it is (though it is commoner than we suppose it to be) it is largely because states which, like Germany, know their military business have carried out the intellectual conscription, the "mobilization of the mental and moral forces of the nation," so thoroughly before the beginning of the war that the mind as well as the body of the conscript has been suitably drilled. The control of the press and of education, of the careers of all who teach or have influence, has been as much a part of the organization of the nation for military purposes as the physical drill and regimentation. And if we wonder how it is that not only sixty or seventy millions of people in the mass, but great scientists, teachers and theologians as individuals, can subscribe to doctrines and support conduct which appear to the outside world as monstrous, it is merely because we have forgotten that any case, however monstrous, can be made to appear reasonable and acceptable if we never hear anything that can be said against it.

If we think that a people like the French could not possibly, when a like efficiency of organization has had time to do its work, show a like moral result, then we have probably forgotten certain incidents of their history, even quite recent incidents like the Dreyfus affair, and what we said about it and all that it meant at the time. But the French, as a matter of fact, have escaped the full flower of the Prussian result because the circumstances of their history during the nineteenth century—the fact that not once during the whole of that century did they have a government sufficiently na-

tional to set up a national orthodoxy—made it impossible to organize the system on its intellectual side. Since the revolution there have always been in France, until this war, large groups ready to put certain social and moral principles above national defense, above the state. The revolutionary wars of France were fought with a whole class of Frenchmen opposed to them, many members of that class actually fighting with the enemies of France. It is but a symbol of what has always been in post-revolutionary France that on the news of the fall of Sedan, because it meant the end of the Empire, Paris was illuminated; and that more Frenchmen were killed by Frenchmen in Paris in the struggle of the commune during that war than by Germans. You had here such ingrained habit of political heresy that no machine could readily cope with it. No wonder France has been intellectually free. Sufficient number of Frenchmen have always been ready to make national defense, the efficiency of the military machine, subservient to the retention of certain freedoms, as the Dreyfus case showed. But conscription—the military organization—has steadily fought these freedoms, and the tendency for the needs of the machine to override all other considerations has at times been so strong that, again as in the Dreyfus affair, the control of such tendency demanded for years at a time all the energies which the heirs of the liberal tradition could summon to the task. If, as a result of this war, France is "nationalized" in the sense of making all political differences really subservient to the needs of national power, the increasing efficiency of the military machine will make the next Dreyfus affair in its outcome a Zabern affair.

The question surely is this: If the democracies like England and France are to get the German degree of efficiency in the working of the national military machine, will it not be at the price of a control of opinion by the state, as complete as in Germany? And if so, why should we expect sensibly different moral results?

The present writer is not urging that the difficulties here indicated necessarily condemn resort to conscription in any circumstance whatever, but that we must face squarely what it involves. Only so can we attenuate its dangers. And it involves undoubtedly the suppression of freedom of conscience in certain political affairs. Indeed, the position of the modern political heretic is in one respect a good deal worse than was that of the old religious heretic. The latter, in order to be secure from the attentions of the Holy Office, had only to remain silent. That does not protect the modern heretic. He is taken out and compelled to kill with his own hand those whose political faith perhaps he shares, or himself be executed.

If anyone is disposed to think that this cultivation of rival group orthodoxies, the loss of toleration for heresies and of the capacity to discuss them, is a small danger, let him look back on the Europe of religious wars—which was not the Europe of a

savage age but of the age of Shakespeare and Montaigne. Lecky, among others, has shown that the rivalry of the modern political groups reveals in large part the psychology which marked the rivalry of the religious groups. Patriotism is the religion of politics. It is worth while considering whether we do not stand in danger of doing in the field of political religion just about what Europe did in the field of ecclesiastical religion when it became divided into two main religious groups.

She entangled herself then in a net of her own weaving—the work largely of religious professors, as our net today is woven so largely by political professors. Each group had convinced itself that everything it most valued on earth, the existence of any kind of morality, its spiritual freedom here as well as its eternal salvation later, depended upon its defending itself by military power against the power of the other—defense of course involving preventive wars. There was only one thing which could, and finally did, put an end to the resulting welter: a revision of the prevailing conceptions as to the relation of military force and power over the other group to those moral and spiritual values.

The modification of conception, theory, "sovereign idea," what you will, was only possible as the result of certain heresies, of the conflict of one idea with another, and so the correction of both. But that one solution, the one means of egress, the man of the sixteenth and seventeenth centuries in Europe for long deliberately closed by making heresy the gravest moral offense which men could commit. Each side killed its heretic: preferably in fashions that were "lingering and humorous." What was more important, of course, they killed with him the capacity of the mass to think clearly—or to think at all on the subjects that the heretic raised, for a community which has no heretics, which is of one mind on a given matter, is on that matter mindless. If the rival communities had been successful in the attempt to protect themselves by military means from heresy within and without, we should have been fighting wars of religion yet, and organizing our massacres of St. Bartholomew. But certain forces mechanical, like the cheapening of printing, moral like the readiness of the heretic to suffer the humorous roasting processes—were too strong for the imperfect organization of the state or the Holy Office. But the modern state—as Germany proves—can be more efficient in the control of opinion and the consequent suppression of heresy. And we can hardly doubt that if unity of political belief is necessary to the successful conversion of a nation into a military instrument, the modern state will kill political heresy even more successfully than the church-state killed religious; and in lesser or greater degree with the analogous result of rendering Europe impotent to solve the very problem out of which conscription itself has arisen.

The upshot of it all is, of course, that if we are to adopt conscription we must do it with our eyes

open. Not bemusing ourselves with the irrelevant consideration that it is in itself desirable, but recognizing its dangers and to that extent having the greater chance of escaping them, resorting to it for a specific and limited purpose, just as we might administer a dangerous drug to an invalid, something necessary it may be for his very life, but something also which may cost him his life if we have to go on increasing the dose.

Does not this analogy apply to all purely military preparedness? Is it not the essential remedy without which our patient will die, but which also will kill him unless sooner or later we can enable him to do without it? And there comes a stage in the illness when the emphasis of our effort must be directed to that end mainly. Possibly the health of our modern world depends upon our understanding that we are approaching just that crisis.

NORMAN ANGELL.

Congress On Christian Work In Latin-America Held at Panama, February 10-20, 1916

By CHARLES E. TEBBETTS.

(Concluded)

This article concludes the report of the Congress on Christian Work in Latin-America which has been appearing in these columns for the last five weeks. The earlier installments have explained the nature of the Congress and described the main addresses, reports and discussions which occurred there. Reports of commissions on the following subjects have already been treated: Survey and Occupation; Message and Method; Education; Literature; Women's Work; Co-operation and Unity. The reports of Commissions VI and VII, on The Church in the Field, and the Home Base, are described in the present installment, with a concluding word on the Permanent Committee for Co-operation in Latin-America and its proposed work.

Commission VI—The Church In the Field

This report discussed the membership and organization of the native church, under the heads: 1—The racial composition; 2—The moral and spiritual ancestry, and 3—The present organization. It then presents the present spiritual life of the church, as shown by its moral standards, the endurance of persecutions, the attendance upon public worship, habits of prayer, and Bible study, showing spiritual life to be on the increase. Among the hindrances are the lack of suitable devotional literature, and the difficulty of getting adult converts who are wholly lacking in any previous preparation for church responsibilities to regularly fill official positions. Deepening confidence on the part of missionary leaders in the power of the Holy Spirit to produce a perfect New Testament Church, a godly life lived before them, and the faculty of setting every convert to work as he is able to undertake it, are essential conditions of deepening this spiritual life.

The next chapter discusses the "Practice and Development" of the native church through 1—The Bible as a preparatory agency; 2—Spontaneous Evangelism; 3—The dealing with moral problems; 4—Sunday Schools; 5—Young People's Societies; 6—Church Discipline; and 7—The Enrichment of Public Worship.

Chapter V on Self-support, is exceedingly illuminating, and should be carefully studied by all missionary leaders at home as well as on the field. The native church should be trained for self-support from the beginning. The desire of Christian people at home to directly support native workers is greatly prejudicial to the best results. Volunteer unpaid service on the part of native Christians should be utilized far more than it is; the expectation of being paid by foreign money renders this very difficult. The folly of transplanting our home ideas unconditionally to the native church is emphasized. We should carefully study the example of the Apostolic Church in this matter and apply Bible principles on the field. Several practical illustrations from modern missionary work of the very large results of such methods are given. Dr. Ashmore, of China, is quoted as "urging that the 14th chapter of First Corinthians be recalled to our attention where the primitive method of carrying on church services is set forth with great fullness of detail. He says, 'We are old-fashioned enough to believe that this was a model intended for all time in such kind of work as we missionaries are engaged in. Indeed, we are constrained to think that our old matured churches at home, even if they have pastors, would have their efficiency increased immensely, if they would but take a leaf out of Paul's book and utilize vastly more than they do the undeveloped gifts and graces of their talented membership. But when it comes to little rising and struggling interests, whether at home or abroad, which have no money, but do have among them men and women who do know how to do some things and could easily be taught how to do many more, we have no shadow of doubt on this subject. To us, daylight is in this direction.' This sounds familiar to Quaker ears.

A Mexican missionary says, "Some of our own Mexican preachers have been taken up in poverty, sent to school with all their bills paid without thought or effort on their part, and as a result they have lost the training which comes from personal effort, and have been put out of touch with the common people." "It is an actual injury to people to give them everything. If what they use comes as a result of their own toil, they will get along with less, but it will be more appreciated and will do them more good."

Chapter VI deals in a statesmanlike way with the problem of native leadership. This is, perhaps, the most vital problem of all. The work of evangelizing any land will always depend almost wholly on native workers. The training of these leaders

must mostly be done in their own lands. To train them on foreign soil generally unfits them for work in their own land. Training institutions with ample facilities and with expert teachers must be provided on the field, and this can only be accomplished by the fullest measure of co-operation. The report says: "We do well to remind ourselves here that the ideal which we have set before us is utterly unattainable except through united prayer and effort of all God's people in Latin-America. If the evangelical church is so confused and divided about the fundamentals of the Christian religion that it is impossible to educate all of the ministers of a given district in the same institution, she can be sure the Latin peoples will accept neither her interpretation of Christianity nor any leadership which attempts to fasten on them a divided church."

The findings of the Commission also emphasize the importance of special work being undertaken to reach the educated and ruling classes, whose "influence for good or evil is much out of proportion to their numbers." Mission work thus far has largely failed here. The very little specialized work that has been done in this line gives encouragement of large possibilities. "There is little excuse for treating, in a meeting for the uneducated, questions and topics of burning importance to the student class, as there is reason to expect this class to be interested in and edified by Christian topics as set forth to illiterates." Much can be done along this line in our own country by Christian people sympathetically meeting the increasing numbers of students from Latin-America who are attending our own educational institutions here at home.

The following principles are emphasized in the Findings: 1—Indigenous leadership should be given the best training available which will encourage a true spirit of service. 2—Such leaders should, as rapidly as possible, be given real responsibility. 3—As far as possible, the responsibility for the maintenance of local organizations should be placed upon the organizations themselves. 4—Outside funds should be devoted to the erection of buildings and to other purposes in such manner as to stimulate giving on the field, and not to strangle the true spirit of independence. Mission funds should go towards the support of missionaries, and for such other expenditures as will tend to stimulate the benevolent impulses of the local churches.

Commission VII—Home Base

This report discusses the causes of indifference in Christian lands towards these neglected nations and the methods that should be used to create a larger interest. It is full of information concerning what has been accomplished. It reports 77 organizations in the United States and Canada, and 50 in Europe that have undertaken to some extent missionary work in these lands.

It reports the various methods that have been used at home to arouse interest—sermons and addresses, literature and periodicals, prayer meetings, study classes, Sunday Schools and Young People's

Societies, denominational conferences, Laymen's Movement, Summer Conferences, United Program for 1916-17, on the Two Americas, Student Volunteer, and Christian Associations, influence of tourists, Women's Missionary Societies, stereopticon lectures, work among children.

Chapter V emphasizes various methods that should be more used: 1—Prayer for Latin-America, utilizing special objects for prayer furnished by missionaries, prayer calendars, prayer helps for study classes, and for prayer meetings, prayer leagues, special prayer for Latin-America in public prayer, special days or seasons of prayer. 2—Portrayal of spiritual needs of Latin-America. 3—Brotherly relations with Latin-Americans, a variety of ways being suggested. 4—Multiplication of literature and its use in home churches. 5—Missionary magazines. 6—Photography, use of speakers and lectures. 7—Deputations or touring parties. 8—Systematic missionary education. 9—Enlistment of volunteers.

In the discussion of this report, Dr. Mott laid special emphasis upon co-operation of all our forces in arousing interest at home. He spoke of the great possibilities from those attending this Congress, and the processes that have been going on here at Panama. "If we stand together, nothing can stand against us." He urged: "1st. Reminding ourselves that we are one; 2nd. Contrition because of lack of charity, love and consideration for those from whom we differ; 3d. Transcendence—we have had a mountain top of vision; 4th. Comprehension, not compromise—we are all necessary to each other. If our truth is worth while, getting closer together, not isolation, will promote its growth. How much richer we are for these ten days; 5th. Fellowship; 6th. Intercession. Remember always Christ's prayer for unity; 7th. Standing together before an impossible task; 8th. Doing things together, spreading a network of love and true unity. There is need of apostles of reconciliation and a large, Christ-like mind; reverence for the past, and ability and tact to serve together. Blessed are the Peacemakers."

Permanent Committee On Co-operation In Latin-America.

At the close of the Congress, there was organized a permanent committee on Co-operation in Latin-America, composed of one representative of each of the boards working in Latin-America, and of certain other members coopted because of their expert knowledge or special relation to the work in these lands. The number of these coopted members is not to exceed one-half the number of regular members representing boards, and at least one-half of these shall be chosen from the delegates in attendance upon this Congress.

This standing committee was formed upon the unanimous recommendation of this Congress. Its purpose was to "take steps as promptly as possible to give effect to the findings of the various commissions in the light of the discussions of the Congress,

so far as the co-operation of the missionary agencies of the United States and Canada is concerned."

Immediately following the Congress, representative committees of the Boards working in these lands started at once to hold regional conferences through South America, Cuba and Porto Rico, to set in motion in each section the organized forces that should seek to carry out as early as possible, with the endorsement of such boards as may approve of such steps, the policy and methods for which the Congress stands. The regional conference for Cuba was held at Havana February 26-29, and was a remarkable gathering. It will be reported later.

The Conference for Mexico had to be deferred at this time on account of the disordered condition of the country and the prevalence of typhus fever. It is hoped it can be held in the autumn.

The Conference for Central America, which was to have been held at Guatemala, was called off because of the opposition of certain missionaries in that district who were not in sympathy with the spirit of the Congress.

This Is My Friend

Let me tell you how I made His acquaintance.

I had heard much of Him, but took no heed.

He sent daily gifts and presents, but I never thanked Him.

He often seemed to want my friendship, but I remained cold.

I was homeless and wretched and starving and in peril every hour, and He offered me shelter and comfort and food and safety, but I was ungrateful still.

At last He crossed my path, and with tears in His eyes He besought me, saying, "Come and abide with me."

Let me tell you how He treats me now:

He supplies all my wants.

He gives me more than I dare ask.

He anticipated my every need.

He begs me to ask for more.

He never reminds me of my past ingratitude.

He never rebukes me for my past follies.

Let me tell you further what I think of Him.

He is as good as He is great.

His love is as ardent as it is true.

He is as lavish of His promises as He is faithful in keeping them.

He is as jealous of my love as He is deserving of it.

I am in all things His debtor, but He bids me call Him friend.—From an Old English Manuscript.

There is no load that will break a man down so quickly and so surely as a load of revenge. The man who tries to get even with others has few opportunities of gratifying his hatred, but he is all the time corroding himself.—W. J. Bryan.

The General Secretary

(Concluded from page 346.)

time and energy that the extent of their work in the ministry is necessarily very much limited. There are also among the resident ministers not a few who, by reason of advanced age, have largely relinquished service in the ministry, although still retaining positions of eminent esteem and influence in the Church. A considerable number of others, through change of residence or other causes, are more or less isolated from meetings of Friends. Further, it would be too much to assume that, among the whole number throughout the Yearly Meetings, some were not to be found who, through mistaken judgment on the part of Monthly and Quarterly Meetings in recording them as ministers, have failed to make full proof of their ministry.

From data of the foregoing character, so far as they are obtainable, it appears that the number of resident ministers who engage effectively and to any large extent in Gospel service does not exceed 200 at most. Taking that number as a liberal outside estimate together with the 471 pastors, and supposing no congregation to have more than one minister in its membership, our active and fruitful ministerial force falls short by at least one hundred of equaling the present number of congregations in the Five Years Meeting. If the fact that in many instances two or more ministers belong to the same meeting be taken into account, the present lack in the numerical strength of our ministry becomes still more significant.

The total number of ministers recorded during the last three years in the constituent Yearly Meetings of the Five Years Meeting, as reported in their printed minutes was 76. It would therefore appear that recruits to our ministerial force are being enrolled at an average rate of about 25 a year. The Yearly Meeting reports also show that a total of 52 ministers died within the last three years, making an average annual loss by death of 14, leaving a net gain of only eleven ministers a year.

With the present shortage of one hundred or more in the ranks of our effective ministry, at least ten years must elapse at the present rate of increase before the Five Years Meeting will have a force of well qualified ministers commensurate, numerically, with the needs of its already established churches. In the meantime what shall become of the large fields for church extension now open to Friends and on what grounds shall we base the prospect for our denominational expansion?

JOSEPH J. MILLS, Gen. Sec.

525 South Catalina Avenue, Pasadena, California.

Only a Minute's Work

Some one tells this story of an itinerant minister, some years ago, passing through a prison crowded with convicts showing every phase of ignorance and brutality.

One gigantic fellow crouched alone in a corner,

his feet chained to a ball. There was an unhealed wound on his face where he had been shot while trying to escape. The sight of the dumb, gaunt figure touched the visitor's sympathies.

"How long has he to serve?" he asked the keeper. "For life."

"Has he anybody outside to look after him—wife or child?"

"How should I know? Nobody has ever noticed him all the time he has been here."

"May I speak to him?"

"Yes, but only for a moment."

The minister hesitated. What could he say in one minute? He touched the man's torn cheek. "I am sorry," he said. "I wish I could help you."

The convict looked keenly at him, and the hard lines of his face softened, and he nodded to indicate that he believed in the sympathy expressed.

"I am going away, and shall never see you again, perhaps, but you have a Friend who will stay here with you."

The small, keen eyes were upon him; the prisoner dragged himself up, waiting and eager.

"Have you heard of Jesus?"

"Yes."

"He is your Friend. If you are good and true and pray God to help you, I am sure He will care for you."

"Time's up!" called the keeper.

The clergyman turned sorrowfully away. The prisoner crawled after him, and catching his hand held it in his own while he could. Tears were in the clergyman's eyes.

Fourteen years passed. The convict was sent to work in the mines. The minister went down one day into a mine, and among the workmen saw a gigantic figure bent with hardship and age.

"Who is that?" he asked the keeper.

"A lifer, and a steady fellow; the best of the gang."

Just then the "lifer" looked up. His figure straightened, for he had recognized the clergyman. His eyes shone. "Do you know me?" he said. "Will He come soon? I've tried to be good."

At a single word of sympathy the life had been transformed.—The Christian.

Real believers are always thinking they believe not, therefore they are fighting, wrestling, striving and toiling without ceasing, to preserve and increase their faith; just as good and skillful masters of any art are always seeing and observing that something is lacking in their work, whilst bunglers and pretenders persuade themselves that they lack nothing, but that all they make and do is quite perfect.—Sayle.

The good man is not alone. Touch him and you touch God. Help him, and your help is taken as if it were rendered to God himself. This may give us an idea of the sublime life to which we are called—"we live and move and have our being" in God; we are temples; our life is an expression of divine influence. In our voice there is an undertone of divinity.—Judge Parker.

ASENATH H. NIXON.

Asenath H. Nixon, daughter of Jehu and Mary Wickersham, was born in Wayne County, Ind., January 2, 1821, and died at Kokomo, Ind., April 5, 1916; aged 95 years, 3 months, 3 days. In 1841 she was married to Richard Nixon, of Henry County, Ind. To this union were born two daughters, Louisa Arnett, wife of Valentine Arnett and Mary Emily Ellis, widow of John A. Ellis, who passed away six years ago.

Other surviving relatives are four grandsons—Bert W. Ellis, of Memphis, Tenn.; Isaac Chester Ellis, of Washington City; Ernest E. and James Edwin, of Kokomo, Ind., also six great-grandchildren and one brother in Seattle, Wash.

In 1845 Richard Nixon and Asenath removed to New London, then a small village of a few houses and a log meeting house. Richard bought a few dry goods and groceries and began the mercantile business, which he continued for many years. In those early days the Friends of that vicinity and of Howard County belonged to Back Creek Quarterly Meeting, which was located in Grant County, near Marion. Those who attended the Quarterly Meeting generally went on horseback as the roads were not much more than bridle paths. Asenath Nixon made the journey on horseback from New London to Marion many times and was happy in so doing.

In her girlhood, Asenath was seriously impressed with the suffering condition of the colored people in slavery. She heard some lectures on the "Anti-Slavery Question," and her sympathies were enlisted with every movement that had for its object the liberation of the slaves. While living in New London she was instrumental in opening and maintaining, for a time, a Sabbath School for the colored people of that vicinity.

Soon after their removal to Kokomo in 1865 a meeting was held in the Nixon home, when it was decided by the few Friends then living in the town that a Friends Meeting should be held on Sabbath morning at 10:30 o'clock and Fourth-day morning at 10 o'clock. These meetings have been regularly held from that time to the present.

Asenath H. Nixon was converted in her young womanhood. The members have often heard her tell of the struggle through which she passed on account of her sense of sin, and the marvelous change that came to her

heart and life through a knowledge of sin forgiven—how she wept and shouted and sang the praises of Him who had been merciful and gracious. Subsequent to her conversion she was led to make a full surrender of all her ransomed powers to God, and now for more than half a century she had maintained an attitude of consecration and faith for heart-cleansing. As a consequence there has been the beautiful outworking of Christian character in a long life of usefulness in our midst.

For more than sixty years she has occupied the station of Elder, sharing in the councils and services of our organization, proving herself a valuable helper in every good word and work. She was a pioneer temperance worker, having joined the Thompsonian Temperance Society in 1843.

In the fervid days of the "Woman's Crusade," she was one of the brave women who dared to kneel and pray in the saloons and streets of Kokomo when it was most unpopular to do so. When the "Woman's Christian Temperance Union" was organized, she became a charter member and while she had not kept her place in the ranks of that organization for some time, her zeal for the overthrow of the rum power was unabated. She gave largely of her means for the support of the church, and was liberal in dispensing to the poor and unfortunate.

For thirteen consecutive years she served on the Yearly Meeting's Committee to hold "General Meetings." In that capacity she visited nearly all the meetings of the Yearly Meeting, having for companions, such Friends as Frances Jenkins, Martha Wilson, Margaret Bradfield, Nathan H. Clark, Samuel Trueblood, Calvin W. Pritchard, David Hadley and many others whose names are familiar to our church members. She was particularly faithful in the attendance of all our religious meetings, not only devotional, but meetings for discipline.

Domestic duties and the obligations of home were not neglected for outside interests, neither were they allowed to absorb all her time and thought to the exclusion of the Lord's work. Her experience seemed to know no alternations of heat or cold. Ever ready in testimony and prayer and words of encouragement, her life has moved on evenly and beautifully to its fitting climax in its triumphant close. "With long life will I satisfy him and show him my salvation."

BOOKS RECEIVED.

"Church Finance," a study of wrong methods and the remedy, by Frederick A. Agar; published by the Missionary Education Movement of the United States and Canada, New York City. 108 pages. Price cloth, 50 cents prepaid.

This is the sixth volume in the Library of Christian Progress, projected by the Missionary Education Movement. Hosts of church workers who have been privileged to hear Mr. Agar during the past few years in various denominational and interdenominational conferences will welcome this volume. The book is widely recommended by the Laymen's Missionary Movement.

"Women At The Hague," the International Conference of Women and its results, by three delegates, Jane Adams, Emily C. Balch, and Alice Hamilton. Published by The Macmillan Company, New York. 171 pages. Price, 75 cents.

The book is an account of the International Conference of Women held at The Hague in 1915. There are seven chapters, three by Jane Adams, three by Emily Balch, and one by Alice Hamilton.

"Working Women of Japan," by Sidney L. Gullick. Published by The Missionary Education Movement, New York City, 172 pages. Price, cloth, 50 cents prepaid.

The author has lived as a missionary for twenty-five years in Japan, and is well qualified to speak on this subject. It is a most interesting, timely and useful book, and deserves a wide and careful reading.

"The Life of Our Lord Jesus Christ," published by Headley Bros., 140 Bishops Gate, London, England. 249 pages. Price two shillings, six pence.

The book is dedicated "To those who without much opportunity for book learning, are yet truly wise." The life of Christ is treated somewhat extensively in seven chapters, together with a table of references of texts and quotations, a table of the Herod kings, and a map of mountains.

"The Liquor Problem in Russia," by William E. Johnson. Published by The American Issue Publishing Company, Westerville, Ohio. 230 pages.

This book is based upon the personal study of the author while visiting Russia in 1913. The book deals with social problems, and to some extent with political questions. His story of the drink traffic in that country has been highly commended by citizens of Russia.

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"One young man at Cedar Hurst in Jamaica was brightly converted and joined the 'candidates' class, and has thrown his life into helping the church in every way possible. If he could not do other work, he would ring the bell for services, clean the church yard, fix up the church, etc. Three others were received into church membership, one an old man who is very happy to have a church home, another a bright young woman who has been saved from much and loves much, whose life we trust is going to count for Jesus. The fourth was an East Indian woman."

H. ALMA SWIFT.

ARE THE NATIVES RESPONSIVE?

This question is repeatedly asked and we are glad to let Arthur Chilson answer it. Writing from a Road Camp at a place called Kabras, between Lirhandia and Ketosh, he says: "We have been perplexed this quarter to know just what to do regarding many who have come wanting to come to school. Over 75 boys have come to us from near the chief Mwanza asking to come to school. We have had to tell them that we have not permission to start the mission here, but they insist that we write their names TO WAIT until we get permission. Others are almost daily coming to us but we ask them to wait for we do not want to take any step in this line until we hear something definite from the Government. Much of this interest may be because of the novelty of it, but we believe through it all we see the Lord touching hearts."

FACING THE FUTURE IN MEXICO.

"Friends are now going to have the greatest opportunity here in Mexico," writes Solomon Tice, from C. Victoria, "that they have had since the days of Samuel Purdie if they will only seize it. Our schools have reached such a degree of excellence that they are famous throughout this and other states, although we have never made any effort at advertising. People are ready to listen to the gospel as never before, largely

the result of the effect our students have upon their communities when they return home."

In the same letter, Solomon Tice gives his impression of the Panama Congress. "I think it was the greatest event that I have ever had the privilege of attending. The work done in it is the greatest step forward that has ever been taken along mission lines in America. The question that concerns us now is, will our church be able to keep pace with that movement or will we lag behind? I trust the former."

THE TESTIMONY OF A FAITHFUL LIFE.

Digna Guillen de Iglesia departed this life February 26, 1916. She was a charter member of Holguin Monthly Meeting in Cuba, a young married woman at that time, wife of an American soldier. Her consistent life and faithfulness in attending church services, often leading the C. E. prayer meeting in a helpful way, made her a valuable member.

Later years her home was in Havana until her husband's death in November, 1915. Then with baby Maria, she returned, a tuberculosis invalid, to her father's home in Holguin. During these varied circumstances of life, she had kept the faith and by God's grace was enabled to pass through great physical suffering and without fear "through the valley of the shadow of death." The tranquil close of her life, the funeral service in the home, seemed to make a deep impression upon friends, relatives, and the family, especially the father. There were present those who perhaps for the first time heard Christ's message of hope and comfort to sorrowing sinful humanity.

After a short service at the grave, the body of Digna Guillen de Iglesia was laid to rest by the side of the infant child of Charles and Orpha Haworth, who were instrumental in leading her into the Christian life.

SUSIE J. MARTIN.

ONE WINTER OF MISSION STUDY.

It began in the Young People's Organized Bible Class. Eight members, four young men and four young

women, took up an eight weeks' study of Margaret Burton's "Comrades in Service."

At the close of the eight weeks, unexpectedly to the leader, several of the young people made request for a further study. The outcome was two classes—a foreign study, Fah's "Uganda's White Man of Work," and a home study, White's "The Churches at Work."

In the meantime, members of the first class, with a concern that there be good missionary books at the disposal of the whole Sunday School loaned their copies of "Comrades in Service;" but not being satisfied with this, laid the matter of the purchase of more books before the Business Meeting of the Young People's Bible Classes. The result was that sufficient money was voted to buy seven books. When these were presented to the Sunday School, a short extract from one was told in simple narrative form, with the concluding remark, "If you desire to know the rest of the story, you will find it in this book." Needless to say, it was not difficult to dispose of the books.

There is not space to tell of the class work on "Uganda's White Man of Work" and "The Churches at Work" except to say that both from the standpoint of expression on the part of the members and of the discovery of talent on the part of leaders, all was eminently worth while.

The discussions of the Home Mission Study Class, with frequent and insistent applications to local conditions, were especially encouraging. At the close of its study, the class decided to constitute itself a continuation committee for carrying out or introducing to other organizations such lines of work as time and opportunity in development make advisable. The first definite work is now on foot. It is to be the taking of a missionary program to a nearby Friends Meeting, with the primary purpose of making real the need for a missionary library. A secondary purpose is to prepare the way for the organization of a mission study class. At the close of the program, a free-will offering, according to previous understanding, will be taken for the purchase of books for the Sunday school library. Preparation for such a program was made about three months ago when a few attractive missionary books were loaned to the Sunday School.

The Sunday School to which the members of the Mission Study Class-

es already mentioned belong has had no missionary committee. One person has been responsible for looking after the whole of the missionary interests, and has been supposed to have accomplished this by collecting the "Birthday" and "First Sunday a Month" offerings. But Mission Study has changed this. It is evident that the missionary activities of a Sunday School have broader reaches than a feeble and abstract \$40 a year offering. Recently a missionary committee was appointed, and it will not be surprising to know that of the five members whom the Superintendent found it most advisable to appoint four of them, including the chairman, had been members of one or more Mission Study Classes.

The Committee is so young one cannot now tell of its work. It is, however, already busy planning and has started in actively upon one point of its policy.

THE IOWA PAGE

PENN COLLEGE.

The Board of Trustees of Penn College was in session April 20 and 21, holding three sessions in all. It had under consideration the financial condition of Penn College, and faced not only the present situation, but the requirements for an adequate growth in the future. There was much unanimity of opinion and action which resulted in the adoption of a forward movement policy and in arrangements so that this policy will be carried out. The Board realizes that both in the matter of campus and buildings large growth was an absolute necessity, and also that the present productive endowment must be increased so that an adequate income would be assured. To this end it has instituted a campaign for the accumulation of \$400,000 to be distributed as follows: \$65,000 to liquidate the present indebtedness and to create sustaining funds for the immediate future; \$115,000 for building purposes—possibly for the erection of a girls' dormitory and science building, and \$220,000 for the endowment fund, which amount will raise the productive endowment fund to one-half million dollars.

An excellent attendance of the members of the Board was had although it was at a season of the year when it was difficult for many

to come. The importance of the matters to be dealt with, however, was sufficient to bring a full attendance. Only those who were absolutely prevented from coming were absent. It is the intention to begin a campaign in Oskaloosa and Mahaska County so that it may be determined whether the immediate locality is able to support Penn College in the way in which she must be supported. Inasmuch as some 80 per cent of the attendance at Penn College comes from the immediate locality, and inasmuch as all the financial benefit accrues to the immediate locality, it was the feeling of the Board of Trustees that the future course of Penn College would be largely determined by the amount of support which the immediate locality was able to furnish. However, in order to determine what course the Board of Trustees as servants of Iowa Yearly Meeting of Friends could pursue with reference to the future of the college, it was necessary first to find out whether it was possible for the locality to support the institution in a way that would not only guarantee Penn to be a first-class college for the immediate future, but also bring her up to the standard which educational experts say colleges must reach if they may hope to be first class in the future.

On the other hand the Board clearly realized that it would take the complete co-operation of every department of the constituency of Penn College in order to accomplish what must be accomplished for her. They simply adopted the gospel plan for extension, beginning at Jerusalem, expecting to go to "Judea, then to Samaria and then to the uttermost parts of the earth."

FIELD NOTES.

Minneapolis, Minn.—A pleasant feature of the Monthly Meeting in April was the presence of Elizabeth Lloyd, of Lansdowne, Pa., and Marianna Burgess, of Chicago. They had been visiting Friends and Friends meetings in the Middle West and on the Pacific Coast, and were returning eastward by way of Calgary, Manitoba. Probably for the first time in the history of Minneapolis Friends a minute from the other branch of Friends was read in this meeting. There are some things about the division which took place nearly a hundred years ago that are worth forgetting, and a closer acquaintance among Friends of today may help us to forget these things.

Elizabeth Lloyd spoke at some length on the principles of Friends as taught and exemplified by early Quakers, making application to present day conditions. Particularly she discussed the problem of peace and war. Marianna Burgess, who was at one time a teacher in the Carlisle (Pa.) School for Indians, spoke briefly.

FIFTIETH ANNIVERSARY.

Bear Creek Quarterly Meeting will observe the fiftieth anniversary of its organization at Bear Creek August 11, 12 and 13, 1916. The program committee would be greatly assisted in its work if all members or former members residing elsewhere would send name and address to the secretary of the committee. Not your name only, but others you may know would be thankfully received. It is the purpose of the committee to make the occasion one of benefit to all who attend.

D. B. COOK, Secretary,
Earlham, Ia.

CHRISTIAN WORKERS ASSEMBLY

The Christian Worker's Assembly, of Iowa Yearly Meeting, will be held at Richland, Iowa, June 26-29. The program and further information will be given later. A large attendance is being planned for.

PEACE CONTEST.

The first Academic Peace Contest of Western Yearly Meeting occurred at Plainfield, Ind., on April 28th. The contest was between the three academies, Plainfield, Bloomingdale and Vermilion Grove, Ill. A large company met to hear the contestants and much interest was manifest. E. Howard Brown, Chairman of the Peace Committee, presided. Austin Osborn, of Amo, offered prayer. Charleton Carter and Mrs. Symons sang solos.

The contest was a very close one and when the judges had made their decision and these were compared with the decisions of the judges on thought it was found that there was a tie for first place between Hubert Sanders, of Bloomingdale, and Miss Emily Haworth, of Vermilion Grove. The committee then decided to divide the first and second prizes and give both speakers \$17.50 apiece. The prizes in gold were presented to the winners by the chairman.

The young people all did well and we hope to make the contest a permanent feature of the committee's work.

YOUNG FRIENDS BOARD

THE STUDY CLASS.

The following is a reprint from the Study Class Manual, a booklet gotten out by our Board and is a compilation of the most recent methods in Study Class Organizations, and sold for 3 cents.

I.—Purpose.

1. To create a sustained enthusiasm in the Church for all Home and Foreign Missionary enterprises.

2. To produce leaders in a Meeting on the subject that the Meeting needs to emphasize most strongly.

3. To impress deeply a small group of people with some great religious appeal; to further the spirit of corporate religious activity; to train members of the meeting in public expression; and to stimulate the whole body with definite religious objective. It should be the aim of every study class to make the presence of Christ felt. If He is made the focal point of the corporate interest the spiritual life of all will be profoundly deepened.

II.—What is Studied.

Social questions, Missions, Child Study, Bible Study, Christian Endeavor Methods, Temperance, Quakerism, Peace and Personal Evangelism. In fact any subject that touches the corporate life of the Church.

NEWS.

Jane Balderston from China writes:

"We had a most interesting trip up the Yangtse; the scenery is wonderful. I wish the world could know more about Western China, for it is well worth knowing about. It is much more prosperous and nicer in every way than the country in and around Shanghai and Nanking. We have been detained here in Changking by the unsettled state of affairs, but now the military authorities have given us permission to proceed."

The committee in charge of the program for the Summer Conference at Cedar Lake will have its final meeting this week. We will be able to make some interesting announcements in our next issue.

Among those who have been invited to help with the program are: Clarence Pickett, of Toronto, Canada; Ross A. Hadley, Richmond, Ind.; Alexander Purdy, of Hartford, Conn.; Frank Dell, of Nebraska Yearly Meet-

ing; Samuel L. Haworth, Minneapolis, Minn.; Perry D. Macy, Amesbury, Mass.; Ryu Sato, Bryn Mawr, late of Japan; Wm. J. Sayers, Muncie, Ind.; Ora W. Carrell, Beacon, Iowa.; George W. Naysmith, Boston, Mass.; Thomas R. Kelly, New Market, Ontario; Ozora Davis, of Chicago Theological Seminary; Chester L. Reagan, Franklin, Indiana; Elden Mills, Earlham, Ind.; Thomas E. Jones.

Cedar Lake Clubs are already being formed. Do you have one?

ANNOUNCEMENTS.

Ohio State Field Secretary, Mr. Vandersall, and Thomas E. Jones have been invited to speak at the Wilmington C. E. Union Rally, on May 26-27. Wilmington Young Friends should avail themselves of the opportunity to get some live wide-awake plans and enthusiasm for work in their home meetings.

Young Friends of Indiana Yearly Meeting should plan to attend the Christian Endeavor Convention at Jonesboro May 19-21. The program is especially attractive. We note the names of John R. Walter, of New Castle; Allen D. Hole, of Richmond; Wm. J. Sayers, of Muncie; Walter R. Williams, returned missionary from China; Milo Hinckle, of Richmond; Thomas R. Kelly, of New Market, Ontario, and Thomas E. Jones. Ethel Faulkner, West Milton, is planning some attractive features for the Junior hour. Send your name to Mrs. John R. Thomas, Jonesboro, Ind., right away.

Observe the spring campaign—efficiency, education, enrollment.

Send for an efficiency chart, \$1.00. Enrollment cards free.

Plan your Go-to-Yearly Meeting Campaign now. Send for instructions.

NOTE—Let every young Friend read the article on how to establish a mission study class, which appears on the missionary page of this issue. It is practical and deserves careful reading.

Young Friends of New York and Nebraska Yearly Meeting should have final plans made for their "Go-To-Yearly-Meeting" Campaigns.

I feel, I grieve, but by the grace of God I fret at nothing.—John Wesley.

CHRISTIAN ENDEAVOR METHODS

The Prayer Meeting Committee.

It should be composed of the most spiritual leaders in the meeting. The chairman should work with the president of the Society in getting out plans to raise the spiritual standard of the meeting. A Friends Christian Endeavor Society can not live unless it maintain a powerful spiritual atmosphere. This can be realized in some of the following ways: Pass out clippings from the Christian Endeavor World, or other papers, at least a week previous. Do not allow any clippings to be read in the meeting; these should either be memorized or should stimulate one to give an original talk. Do not take part merely to fill up time. Speak only under the compulsion of God's spirit.

The chairman of the prayer meeting committee with the President and leader of the meeting should hold a five minute prayer meeting just preceding the meeting. Pray for definite things.

Vary the meeting. In the place of singing hymns, on some evenings observe periods of silence, when every one will observe some definite theme, at other times turn the whole meeting into a prayer service, with the leader suggesting a topic which will be remembered for two or three minutes, followed by some other subject.

(To be continued)

CHRISTIAN ENDEAVOR MAY 21.

Topic—"The Blessings of Peace and how to get them." John 14:27.

In this time of turmoil, do not these words come as a benediction? Are we not lacking in faith if we do not believe them?

"My peace I give unto you,"—a gift, why do we not receive it? War is cruel and wrong. Only small boys settle their difficulties with their fists. Will nations ever grow into manhood?

All sin is war. War with our best selves, with the best interest of those whom we hold dear, and with God. Because of sin, perhaps you do not have that gift of Peace, one day feeling that all is well, the next, you are filled with doubts and fears. It is therefore not safe to trust feelings, for they change, but rather look to God, in whom there is no variability, neither shadow of turning.

ERRATUM.

At the top of column two, page 303, issue of The American Friend, April 20, the name of the groom should be William B. Ebrite, and of the bride, Jemima J. Coate.

Patronize our advertisers.

NEWS NOTES.

Three young Friends boys of Lincoln Meeting, Virginia, have received boys' corn club prizes.

Friends' Study Class in Bellefonte, Pennsylvania, is studying the teaching of Jesus, using Kent's Text Book on the subject.

A Bible Study Class has been organized at Los Neitos, California, in connection with the Wednesday night prayer meetings.

L. Oscar Moon addressed the Men's Meeting at the Y. M. C. A., Richmond, Virginia, on April 2nd, on the subject, "Jesus and War."

At the April Monthly Meeting at East Whittier, California, Mahlon Perry was asked to remain as pastor for another year at an increase in salary.

On April 9th, 175 persons were present at the Sunday School at Long Beach, California, this being the largest attendance ever registered in the school.

A reception was given recently at the home of A. J. Weaver, of Berkeley, California, in honor of Levi T. Pennington, president of Pacific College, and his wife.

Edward Woodard, of Long Beach, conducted a ten days' series of meetings at Long Beach early in April. The meetings brought a great blessing to the church.

DeWitt Foster has decided to remain at South Marion Meeting, Indiana, as pastor for another year, having had a unanimous call from the meeting to remain.

Professor Elbert Russell, of Johns Hopkins University, is giving a course in the Life of Christ to the Friends of Baltimore. Above thirty have been enrolled in the class.

The Washington City Bible School is in the midst of a membership contest, the school having divided into "Reds" and "Blues." The losers will banquet the winners at the end of the contest.

Chauncey Brewster Tinker, Professor of English in Yale College, delivered a lecture at Haverford College on May 2 on the subject, "What Shall We Do With Shakespeare's Critics?"

The Oratorical Contest for the alumni prize of Haverford College, open to seniors and juniors and the sophomore-freshmen debate for the Everett medal were held in the Union at Haverford on April 28.

L. Oscar Moon, of Baltimore, held a special Sabbath evening service recently at Sillicott Springs, Virginia,

where the people are anxious to have special meetings for worship. An effort is being made to meet their desire.

John S. Kimber, of Newport, R. I., who has been spending the winter in California, held a ten days' series of meetings at El Modeno, at which a number of persons were definitely blessed.

John S. Kimber preached at Yorba Linda, California, both morning and evening of April 9th. In the evening there were a number of seekers at the altar, who had been definitely blessed.

The Y. M. C. A. Committee of Haverford College is endeavoring to help raise a fund of \$1,000 to be forwarded, through London Friends, for the support of Robert L. Simkin, who is doing missionary work in West China.

The Evangelistic and Church Extension Committee, of Baltimore Yearly Meeting, has appointed a sub-committee to promote the formation of classes throughout the Yearly Meeting for the study of religious and other subjects.

Percy Alden, member of the British Parliament, will spend a few weeks as the guest of Rufus M. Jones, of Haverford College. While here he will be engaged in arousing interest in the French and Belgium relief work.


Howard M. and Sarah Hoge, of Lincoln, Virginia, the latter being President of the Virginia State W. C. T. U., spent two months of the past winter in Richmond, Virginia, in the interests of state-wide prohibition legislation and helping materially in the Richmond Friends' Meeting.

Felix M. Morley, who for nearly a year has been serving with the Friends Ambulance Unit in France, was booked to sail for America on April 21st, where he will spend some time in and about Haverford, Pa., encouraging the support for the French and Belgium relief work.

Anna B. Thomas, of Baltimore, who had hoped to visit Scandinavia in company with Marian Ellis, of England, has been refused permission by the authorities on the ground "that she was too much mixed up with the Committee for Helping Aliens, and her daughter had talked too much about Germany in public meetings."—Philadelphia Friend.

George A. Barton, of Bryn Mawr College, Pa., was elected President of the American Oriental Society on April 28. This Society, founded in 1842, is the oldest of the learned So-

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cieties devoted to the study of the "humanities" in the United States. With one previous exception its presidents have been chosen from the faculties of the great universities.

At the meeting of the American Oriental Society on April 24-26 at which time Prof. George A. Barton, of Bryn Mawr College, was elected President, the following Friends presented papers: Elihu Grant, of Smith College, on "A New Archive From Old Larsa;" Elbert Russell, of John Hopkins University, on "Biblical Parnomasia;" and Prof. Paul Haupt, of John Hopkins University, on (a) "The Plant of Life;" (b) "Shalmon and Beth-Arbel;" (c) "Tones in Sumerian;" (d) "Open Sesame."

EVANGELISTIC COMMITTEE.

Satisfactory reports were made in the all-day session of the evangelistic committee of Indiana Yearly Meeting of Friends, held in the South Eighth Street Friends Church, Richmond, April 26. These reports showed the work in good condition with 138 meetings and 100 stationed pastors. Revival and pastoral work is moving forward and the financial condition was reported good.

Nine meeting houses are undergoing extensive repairs, three new meetings are in course of construction, two of these being practically completed, and four parsonages provided in the last year.

CHURCH AT WORK

Los Angeles, California—Easter Sunday was a red letter day in the history of the First Friends Church, of Los Angeles. There was a large congregation at each service and a larger attendance at Sunday School than on any previous Sunday. The hand of fellowship was given to 26 new members, making 49 new members that have been received within the last five months, all the result of pastoral work. The church has extended a unanimous call to Charles and Lena Lescault to remain as pastors another year.

Whittier, California—The Easter service at Whittier Friends church was rendered most impressive by several marked and unusual features. Instead of preaching a sermon the pastor, H. Edwin McGrew, read texts of scripture bearing on the Resurrection of Christ, and the thought of each of these was emphasized in turn with the singing of portions of suitable hymns by the choir and congregation. Following this opportunity was given children of the church to come into the list of active members, cards having been previously circulated containing a confession of faith, which were returned with the approval of parents to the number of thirty. This number of children, ranging in age from nine to thirteen years, coming with happy faces from all parts of the large audience, and surrounding the pastor, formed a most interesting group and certainly gave a most hopeful outlook for the future of the church. Pastor McGrew in feeling and pertinent words impressed upon these young minds the duties and opportunities of this new relationship. Upon the invitation being widened three splendid young men also came forward as candidates for membership. Among those witnessing the exercises were John Henry and Miriam Douglas and the significance of their occupying places side by side on the rostrum became apparent when Mr. McGrew announced that this Easter Sunday was the sixtieth wedding anniversary of this venerable couple and bidding them stand, presented them with a token from Pasadena Quarterly Meeting and one from Whittier meeting, which enclosed specie to the amount of about one hundred dollars. Brother Douglas gave a fitting expression of thankfulness with a testimony to the abounding grace and mercy of God

through a long life. Interest was added to the occasion by the presence of Robert W. Douglas, who sat beside his brother on the platform and who preached most acceptably at a recent morning service of the meeting. The evening service was in charge of the choir under direction of Prof. Howard L. Hockett of the college faculty and consisted of the rendering of the cantata, "The King of Glory," which showed not only high musical excellence, but was most impressive as a gospel message.

The musical department of Whittier College in charge of Prof. Howard L. Hockett, has reached a high degree of efficiency, one development of which is the formation and work of the Girls Glee Club of the institution, which has attained state wide fame by the high quality of the musical entertainments it has given in various quarters. The Club recently made a tour of northern cities, including Berkeley and San Francisco. The organization numbers nineteen members and is usually chaperoned in its travels by Mabel H. Douglas of the college faculty.

Thomas Armstrong recently underwent a serious operation at the Whittier hospital in the hope of relief from a chronic ailment with which he has suffered for a considerable time.

B. Willis Beede represented the Friends' meeting of Whittier, California, at the late Laymen's International Missionary Conference at Washington, D. C.

Esther Frame, who is sojourning at Pasadena, California, preached at a recent morning service at the Friends church at Whittier, California.

Carthage, Indiana—On April 21, the Loyal Workers' Adult Class entertained the members and attenders of the congregation at the meeting house. A lap supper was served, preceded by an hour of general sociability, and followed by an interesting program. In spite of the fact that the night was stormy, there were almost 200 in attendance.

On Easter night a chorus of 26 voices presented a sacred cantata, "Gethsemane to Calvary," consisting largely of an excellent musical setting to the words of the story as found in the Gospels. A congregation of about 400 taxed the seating capacity of the house, including the members and pastors of the Christian (Disciples) Church, and many members of other congregations. The capable leader, Florence F. Miner, and nearly all the singers are members of the Carthage

Meeting. This form of service met a most enthusiastic response in the community.

Seattle, Washington—We have just closed a city-wide evangelistic campaign carried on in the several churches under the plans of the ministerial federation. It has been a movement rather than the customary revival meeting. The plans have been in operation since the first of the year and have included a general exchange of pulpits on a "Go-to-church Sunday," cottage prayer meetings by districts instead of denominations, special work in the Sunday Schools leading up to "Acknowledgement Sunday," which was generally observed on Palm Sunday, and such special meetings as the local church might arrange for. Early in the campaign a two-day "Ministerial Retreat" was held in which the ministers came together for prayer and spiritual counsel. Robert E. Pretlow, pastor of the Friends Meeting was secretary of the Committee on Evangelism of the Federation, which had to do with the working out of all details. During Easter week the largest theater of the city was placed at the disposal of the committee for great noon day meetings, addressed by local ministers. Friends fell in heartily with all these plans.

Edwin I. and Ida R. Niles, pastors of Lake Stevens Meeting, assisted the pastor in eight days of special services here in the Friends Church from April 2 to 9. While the attendance was not large, the preaching was of a high order and was much appreciated by the membership who were able to attend. Twenty-three members of the Sunday School, who had made definite decisions for Christ, came forward in the church services of Palm Sunday or Easter for their first public acknowledgement of their Savior. Two others have expressed themselves as ready for such acknowledgement, but were not able to be present. Of this whole number, only one comes from a family of which any member is a Friend. On Easter Sabbath four persons, two of them mothers of families, came forward as candidates for membership, and several others are expected.

Robert E. Pretlow has been quite busy the past winter and spring in the cause of peace. He addressed the Ministerial Federations of the four largest cities in the state, and some other ministerial bodies. He has given addresses before a number of church

brotherhoods, Y. M. C. A.'s, groups of High School boys, etc., and has furnished material for numerous debates and essays. He was one of the organizers of the "Henry Ford Peace Club, Number 1," and was elected Vice-President of the Club. It is the only organization here doing any active peace work.

South Marion, Indiana—High water mark in attendance at the Second Friends Bible School was reached on Easter Sabbath, when there were 357 present. Considering the lack of accommodation in the way of room, this Sabbath School ranks among the best in Indiana Yearly Meeting. The excellent work in the primary department is deserving special mention. The condition of the Meeting is also gratifying. Attendance is good at all services, and real spiritual life is manifest among the members. Much credit is due to the efficient leadership of DeWitt L. Foster, who is now serving his fourth year as pastor. The pastoral committee has expressed its appreciation of his work by a unanimous request that he still continue in the work here after this year, and he has agreed to do so.

Winchester, Indiana—The Friends Church at Winchester was handsomely decorated on Easter Sunday, and with the splendid special an appropriate music by the large choir, and the very excellent sermon by the pastor, Frank Cornell, the meeting proved to be very beneficial to the large audience that tested the capacity of the building. In the evening the choir, which was composed of thirty members, under the efficient leadership of Oscar G. Puckett, rendered a most beautiful cantata entitled "The Story of Easter," which was very much enjoyed by all.

Calvary, Kansas—A missionary Easter program, "The Hope of the World," was given here on Easter evening, with some additions and subtractions, to a well filled house. It was much appreciated by the audience. We gave the children no colored eggs, as is the custom in places, but allowed them to bring as many eggs as they would for an Easter offering for missions. They brought fifteen dozens, which brought \$2.30. This, added to \$4.12 taken in a collection, made our Easter offering for missions \$6.42. The interest in the work in general here is fairly good.

Friendswood, Texas—Friendswood Monthly and Quarterly Meetings have recently acknowledged the gift in the

ministry of Samuel Stanley Perry.

Central Village, Mass—In spite of unsettled weather there were good audiences at the Friends church on Easter Sunday. The morning meeting was well attended, but a large crowd came to the evening service which was of a more popular nature. The program consisted of scripture reading, prayer, several solos, duets and selections by a chorus. Mrs. Tallman and Miss Gertrude Wood gave two readings on the Resurrection. Khalil Totah used five minutes in the description of one phase of Easter in Jerusalem. The evening was in charge of Mrs. Edward Macomber, who gave this community an Easter treat. Mrs. Robert Gifford was taken into membership at the last Monthly Meeting, April 5.

Greensboro, N. C.—The interior of the Ashboro meeting house is being redecorated and will be ready for use again sometime in May. The "Hope of the World," the beautiful Easter program, was given by the Bible School at the 11:00 o'clock service on Easter morning.

Nahunta, N. C.—Contentnea Quarterly Meeting was held at this place eleven miles south of Goldsboro, April 21 and 22. The Quarterly Meeting is composed of eight Monthly Meetings, all of which are located in Wayne County, except Bethesda. All are in rural communities except Goldsboro Monthly Meeting. There are about 900 members in the Quarterly Meeting. The Meeting was well attended on Saturday morning, representatives being present from nearly all the Monthly Meetings, some having driven as far as 25 miles. Alvin Barrett, pastor at Goldsboro; Franklin S. Blair, an elder from Guilford College, New Garden Quarter, and some other of the local ministers gave brief discourses suited to the occasion.

Franklin S. Blair, Secretary of the Yearly Meeting Committee on Prohibition and Narcotics, showed from the reports of the Census Bureau at Washington that white women have an average life of 53.6 years, while the white men have only 50.2 years, and that noted physicians and health experts explain this difference in favor of females by the fact that men indulge more in the use of alcohol, tobacco, dissipation and various forms of vice. He quoted from Dr. Albert H. Burr as saying that the principal cause is the extensive use of tobacco and that "there are volumes of evidence in

support of the statement that smoking is responsible for much of the premature senility in men."

An excellent lunch was served on the long tables in the grove at the noon hour. At 2 o'clock, Franklin Blair spoke briefly on "The Bible and the Study of it." He insisted that we study and teach it in our Sunday School lessons, at least as well as we do the books of our secular schools. On Sabbath morning from forty to fifty persons participated in the Sunday School. At 11 o'clock Albert Barrett preached with reference to Christ's resurrection and its obvious merits. In the evening F. S. Blair, chairman of the Yearly Meeting Peace and Arbitration Committee, spoke on "Peace and Preparedness from a Bible standpoint." He has addressed the congregations of all the eleven Friends Meetings in the Quarter except Bethesda.

Carmel, Indiana—The Friends Church here has within the past few weeks been highly favored, first by a visit from the Yearly Meeting Superintendent on Bible Schools, who gave an inspiring talk to the School in the morning, also at a Bible School Conference in the evening. One Sabbath evening service was given over to Tom Jones, Secretary of the Young Friends Board, who inspired his audience as only he can do. On April 16th Mary Hadley, of New London, gave an address on "The Call of the World," in connection with a program rendered by Carmel Quarterly Meeting. At all these meetings the young people rendered valuable service in music. Much credit is due to our pastor, Lewis E. Stout, together with his wife, for the lively interest taken in the different activities of the church.

Wilmington, Ohio—Ellison R. Purdy, pastor of the Meeting here, recently held a series of meetings in the Friends Church at Jamestown, Ohio. He also recently gave an address on Preparedness in the Methodist Church at Clarksville, Ohio, at the invitation of the pastor. Albert J. Brown, formerly president of Wilmington College and at one time pastor of the First Friends Church in Indianapolis, is expecting to move to Indianapolis in the near future, where he will take charge of the Farquhar Furnace business. He sold his residence and ten acres of land on West Main Street to Dr. Kelley Hale, who will erect a hospital there some time in the future.

KANSAS PASTORS' ALLIANCE.

The Pastors' Alliance of Kansas Yearly Meeting met at Haviland, Kas., April 17-20, with Elma Albertson, Vice-President in the chair. Arthur Wollam, President, was not able to be present on account of sickness. The address of welcome was given by M. F. Swafford, Yearly Meeting Superintendent, and the response by Amy Hawkins.

The conference sermon was delivered by F. Olen Hunt, of Fowler, from Jude 3. This was an earnest appeal for all to contend earnestly for the faith once delivered to the saints. No one can do this successfully without the baptism of the Spirit.

"Quiet Hour" was observed each morning at 9 o'clock. Papers were read as follows: "To What Extent Should Our Meetings for Worship be Programmed," by George C. Wise, Jr., of Emporia; "The Woman as a Successful Pastor," by Bertha Stubbs Sumpter, of Argonia; "The Needs of Our Business Meetings," by George Deshler, of Cherokee, Okla.; "World Peace and the Prince of Peace," by William L. Pearson, of Wichita; "The Objective of Preaching," by Alpheus Rees, North Branch, all of which were good and helpful.

"The Proposed Educational Requirement for Our Ministry," a symposium, was discussed by Scott Clark, of Alton, Kas., Albion M. Gibson, of Ingersoll, Okla., and Alden L. Knight, of Alba, Mo.

The great factor in the Alliance was Joseph H. Smith, of Redlands, Cal., who conducted a bible study each morning and preached two evangelistic sermons at the night services. His first bible study was based on Eph. 5:17, "Knowing God's Will." He said that God has a will for the world, that he has a will for men and that he has a will for me. There are three things to guide us to that will: first, the intimations of nature; second, the directions of scripture and third, the Holy Spirit's illuminations.

His second lesson was from Phil. 1: 9-11. He said that the Philippian church was Paul's sweetheart. Paul put wings to his prayers, the wings of thanksgiving. The omission of thanksgiving is the defeat of many prayers. Sanctification destroys carnality in the natural man, but does not destroy the natural man. Sanctification finishes nothing but sin. We do not become skillful in interpreting God's word or will all at

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The heavy crops in Western Canada have caused new records to be made in the handling of grains by railroads. For while the movement of these heavy shipments has been wonderfully rapid, the resources of the different roads, despite enlarged equipments and increased facilities, have been strained as never before, and previous records have thus been broken in all directions. The largest Canadian wheat shipments through New York ever known are reported for the period up to October 15th, upwards of four and a quarter million bushels being exported in less than six weeks, and this was but the overflow of shipments to Montreal, through which point shipments were much larger than to New York.

Yields as high as 60 bushels of wheat per acre are reported from all parts of the country; while yields of 45 bushels per acre are common. Thousands of American farmers have taken part in this wonderful production. Land prices are still low and free homestead lands are easily secured in good localities, convenient to churches, schools, markets, railways, etc. There is no war tax on land and no conscription. Write for illustrated pamphlet, reduced railroad rates and other information to

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once. There is a great difference between the "Fruit of the Spirit" and the works of the flesh. He then dwelt upon the difference between the good and the excellent, illustrating it by Cor. 3:11-13. Hay, wood and stubble are all good, but gold, silver and precious stones are excellent. Church building, education and reform are all good, but soul-saving is excellent.

His first night sermon was from John 1:11-13. He said that every one of our denominations had more power at the beginning than they had later. The great revivals of the past have not come by the proclamation of new truth, but the restating of old truth. The text settles forever whether the disciples were converted before this time. If I did not know of the new birth I would never rest until I did. God's will is exclusive to the family. He gives the Holy Spirit only to the children or heirs. His second sermon was from John 17:21. He said there is a fixed line between the church and the world, but the walls of the church are not the line. It is spiritual life, the new birth. I want to show you that the Savior rests his hope of the world's salvation on the sanctification of the church. His last address was on Thursday morning and was a combination of exposition and evangelism. He spoke from John 4:36-38. He showed that we receive double wages. Each day we get our pay and the reward when the reaper and Jesus, the sower, will rejoice together. It was a great treat to listen to this wonderful man of God.

The closing service was a sermon by George Deshler, of Cherokee,

Okla., from John 8:32, "Knowledge, Truth and Freedom." God has a plan for every life.

EARLHAM COLLEGE TRUSTEE.

The American Friend is asked to publish the following communication, which is self explanatory. All readers who are alumni of Earlham College will please take notice.

Earlham College, Richmond, Ind.
May 2, 1916.

To The Earlham College Alumni Association:

The Election Committee of the Earlham College Alumni Association met, according to Article 13 of the Constitution, on May 2, 1916, and found only one nomination, that being the present incumbent, Mr. R. W. Barrett, of New York City.

Under the circumstances we, the committee, are unanimous in the opinion that issuing ballots would be useless, and we hereby recommend that the Alumni Association, at its annual meeting, declare Mr. R. W. Barrett elected.

(Signed)

WILLIAM A. MACY,
ALVIN E. WILDMAN,
GERTRUDE M. BARTEL.

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PEACE DAY, SUNDAY, MAY 21ST.

The Peace Association of Friends in America asks that each local Meeting of Friends belonging to the Five Years Meeting observe Sunday, May 21st, or some other day near that date, if more convenient, as Peace Day among Friends. It is suggested that some special phase of the peace question be made prominent, and that a statement in regard to the work being done by the Association as the Peace Board of the Five Years Meeting be made. In order to supply the necessary information, there will be mailed, ten days or two weeks before the date named, a brief account of the work done the past year, so that the pastor or some other member of each Meeting may have at hand in time an outline of the work which the Board has done and is doing.

It is also requested that in all Meetings, except those which have recently made a contribution to the work of the Board, the financial needs of the Board be considered and a contribution as generous as possible be made. This contribution should be forwarded to the Treasurer of the Five Years Meeting, Francis A. Wright, Jr., 520 American Bank Building, Kansas City, Mo.

BIBLE SCHOOL LESSON.**MAY 21.**

Subject—The Cripple of Lystra.

Lesson—Acts 14.

Golden Text—He giveth power to the faint; and to him that hath no might he increaseth strength. Isaiah 40:29.

Paul and Barnabas had found it wise to leave Antioch (in Pisidia) because of the opposition which had been raised against them. Included in the aggressors were the "devout women of honorable estate and the chief men of the city," whom the Jews had incited for a purpose.

From there they journeyed to Iconium where they seem to have been very successful, for a great multitude of Jews and Greeks believed. But they, after a time, had to face another popular uprising in which they were threatened with stoning, so they departed for Lystra.

Luke does not tell us how long they had been preaching here before the occurrence of the incident which forms the basis of this lesson, but we may presume they had been in the city for some time, long enough to win enough converts to found a church; or they may have remained for a considerable time after the event.

While we are interested in the healing of the lame man the results of the cure upon the people are in this

case of greater importance to us. The two apostles are taken to be gods because of the special power which they seem to possess. It is evident that Zeus and Hermes were the leading gods of the city. Paul is identified with the latter, probably because he was the more prominent speaker of the two, and Hermes was considered to be the spokesman of Zeus.

Among the Jews such an event would have received a different interpretation. Instead of attributing the results to the direct presence of the gods the Jews would think of the men as possessing a special power from God, or as we say, the spirit of God was working in and through him. This difference of idea and interpretation offers an interesting situation for study. The Jews had ceased to believe in the coming of God from his abode down to the earth, as he is represented as doing when Sodom and Gomorrah were to be destroyed. God to them was no longer so intimately associated with earthly affairs. He had come to be thought of as sending his officers or Spirit to look after these affairs.

Not so with the Greeks. At this place their gods might be expected in their midst at any time. Yet it is quite probably true that at least some of the Jews thought of him as being constantly conscious of them and that which they were doing which probably was not the conception of these Greeks, for to them God was more like a human being, he could not well be in two places at once and when away was not always conscious of world affairs, for he must have his periods of rest and sleep. Even in this age we are by no means united in our conception of the character of God.

Was the cure of real benefit to the cause? It does not seem to have been because of the mistaken notions which resulted. Jesus often found such events a hindrance to his work, but we cannot say how much the event may have enhanced their later influence.

AT PASADENA, CALIFORNIA.

President Levi Pennington, of Pacific College, was acceptably present at the April session of Monthly Meeting and presented a timely message.

Charlotte Johnson, of Grinnell, Iowa, who has served for a number of years as Superintendent of the Durand Hospital for contagious diseases in Chicago, is spending a few weeks resting and visiting with friends and relatives in Pasadena and other points in southern California. She expects to return to her hospital position early in the summer.

Esther G. Frame has been sojourning with relatives in Pasadena, and has been busy speaking to Friends and other congregations. With returning physical strength, she has regained much of her old-time power

and has been gladly heard by old friends and new.

Pasadena Quarterly Meeting, held at Los Angeles, April 21 and 22, was favored with the presence and services of a number of veteran ministers—Robert Douglas, John Henry Douglas, Benjamin Hiatt and Esther G. Frame. On the 22d, Robert Douglas preached a strong sermon from the text, "Nevertheless the foundation of God standeth sure, having this seal—the Lord knoweth them that are his." The attendance at the meeting was good. The final steps were taken in the transfer of Alamo M. M. near Holtville, Imperial County, to San Diego Quarterly Meeting, the sessions of which are now more accessible to Alamo Friends.

On the evening of April 11th, a large party of Pasadena Friends went to Los Angeles to participate in the supper and conference, held under the auspices of the committee appointed by the Yearly Meeting of 1915 to consider the question of establishing Friends Headquarters in Los Angeles. Friends, to the number of 135, were present from Whittier, Long Beach, and most of the other meetings of southern California. Addresses on the need and the opportunity for aggressive conservation work in Los Angeles and others parts of the state were given by Florabel Rosenberger and Joseph John Mills. A number of others, including John S. Kimber, were called upon by President A. Rosenberger, the chairman of the evening, and all agreed that headquarters for California Friends and a field worker with special training are urgent necessities for the near future. Strong resolutions were adopted requesting the Yearly Meeting to provide at the next session for this advanced step.

MARRIED.

O'Bleness-Frazier—At the home of Richard R. Newby, Des Moines, Iowa, April 22, 1916, W. Earl O'Bleness of Des Moines, Iowa, and Mary E. Frazier of Indianola, Iowa.

Pankhurst-Allee—At the home of Richard R. Newby, Des Moines, Iowa, February 19, 1916, Lee M. Pankhurst and Mabelle L. Allee of Albert Lea, Minnesota.

Wollam-Field—In the Friends Church at Spiceland, Indiana, April 29, 1916, Roy Wollam and Decil Field, niece of Dr. and Mrs. E. E. Kirk, Edgar Wollam, of Cleveland, Ohio, a brother of the groom, and Charles Sweet officiating. The groom now returns to Spiceland, after two years absence, to take up the work as pastor.

BORN.

Baldwin—At Muncie, Indiana, March 25, 1916, to Worth and Ruby Harvey Baldwin, a son, James Harvey.

Jones—At Muncie, Indiana, April 17, 1916, to Webster and Lida Hanley Jones, a son, Webster Eugene.

DIED

Copeland—Jane Copeland, wife of William Copeland, was born in Henry County, Indiana, October 27, 1837, and died at the home of her daughter in Lynnvile, Iowa, March 22, 1916, aged 78 years, 4 months and 25 days. She had been a faithful member of Lynnvile Meeting for many years.

Judkins—Samuel Judkins, a member of Poughkeepsie Friends Meeting, died at Ohioville, New York, March 11, 1916, aged 73 years. Though in delicate health for many years, he was patient and cheerful, and his trust and faith was at all times in the Lord Jesus. He leaves a widow and two children.

Miles—Martha Foster Miles, daughter of Josiah and Saran C. Coate, was born July 12, 1842, and died at Ludlow Falls on March 3, 1916, aged 74 years, 8 months and 22 days. She was a birthright Friend and continued a member until the final summons came. She married Elwood T. Miles in 1867. She is survived by two sons and one daughter, one of the sons being H. O. Miles, a prominent member of Indiana Yearly Meeting.

Strauner—Mary Catherine Strauner was born near Uniontown, Pa., July 11, 1851, and died at her home near Antioch, Kansas, March 2, 1916, aged 64 years, 7 months and 21 days. She married Frank S. Strauner in 1875. She was a member of the Friend's church and was always found at the place of worship whenever possible. She leaves her husband and nine children. Funeral services were conducted by Able J. Bond.

Stabler—Philip T. Stabler, an esteemed and useful member of Ashton Monthly Meeting, Baltimore Yearly Meeting, died at his home, near Ashton, Md., March 30, 1916, in his 85th year. Frail health for many years confined him much at home, but his interest in the Meeting and its work was unflagging. Officers and committees frequently accepted his cordial invitation to meet at his home. He was a faithful steward.

SUPERINTENDENT of school lunch room, young woman Friend, desires position about June 1. Thoroughly understands housekeeping and care of children. Address S., care American Friend.

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FRIENDS MEETINGS.

Colorado Springs, Col., Friends Church, Teajon and Fountain Streets, on car line. Bible School 10:00, meetings for worship, 11:00 and 7:30. Prayer meeting, Wednesday 7:30. Visitors welcome.

Lynn, Massachusetts meeting house, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Greensboro, N. C. Asheboro St. Meeting, Cor. Asheboro and Lee Sts. Fred E. Smith, Pastor. Meeting for worship every Sunday, 11 a. m.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant street car to Oxford street.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting, 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday: Prayer meeting, 7:45. Earle J. Harold, Pastor.

NEW ENGLAND YEARLY MEETING comes to Vassalboro, Maine, June 26 to July 2.

FRIENDS, OLD AND YOUNG, plan to attend this year. Business, Conferences, Sunset Meetings, Recreation, Tent Life, Camp-fire Talks for Young People. All these to make the greatest week of our Quaker year. Come prepared to get and be a blessing.

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1915-1916

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Old Series
Vol. XXIII. No. 20.

FIFTH MONTH 18, 1916.

New Series
VOL. IV. No. 20.

Others

By C. D. MEIGS.

Lord, help me live from day to day
In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be for—OTHERS.

Help me in all the work I do,
To ever be sincere and true,
And know that all I'd do for you,
Must needs be done for—OTHERS.

Let "Self" be crucified and slain,
And buried deep: and all in vain,
May efforts be to rise again,
Unless to live for—OTHERS.

And when my work on earth is done,
And my new work in Heaven's begun,
May I forget the crown I've won,
While thinking still of—OTHERS.

Others, Lord, yes, others,
Let this my motto be,
Help me to live for others,
That I may live like Thee.

Indianapolis, Ind.



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting.

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year.

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

WHY SO FEW YOUNG FRIENDS ARE COMING ON IN THE MINISTRY.

Some time ago both the Meeting on Ministry and Oversight of Indiana Yearly Meeting and of Whitewater Monthly Meeting was exercised upon the above question. Three papers presented upon the subject to the latter body were reviewed by a special committee, which submitted the following report, which deserves attention by the entire church:

A Summary of the Three Papers Prepared For This Meeting by Arthur M. Charles, Josephine Burson and Milo S. Hinckle on the Subject: "Why So Few Young Friends Are Coming Forward in the Ministry."

With a firm conviction that God is calling the youth to the ministry of the Gospel and that they should be coming forward in larger numbers, we offer a few suggestions as to our responsibility thereto.

Possibly our first duty is to guard tenderly the spiritual interests of our youth, endeavoring to bring them into a personal knowledge of Jesus Christ that will give them an entirely new conception of life because of the new experience they have found in Him. We must not drop below the Gospel of "being born anew"—becoming "new creatures in Christ." To this end the ministry must be spiritual and warmly evangelistic. The life of the meeting must be alert, active, responsive, joyful, full of fervent prayer. Here the eldership sets the pace.

Our next duty may be to create and maintain a truly Friendly type of meeting for worship, which, for this section of Quakerism, must be a proper adjustment of pastoral service with our cherished ideals of democracy. Keep the minister from monopolizing the time by faithfully using—either in vocal service or deep silent worship—all the time that he does not occupy, else it produces a felt va-

cancy and tends toward restlessness. Be patient and appreciative of the services of others than the pastor and let the meeting know of such appreciation. Frequently participate briefly in meeting and then invite and urge young people to do so. Diligently guard against the impression that only the choir's and pastor's services are desired in the meeting. Set the example of the thing desired on the part of the youth.

Remember that practice gives confidence and tends toward perfection, but if those already trained use all the opportunities, no chance remains to develop the new and untried. Be willing to bear with the imperfections of the beginner, else he can never become proficient. Send the pastor away occasionally, if need be, and then, instead of going to hear a neighboring divine, plan the home meeting so as to make it easy for the timid ones to offer service. Studiously avoid the impression or atmosphere of disappointment on account of the pastor's absence, but grasp it as an opportunity for MEETING development. Let the youth know we want them to come forward and are glad to recognize their gifts.

Lastly, our responsibility is to develop the prayer life of the church to the end that young people may hear and respond to the call to the ministry. There is no other such mighty force in the activity of the kingdom of heaven as prayer. No other leaven will permeate the whole body with a spiritual conviction as true, sincere, faith-seasoned, continuous prayer. Prayer in our homes for our own and our neighbors' children; prayer in the public meeting for God to lay His hand upon some of the youth and help them to respond. Let the youth hear us pray for them, being careful ourselves to maintain a bearing that will give our prayers a full measure of confidence in those who hear. It is too serious a thing to pray just because asked to do so, but it is also a serious thing for young people to witness a sluggish or no response to an open appeal for prayer or other exercise.

We must pray much to know just what is our responsibility toward the promotion of the highest interests of the meeting and especially in this matter of aiding young Friends to recognize and respond to the call of God in this particular field of service.

When The Way Is Dark

It is possible, when the future is dim, when our depressed faculties can form no bright ideas of the perfection and happiness of a better world, it is possible still to cling to the conviction of God's merciful purpose toward his creatures, of His parental goodness even in suffering; still to feel that the path of duty, though trodden with a heavy heart, leads to peace; still to be true to conscience; still to do our work, to resist temptation, to be useful, though with diminished energy; to give up our wills when we cannot rejoice under God's mysterious providence.—Exchange.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF *QUAKERISM* IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 20.

FIFTH MONTH 18, 1916.

New Series
Vol. IV. No. 20.

The National Missionary Congress

Editorial Correspondence

As these lines are written, more than a week has passed since the close of the Laymen's Missionary Congress at Washington City. In the clearer perspective of later meditation, it is easier to comprehend the surpassing value of such a gathering. In effect, at this convocation, the religious leaders of America—a multitude of them—were sitting in executive council, taking account of spiritual stock, facing without flinching the needs of the whole world and with startling frankness laying the responsibility for world Christianization at the doors of the American church where inevitably it belongs.

We can hear again and again the stinging words of W. E. Doughty, "The church often fails because it is afraid to adopt an heroic policy." Despite Pentecost and the baptism that came with the stoning of Stephen, the Jerusalem church could not become the center of an aggressive and extended missionary propaganda. First impressions were too fixed to admit of a big program for Christianity, and thus it was that Antioch, unburdened with traditionalism, freer from the constrictive tendencies of Judaistic formalism with which the earlier Christians were perforce trying to harmonize their practices and theories, became the source of a new and mighty movement for the spread of the gospel.

As Friends we ought to accept the rebuke of Mr. Doughty's words. Do we not fail at many points because we are afraid to be heroic, because we are so wedded to tradition that we dare not see anything Friendly beyond the first experiences of our denominational life? But the call to us is a call of the world today with needs that must be met by a message interpreted in terms of present life. We are not appealing for radicalism, or change for the sake of change, but we must be heroic enough to follow the leading of the Holy Spirit in service for humanity, even though He lead us into experiences as strange as were those of Pentecost, or Peter's vision or Paul's visitations of the Gentile world. We cannot be bound by custom or any other hindering thing and expect any large share in meeting the tremendous world needs of this age. To use Mr. Doughty's words again, the church must be liberated from the "blight of the township mind,"

that is to say, of provincialism and narrow sectarianism, if it is to rise to the unparalleled opportunities of this generation.

An announcement of more than ordinary significance was that of the presence in our American colleges and universities of six thousand young men from the non-Christian world, sixteen hundred of these being from China alone. These men are observers and students of Christianity at first hand, and in their presence Christianity in practice is on trial as it has hardly ever been before. These men for the most part will be the future leaders of their respective nationalities, and their impressions of the church and the gospel as an uplifting force in men's lives, gained by their contact with a confessedly Christian nation, will be for the weal or the woe of the cause of world missions in the years that are to come. It was not greatly reassuring to be told of even a few of these students, who, having come to America avowedly Christian as the result of mission effort at home, had been so disappointed in their observations here and with their experiences among professedly Christian men, that they had lapsed into paganism again.

In some way the Church must learn that henceforth Christianity is to be measured not so much by the standards of foreign missions as by the ordinary, every-day living of our church members at home, and the average procedure of the church within our own land. What greater compulsion can there be for the church, both in its corporate and individual capacity, to practice the religion it professes, not alone for its own sake, and the sake of America, whose destiny depends in such vital respects upon the life and character of the church, but for the sake of the great unchristian world whose hope of progress and enlightenment within the next twenty-five years springs so immediately from the composite and realistic life of American Christianity today? In more senses than one, therefore, the task of the church is a world task, and although America might withdraw every missionary from the foreign field, the presence of these six thousand students and the presence of other thousands yet to come will make

America the guardian of the religion of the Orient and the dark Continent and of Latin-America for generations to come. If there were no other compulsion, the effect upon the millions in the un-Christianized world should drive the American church to its knees with a yearning and with a consecration that in actual living at home, Christianity may measure up fully to the very best standards which have been set for it by our missionaries in the heathen world. The words of a Chinese student constitute a rebuke to American education which should not be lost upon our institutions of higher learning when he said that our "colleges and universities lay too great stress on mental training and too little on moral." Apparently we have reached the day when the church and the school must clasp hands in a mutual spirit of Christian helpfulness for the purpose of realizing in actual experience better and more positive types of Christian living among the masses.

The religious tone of the Congress was superb. Every address was given a setting of prayer, and the climax of sincerity was reached when Shailer Mathews declared that "the best advertisement of religion is a religious soul," and when Mr. Doughty, with tremendous earnestness, called upon the church to recognize again its apostolic mission and its need of the heart of fire. A new standard of patriotism was set up when Dr. Mathews reminded us that "a nation that cannot contribute to the uplift and betterment of humanity has no right to exist." There was nothing shoddy in the program anywhere. In every utterance there was a burning appeal for a realistic, burning, pulsating, spiritual life that is the only hope of the world, and for a program that would actually carry the gospel to the last man, the last woman and the last child on earth.

A lesson in practical procedure was given by A. E. Corey of the Men and Millions Movement when he said, "There is no pressure like the expression of the world's great need." Pastors and other leaders and workers in the church, who find difficulty in stirring the membership to action either in response to the claims of the foreign field or the home field, should quit begging people to do their duty and try the experiment of presenting in realistic picture the actual needs of the field in question. Multitudes who give sparingly to benevolences in general will pour out of their lap of plenty when a needy life in concrete form, submerged in helplessness, stands before them.

Important as are other matters yet untouched, we cannot prolong this correspondence. We close by reproducing from the Daily Bulletin a digest of the program of action, reported by a committee appointed to consider the recommendations of the secretary, as follows:

Methods

The committee recommended that divisional organization throughout the United States be extended, and that the work of promoting the every-member canvass for systematic and methodical giving in churches be enlarged and emphasized. Further, that increased emphasis be placed by the movement upon the standards of stewardship, that every man shall devote a portion of his life, time and money to the Lord's service, and that an educational and inspirational campaign for these standards be inaugurated.

The committee also proposed in this connection that the youth of the churches be instructed in standards of stewardship of life and property, and that the appeal of the movement be urged upon the young men of the churches in general, and especially that the Movement's work be extended in rural communities, and that its co-operation be offered to the denominational committees on work in rural districts.

Educational

The committee called attention to the advantage that would come through the maintenance of a department which would furnish the press reliable missionary information of special interest to men, and urged that the magazine of the Movement, *Men and Missions*, be enriched and the circulation increased and that laymen be urged to more widely read standard missionary literature, particularly books of their own denominations.

Finance

Under this heading the committee recommended that the Congress appeal to laymen of means throughout the entire church to provide promptly and abundantly the funds needed for the enlarged demands upon the Movement. Strong and abundant support is due as an expression of confidence, especially in view of the fact that the return in money to the churches as a result of the Movement's work has been so great.

War and Relief

Urging upon all Christian men the great importance of large assistance in the alleviation of suffering among the warring nations of the world and the extension of fellowship to the men of the world, especially in countries usually regarded as missionary, the report leaves to the Executive Committee the part, if any, the Movement should have in the campaign for relief.

World Visitation

The committee recommended that Christian men of all nations be invited to unite with the laymen of American churches in a strong movement in which they will all enlist for world service on behalf of the Kingdom of Christ, and that commissions of laymen visit all lands to secure this co-operation.

Evangelism and Prayer.

Emphasis was placed upon the absolute and urgent dependence of every man upon the agency of prayer.

S. E. N.

Poured Out

By RUFUS M. JONES.

In the annals of David's life there is a very fine story of heroic daring, and of the way David, by a sudden inspiration, turned the splendid bravery of his men into a religious sacrament. In the midst of hard battle, David expressed a longing for a drink of water out of a well at the gate of Bethlehem, at a time when Bethlehem was held by the army of the Philistines. Three of the most valiant of David's "mighty men" at once volunteered to break through the enemy's line and get the water for their king. At the risk of their lives they got through to the well and brought the skin of hard-won water back to David. If he had done the usual thing and had drunk the water which his brave men had got for him, we should never have heard the story. But he did not drink it. It seemed to him too precious, too deeply tinged with the blood-red spirit of risk and sacrifice to be put to common, ordinary uses, and, uplifted by the beauty of the deed, David poured the water out unto the Lord.

What a waste! What a way to treat his brave men! is the comment of dull common sense. What a pity for the dry sand to drink up the water that had been got at such a venture! is the philistine view of the matter. But to those who have eyes for the inner meaning of deeds, this act of David's brings to light the fascinating, attractive quality of character which has made the first king of Judah with all his faults an immortal figure. He does the sublime and unexpected thing. He will not turn to personal, selfish uses the gift which comes to him deeply colored with the sacrificial daring of his men. The wine-skin holds for him not water to be drunk, but the precious life-blood of brave men to be offered to the Lord as a sacrament of love.

There is a parallel story in the new testament that is still finer and more moving. A woman who has suddenly found a new life, a new hope, a new power, through the unexpected gentleness and tenderness of Christ and through His extraordinary faith in her comes in at a dinner where He is, and, in a moment of over-mastering love and gratitude at the memory of the past, she breaks a costly alabaster vase of priceless perfume and pours it recklessly out upon the Savior's feet. The common sense observers cry out against the waste, and the economically minded figure out how much could have been purchased with this spilled ointment. But Christ sees further. He instantly catches the deeper meaning. For Him, it is the revelation of a spirit, a devotion, a passion that loves and that cannot stop to figure and calculate. He sees that there is at least one person in the world who understands Him, who has discovered His way and who feels the absolute worth of love. She has not sold her perfume to inaugurate some paltry charity that would bring her cheap fame; she has instead without any calculation made an undying sacrament of it.

The world is full of chances for this kind of sacramental service. There is hardly anything which touches our higher life that is not blood-red with the sacrifices that have won it for us. The privileges that have become our common heritage have all cost an untold amount of venture and daring and suffering and death. We too often take these things as a matter of course. We use them as we do the air and sunlight, as though they were ours by right of birth, and we do not have the high quality of poetry and religion in our nature that makes us able to raise them to a sacramental service as we should.

The cross itself has again and again been thought of and used as a symbol of security: "He paid the price;" "He died that we might be safe." It is seized upon as a way of relief. Everything has been done for us without us. Our title is now clear to mansions in the skies. Surely not thus should we accept the sacrifice. If it is what the most devout souls have believed it to be then all life henceforth must be colored and altered by this unparalleled act of love and sacrifice. Instead of bringing us the seal of perpetual security, instead of being meant for our own selfish relief, it is a call to us to pour out the life that has been given to us in the highest way of sacramental service to which we can raise our vision. If redemption has come to us in this way of uncalculating love then we can never live again in the poor, thin, common, plodding way of old; the love of Christ "constrains us" to live the bold and daring way of faith and love that ventures all and keeps back nothing.

The tremendous cost of freedom and of self-government makes the word "country" mean something new when we see it colored with unstinted sacrifice. But here again we cannot calmly drink the precious water to quench our own private thirst. We cannot settle down in security and enjoy in peace the treasures which others have won for us. **Noblesse oblige.** We are bound as patriotic sons of noble fathers to make their sacrificial gains genuine sacraments of life. We can do this best by risking all that freedom means to us, all that country stands for in our vision in a brave effort to bring forth and secure for our children a still greater freedom and a still loftier country. Patriotic service is made the truest sacrament when it is devoted to the task of raising patriotism itself to its higher meaning.

"The greatest legacy the hero leaves his race
Is—to have been a hero."

Our own Society, born in heroic endeavor and baptized in unstinted suffering, bravely borne, has not seldom been quietly accepted as a way of ease and security. The water brought at such a risk has been drunk in shelter and in peace. We have too often felt that we were doing enough if we enjoyed our privileges and passed them on, but slightly shrunken, to the next generation. Our ideal has been "preservation." We have aimed to guard and to keep, to have and to hold.

It will not do. It is a miserable ambition. It is time for us to discover the sacramental way of treating this precious water which our ancestors drew for us. We cannot use it for our private enjoyment, we cannot save it for our children, we cannot treat it as ours, we must pour it out in uncalculating, self-forgetful devotion. It is better that we should LOSE it than that we should merely succeed in SAVING it for our own ends. It is too sacred, too red with the life-blood of heroes to be used in the dull, common way of commonplace men. It must be poured out like the Bethlehem water, like the Bethany perfume, like the life of Christ, poured out without counting the cost or calculating the results, and made a real sacrament of life, a spontaneous bestowal of love for love's sake.

Haverford, Pa.

Ethics and Religion—Their Relation

By THEODORE FOXWORTHY.

Every man has his ideal, which serves as a model for his course of conduct. This ideal may be a parasite in society, a character in romance, an ordinary man or woman, or an inhabitant of the celestial realm.

In trying to attain unto the model the individual may take the whole life of the ideal for his example or he may select some phase of the life. A God of power was the ideal of Lucifer when he sought to exalt his throne above the stars; and to be like the Omniscient One in knowledge was the aspiration of Adam when he ate of the forbidden fruit.

A few years ago the officers of the law discovered a rendezvous near Sioux City, Iowa, inhabited by some of the most desperate youths of the country. The shelves of this cave were covered with a very destructive type of literature. These young outlaws called their hiding place "The Red Wolf's Den," and their ideals which they were striving to follow were such men as the James boys, the Younger brothers, Harry Orchard, and Pat Crow.

Many men and women who have read unreal romantic conjecture have, as a result, lived lives of visionary fantasy, while others through studying of such men as Washington, Lincoln, Tolstoy, Gladstone, Bismark, and Livingstone have become towers of strength and influence.

The great purpose of ethics is not only to set forth systems of conduct as they have been and are; but to portray the proper course of life, to emphasize such ideals, duties, laws and principles as are well worthy of consideration.

Religion emphasizes the same fundamentals as does ethics, but it goes a step farther and dwells on the fact that a man is related to the Infinite, and that it is only through his proper relationship with this Power outside of himself that he can attain unto the highest ideal.

Ethics apart from religion is formalism, while religion without a proper emphasis laid on ethical or moral life is apt to become impractical, but if

they are taken together they result in a well-rounded character.

Every individual is under obligations to himself, to his fellowmen, and to his God. For his own sake he must preserve his body, develop his mind, and protect his soul. For the sake of society he must contribute the best there is in him toward the propagation of such principles of practical living as will continually elevate mankind to higher planes of conduct. Because he is not his own and is bought with a price he owes his Maker a life of humble submission, service and sacrifice. The injunction concerning the first and second of these obligations is found in ethics, but the inspiration for all is in the Christian hope wherein is promised a crown of righteousness which the Lord will give to all those who finally reach the goal.

The intent of every truly rational man is to attain unto a high ideal. This standard is well discussed in ethical writings, but when it comes to attaining unto this standard he must seek religious instruction, forsake sin and accept as his Savior and Sanctifier the Great Master of the Art of Living, Jesus Christ.

Immanuel Kant was one of the most noted ethical writers of modern time, but much of his teaching as well as his life fell far short of the mark mainly because he failed to recognize the Infinite as the initiative force in the shaping of human conduct.

On the other hand, the Brahmin priest is religious. He has his many rites and ceremonies, and is regarded by the lower castes as a being who can at will bless or curse their destiny for all eternity. But what of his ethics? His life is worse than a failure. He is deceitful, vile, immoral, abominable, a curse to his people, and a reproach to society.

The Apostle Paul may be used as an example to prove the fact that religion and ethics must cooperate in the building of character. The apostle had a real vision of Jesus Christ; he thence set about to do the will of his Master. He realized that true religion meant daily communion with Christ and daily service for Him; that to be Christ-like meant not only to be true to his God, but to be an example to men, "in word, in conversation, in charity, in spirit, in faith, in purity."

True religion and true ethics go hand in hand. They are not only related, but they are inseparable. The one is the cause, the other is the effect; the one is life, the other the natural activity of that life, as it is expressed in words of sympathy, in deeds of kindness, and in acts of unselfish heroism and service.

Plainview, Neb.

Christ came to give us a justifying righteousness, and He also came to make us holy—not chiefly for the purpose of evidencing here our possession of a justifying righteousness—but for the purpose of forming and fitting us for a blessed eternity.—Chalmers.

Regional Conference on Missions for Cuba

Held at Havana, Cuba, February 26-29, 1916.

By CHARLES E. TEBBETTS.

This Conference met in Havana, Cuba, Saturday, February 26th. The steamship bringing delegates from Panama arrived early that morning. The representatives of the Boards having work in Cuba were provided with entertainment as guests of friends in Havana who had offered that kind courtesy. There were twenty-seven of these representatives from the following boards: Presbyterian, U. S. A. (North); Presbyterian, U. S. (South); Methodist South; Protestant Episcopal; Baptist North; Baptist South; Disciples of Christ; Friends; and Missionary Education Movement. There were also five others as visitors. There were twelve delegates from the Cuban Missions to the Panama Congress who were also in attendance at Havana. This gives a total of forty-four in attendance at Havana who had also been at Panama. Beside these, there were forty-two delegates and thirty-four visitors from the various missions in Cuba. Most of these were natives of Cuba. Friends were represented by Charles E. Tebbetts, with his wife and daughter, from the homeland, and Sylvester Jones, Clarence G. McClean, Mrs. Ellen W. Pain and her sister, Miss Martha Woody. All these, except the last two named, had been at Panama.

The members of the Business Committee met in the forenoon and arranged such matters pertaining to the Conference as could not have been attended to previously by the local committee. The session on Saturday afternoon and evening, and the forenoon and afternoon sessions of Monday and Tuesday, were given to the consideration of the six reports of the Commissions appointed out of the Cuban mission forces to report on the subjects: Survey of Field; Evangelism; Education; Literature; Church Life and Self-support; and Co-operation. On the evenings of Sunday, Monday and Tuesday, two public meetings were provided, one for the Spanish-speaking people, addressed by native delegates who reported the Panama Congress; the other for English-speaking people, to be addressed by visiting delegates. Of the latter, on Sunday evening, the address was given by President King, of Oberlin; on Monday, two addresses by Rev. Ed. F. Cook, General Secretary of the Foreign Board of the Methodist Church South, and Charles E. Tebbetts of the Friends Board, and on Tuesday by Bishop Lloyd of the Protestant Episcopal Church, New York. There were also three sermons in English on Sunday morning at three of the Havana Mission churches, by Dr. Barnes of the Baptist Board, Dr. Thompson of the Presbyterian Board and Bishop Lloyd of the Episcopal.

Dr. Charles L. Thompson, Secretary of the Home Board of the Presbyterian Church North, presided at the Conference sessions. Mr. Harry Wade

Hicks, General Secretary of the Missionary Education Movement, was chairman of the Business Committee. Of prominent leaders present from the Home Boards whose names have not already been mentioned were Mr. Marshall C. Allaben, an educational worker under the Women's Board of Home Missions, Presbyterian Church North; Rev. John F. Goucher, D.D., of Baltimore, a leading educator of the Methodist Episcopal North; Miss Mabel Head, of the Foreign Department of the Board of Missions of the Methodist Church South; Rev. S. G. Inman, Executive Secretary of the Committee on Co-operation in Latin-America; Mr. Joseph Ernest McAfee, Secretary of the Board of Home Missions of the Presbyterian Church North; Rev. Archibald McLean, LL.D., of the Board of Missions of the Disciples Church; Mrs. Catherine S. Westfall, Women's American Baptist Home Mission Society.

The Conference sessions were conducted in the same general manner as those at Panama. On account of the large number of Cuban delegates who did not understand English, all the discussion had to be translated in substance into either English or Spanish as the case might require. A very large part of the discussion was by the Cuban native workers in Spanish.

The atmosphere at the beginning of the Conference was very different from that at Panama. The large majority of those present had had no opportunity to get into the spirit of the movement either by their previous experience or by reading Commission reports or other literature. On account of this lack of touch, the reports of the Cuba Commissions were very meager. Though questionnaires had been sent out, only two or three responses had been received by any one of them, and the reports, therefore, were simply brief statements of such facts as were known to the chairman of the Commission and his own personal ideas of policy. Clarence G. McClean, of our mission at Holguin, was chairman of the Commission on Education, and presented a very good report, considering the failure of response to his questionnaire.

Moreover, a very large portion of the mission work in Cuba is under the care of the Southern Church of the Methodists and Baptists and the Protestant Episcopal, and in each case the ruling church authorities had been largely out of sympathy with co-operation. The prevailing feeling with them had been that, if they kept out of each others' way reasonably well and avoided open controversy, they were doing about all that could be expected. However, the representatives of the Home Board of the Methodist Church South, who had been at Panama, and were also at Havana, were quite

strongly for larger co-operation, as was also the present bishop of the Episcopal Church. And the representatives of the other Boards working in Cuba were strongly for co-operation. The session given to the consideration of the report of Commission on Co-operation seemed wonderfully led by the Spirit of God. The chairman of that Commission had been very cool to any attempt at closer co-operation and his opening statement was by no means inspiring along that line. But as the discussion progressed, more and more the feeling of the Conference changed until it seemed as though the Spirit of God was melting hearts and fusing us together into that wonderful atmosphere that had been so marked at Panama. The Conference had, by vote, requested the presiding officer, Dr. Charles L. Thompson, who had been chairman of the Commission on Co-operation and Unity for Panama, to take part in the discussion. He did so after all the other speakers had been heard, and after a few minutes of warm-hearted speaking called on the chairman of the local Commission to close the discussion. In his last words, Dr. Thompson had alluded to Dr. Speer's statement that he thought it probable that there would be no Presbyterian Church at the close of this century, and said for himself he was ready now to have the Presbyterian Church merged into the one united Church of Jesus Christ, if the Methodists and Baptists would join them in it. The chairman of the local Commission, who was standing close to him, grasped his hand as he extended it and closed the discussion in a far different spirit from that in which he had opened it. Moreover, the discussion of the other themes—evangelism, education, literature, and church life and self-support—also emphasized the absolutely vital importance of close co-operation if the work in Cuba should ever attain an efficiency that should make a deep impression on the people at large. The result was that when the following report of the Business Committee was presented it was at once adopted without a dissenting voice:

Whereas, The spirit of Christian fellowship and the discussions of this Regional Conference in Cuba have enriched our spiritual life, and strengthened us for our tasks as we are about to return to our respective fields of labor, and

Whereas, The continuance of the discussions through some simple form of committee organization will accomplish still further good for each group of workers represented in this Conference, and

Whereas, The Congress on Christian Work in Latin-America recently convened in Panama, without dissenting vote continued the existence of the Committee on Co-operation in Latin-America, enlarged its membership to include one from each body sending and maintaining workers in Latin-America, adopted and already has largely provided an ample budget for the support of the work of the committee its first year, elected an executive officer

to carry forward its work, and invited each country or group of countries to join in the further study of the Christian work needed to be done in Latin-America by the appointment within their respective territories of advisory or consulting committees of Latin-American and foreign workers.

Resolved, That this Regional Conference in Cuba, convened in connection with the Congress on Christian Work in Latin-America, should take action to secure for the Christian work and workers of Cuba such touch with the Committee on Co-operation as may be desired by the workers in Cuba, and

Resolved, That in order to establish and maintain this voluntary and helpful relationship it approves the organization of a Committee of Conference in Cuba representing unofficially the Christian work and workers in Cuba, this committee to have consultative powers only, except as any plans discussed by the committee shall have been approved by the Mission Boards sending and maintaining workers in Cuba, and except as these Boards request the Committee of Conference in Cuba to assist them in any specific work in their behalf, and

Resolved, That to the end that plans for common work hereby suggested may become effective we recommend to the committee so to be appointed that the following definite lines of study be considered:

1. A thorough survey of the Island that there may be complete occupation of its territory.
2. The matter of literature, in the hope that literature for common use may thus be more economically and efficiently given to all the people.
3. Some plan of common effort in education, to the end that by combination of such effort better schools of primary, secondary, normal and other desirable forms of higher education may be secured.

The COMMITTEE of CONFERENCE in CUBA recommended in the above report was appointed, and as constituted is as strong a committee as could have been selected. Our representatives upon it are Sylvester Jones and Lena Hadley. This committee met on Tuesday evening and organized, inviting several representatives of the Home Boards to meet with them for consultation. They appointed three committees on, 1st, Survey; 2d, Literature; and 3d, Education. They also adopted the following resolutions on the subject of Survey and Occupation:

Resolved—

1. That a Committee on Survey and Occupation be formed in each province.
2. That each committee, not later than June, 1916, assemble such facts as may be available, and locate sources of other information.
3. That funds be secured to insure the salary and expenses of a special agent to serve as secretary of the several provincial committees, and to give his whole time, beginning June or not later than October, 1916, to the conduct of the survey under the direction of the committees.

4. That secretaries of at least three supporting boards visit Cuba together in February of 1917, or at some other convenient date, to sit with the provincial committees and with representatives of these committees in conference upon the whole Island.

5. That in these conferences tentative plans be outlined for the several phases of the evangelical work in Cuba.

6. That the Committee of Conference in Cuba take such steps as may be proper to secure the funds, enlist the workers and effect the organization necessary to carry forward through a series of years the plans found desirable as a result of this survey.

7. That the powers of these committees and conferences be recognized as advisory and that the extent of the co-operation of each denomination, supporting board or other agency, be recognized as conditioned upon the desire and free action of that agency.

They also appointed a small executive committee (Sylvester Jones is a member) and arranged for an early meeting of the executive committee and for a full meeting of the entire committee on the 25th, 26th and 27th of April at some quiet place where they will be free from any other responsibility, to devote the three days to prayerful consideration of all the facts that can be brought before them and to outline a definite program for work.

The Conference proper closed on Tuesday afternoon in a spirit of deep thanksgiving for the conscious presence and leading of the Spirit of God. Dr. Thompson closed with a brief talk out of a full heart, and called for two closing prayers, one in English and one in Spanish.

The feeling of many of the delegates was expressed in words by some of them: "We have seen a miracle here at Havana;" "Only God could have done it."

Effect Upon Friends Work

It is too early yet to forecast the future definitely. But if a program is adopted in accordance with the spirit of Panama, it will mean a great impetus to our work in Cuba and a new responsibility on the Friends Church of America behind it. In some respects, we have been working hitherto without a well defined policy. The extent of the field for which we are responsible was without definite settlement. We had no Spanish periodical to speak for our work and were almost without adequate devotional literature of any kind, and our forces in the field and our support from the home base were on too small a scale to provide what was needed. In education we had good primary schools, but have been altogether at a loss how to provide for secondary education and for adequate training of teachers and other native workers. All these unsettled conditions can only be fully met by a full co-operation of all the mission forces working in Cuba. In that there is hope—yes, more than hope;

there is full confidence that with God's help the end can be achieved. And no one who was at Panama or Havana can doubt that God is with this movement and leading it.

But it will mean a larger responsibility on our home churches. There will be far greater efficiency and also economy in the long run if this movement is carried out. But it will require a considerable contribution of funds to provide the well-equipped schools for higher grade work and for the thorough training of teachers and native workers. It is upon these well-trained native workers that we must more and more depend for highest success.

In going into this advanced movement both in Cuba and Mexico, the good name and standing of American Friends will be more conspicuously involved. If we fail to do our proper share, it will be a failure in the face of American Christendom; our standing as a church in the community of churches will depend upon how faithfully we do our part in this work. Our missionaries in Cuba rank with the very best of the workers in the island and they will do their share. We have some fine talent coming on in the splendid young life of our native church. The question is now fully up to Friends in America as to whether our part will be done. Here is an opportunity for our strong business men to invest in large sums for the Kingdom of God. This movement removes absolutely all doubt as to the stability and permanent value of the investment. Behind it will be the best business ability and fine, expert experience of all the strong denominations of America. Business men of means will know that their investment will be used with utmost skill. Such doubts as may have existed as to the ability and skill of our own Board and management will no longer find excuse. Back of this enterprise are names whose standing in the business world as men of highest honor and business ability will be a guaranty of faithful and skilful administration such as can be given by no single denomination alone. Large givers of other denominations whose hearts God has opened to make large investments for bringing in the Kingdom of God look upon this movement with deepest gratification, because they see in it the highest exemplification of sound business experience applied to Christian work in a worthy manner. God grant our own givers, whether in large sums or small, may measure up to Christian standards of stewardship.

But there must be an investment of prayer as well as of finances. And this is vastly more important. How many of us are really making a regular, definite, full-hearted investment of prayer for the Kingdom of God? Is there not a spiritual dearth in many of our meetings and many of our individual lives because of failure in our prayer life to measure up to God's purposes of grace for this world in which he has placed us? If the spirit of Panama can only reach our home constituency, it will mean a great future of the Church in America and in the world. God grant it may so be.

OUR OPPORTUNITY

By BERNICE E. HAWKINS

It is given to all in that wonderful period of aspiration broadly characterized as youth to see visions and dream dreams, for as the years pass one comes to realize very clearly that one cannot shape his environment—it is for each of us to live well and true within his own sphere, filling out in his petty circumstances the best possible interpretation of the Master's life in one's own personality.

The world needs this age of vision to make up its fulness, to stir those who have grown weary with long striving and to shake the dust from the eyes of those who are living for power alone, forgetful of that day when nothing but character will avail. The world needs youth with its vision to repaint for the old their boyhood ambitions, proving that each generation builds beyond the preceding one.

We know that vision is necessary for the advancement of the world and since this splendid vision time is more potent in youth as opposed to old age, young life bears a responsibility for giving the world its uplift. To those of us who have Friendly ancestry who are the direct recipients of that phase of "immortality that is with us," inherited through generations of personal touch with the spirit of things unseen, there is a far greater responsibility to look through present day mundane affairs and with a faith that the hand of clay can definitely shape the world's life, strive to translate in present day terms the Master's message to meet present day needs.

In the days when negro slavery was an accepted social custom, it was an innovation to believe that the system was wrong. If no one had dreamed of a day when all, "irrespective of race, color or previous conditions of servitude," would be free, that day would never have arrived. Today the need is for men who are confident that war can be abolished, that industrial injustice, political corruption and unhealthy social customs can be stopped and that the brotherhood of man is not merely an ideal to be talked of, but a working basis in industrial and social life.

The world is far from being Christianized. There is a wide field of unexplored territory where each of us may make real a vision beautiful.

May God help us to put our talents to use in the best possible way for the building of a structure worthy of the foundations our fathers have laid.

CORRESPONDENCE

Siloam Springs, Arkansas,
April 22, 1916.

Editor The American Friend:

As I was reading the "Daily Meditations" in The Christian Herald this morning, I found a quotation from the Book of Samuel, David fleeing from his rebel son, who was trying to make war. When David was told that his counselor and trusty friend was with the enemy, David said, 'O'Lord, I pray thee, turn the counsel of Ahithopel into foolishness," and immediately my prayer was that the Lord might turn the counsel of the munition makers and advocates of war into foolishness also.

On the 26th of April I will be 82 years old and my greatest desire is to work and speak for Christ's kingdom to rule and reign in every heart. My parents were from Germany, and I have heard them tell what they and others there suffered for standing firm for peace and doing the will of God. I am glad Friends and other Christians, who are young and strong, are working for our Redeemer's kingdom.

MRS. E. S. TIMBERLAKE.

SIXTIETH MARRIAGE ANNIVERSARY.

Very many of our readers will be deeply interested in the following, taken from the Whittier (Calif.) News of April 24.

"Those whom the gods love die young"—no matter how old they may be; nature blesses them with length of days, and fortune smiles upon their marital affections.

Such has been the happy lot of Mr. and Mrs. John Henry Douglas who, yesterday, celebrated their sixtieth wedding anniversary with a family dinner at their home on South Painter avenue, and an informal reception during the afternoon, their friends calling to wish them continued length of days and happiness.

The Friends church claims Mr. Douglas as one of her best loved patriarchs and yesterday showered appreciation on this venerable minister and his faithful wife by presenting them with substantial gifts. Mrs. Douglas has been a semi-invalid for the past few years, but yesterday both she and her husband attended the morning service at the Friends church, and at the close of the beautiful Easter services they were introduced to the assembly by the pastor, Henry Edwin McGrew, who presented them with sealed envelopes, in which were

loving and substantial greetings from the Friends in Pasadena and Whittier.

Mr. Douglas spoke to the large congregation, first of Easter Day, the resurrection of Jesus, and its place in the scheme of Christianity, then of his bride and the marriage so long ago, held under the old-fashioned Quaker plan, at Grassy Run, Ohio, the wedding ceremony being performed when the parties united before a church congregation.

Mr. Douglas stated that thirty-nine names were signed to their marriage certificate, and of that number only seven are living. These are scattered among seven states.

Mr. Douglas is eighty-three years and his wife a year older. Seven children were born to them, only two of whom are living, John Henry Douglas, Jr., and Miss Mellie Douglas, both of Whittier. A delightful feature of the day was the presence of an aged brother, Mr. Robert Douglas, of Versailles, Ohio.

Today and during the past week more than a hundred letters have been received by this venerable couple from friends all over America, among them five poems in celebration of their anniversary occasion.

Mr. Douglas is perhaps the best and most widely known Quaker minister living. He has been a minister for more than sixty years, and for nearly a half century of that time was very active. He was the pioneer evangelist among Quakers in America and began his evangelism at a time when Quakerism was extremely conservative along these as well as other lines. He has lived to see his methods approved by the church in full, and in many cases its evangelism is more aggressive and radical than that practiced and advocated by him.

For many years Mrs. Douglas assisted her husband in his evangelistic labors, which led them to almost every Friends' meeting in the United States, Canada, England and Ireland.

The Douglasses have lived in Whittier for four years, residing in Pasadena for some years prior. For years this aged minister has been in feeble health but has attended church occasionally, especially during the week of the California Yearly Meeting, which is held here each June.

"The extent to which we have put fear under our feet is a good measure of manhood," writes Carlyle. It is certainly a good measure of Christian manhood.—W. L. Watkins.

FROM SPICELAND QUARTERLY MEETING.

April 30th was set apart as Missionary Day at Shirley, Ind. Those visiting found a live Bible School with a young man, Vernus Kitterman, superintendent, 87 present, and much interest manifest. Prof. Edwin Morrison, of Earlham College, delivered a very impressive message at the morning meeting.

At 1:30 p. m., a conference began. The congregation sang "Unsearchable Riches;" devotional exercises conducted by O. H. Beeson, of Shirley; song, "Some One Must Tell the Story;" a short talk by the chairman, N. B. Shaffer; a recitation by Urpha Kitterman, "Send the Gospel Faster." Ancil E. Ratliff, of Fairmount, gave an interesting talk on "The Financial Side of Missions." He said, "the greatest need in rural meetings is a better grade of finance." Some one has said there will be more done in the next ten years than at any time yet. Some 500 of our boys and girls from our colleges are ready, but cannot go for lack of means. If you haven't made a Community Canvass, you are up to your ears in a rut. He told of the canvass made in his own neighborhood; 10 busy men and women went one afternoon to every home in the neighborhood. The consequence was they had plenty of money to pay expenses, to buy stoves and coal, too. He also said giving is a religious function as well as prayer or song.

We then listened to a splendid recitation by Lucy Manlove, entitled "The Great Reward." Prof. Morrison, of Earlham College, then gave an interesting talk, touching on many phases of the work. He said the Philippines do not need war; they need the school teacher and the missionary. Since Indiana Yearly Meeting only give \$1.00 per member, we ought to give more and make this year the best in our work.

Earl Folger, of Shirley, sang a beautiful solo, "I'll Say Amen to Jesus." We were dismissed by Edward Hartley, of Kennard.

JULIA S. NEWBY.

DESECDANTS OF WM. PENN.

We have received a most interesting letter from George D. Hoyland, of Vancouver, British Columbia, written under date of April 27, calling attention to the fact that some lineal descendants of William Penn are now living in the interior of British Columbia. There is enclosed an extract

from a letter received by Mr. Hoyland from Mrs. Lanyon (nee Hilda Mary Penn). The Lanyons are members of the Church of England, though evidently very much interested in their connection with the founder of Pennsylvania. The extract of the letter is as follows:

Edgewood, B. C., April 5, 1916.

Dear Sir:

Your letter of the 30th to hand. I was somewhat astonished, as well as pleased, as I had no idea anyone knew of our connection with William Penn, the Quaker. Doubtless it was someone who had heard we had named our youngest son William Penn, and why we did so.

I am afraid I have nothing of any real interest to tell you about ourselves, except that I remember that my father, though not a Quaker, was very proud of his connection, and bore the name of William Penn himself. My grandfather was for some years a Congregational minister in the South of England, but every year he received a special invitation to attend the Memorial Service (or something like that), held by the Friends at Penn's birthplace—as they all acknowledged his direct descent from the well-known Quaker. My grandfather's name was Thomas Fortin Penn, but I believe in all the families back there, there has always been one named William Penn.

My own father, who was a great student, died a few years ago, and now I have a brother by the name of William Penn living in New York. As neither of my two brothers have any family, we have called our youngest boy William Penn in order to keep up the name. Our little Penn will be two years old next June 24th. We call him "Penn," preferring it to William. It is our great hope that he may copy the noble example of his fore-father.

BENEFITTED BY WILL.

By the terms of the will of the late Wilson Harlan, of Wilmington, O., which was recently probated in that County, the Friends Church at Wilmington and Wilmington College will some day be greatly benefitted. At his death, a few weeks ago, at an advanced age, Mr. Harlan left a splendid farm of 191 acres, lying near Hickoryville, O., and also considerable personal property. Mr. Harlan's wife died some years ago, and his nearest relatives are four nieces, who are given the proceeds of the farm during their lifetime.

At the death of all of these nieces,

it is directed that all of the real estate shall be sold and the proceeds designated as the Wilson and Sarah F. Harlan fund, the same to be paid over by the executor, one half to the trustees of the Friends Church at Wilmington, the income of which is to be used by the said trustees for the support of the ministry, and the other one half to the trustees of Wilmington College, to be used in aiding in the education of poor and worthy young men and women. The estate is estimated to be worth about \$35,000 at the present time, but of course, it is uncertain what the land will sell for at the time specified in the will.

STATEMENT BY AMBASSADOR MORGENTHAU, MARCH 10, 1916.

"A residence of over two years in Turkey has given me the best possible opportunity to see the work of the American missionaries and to know the workers intimately.

"Without hesitation I declare my high opinion of their keen insight into the real needs of the people of Turkey. The missionaries have the right idea. They go straight to the foundations and provide those intellectual, physical, moral and religious benefits upon which alone any true civilization can be built. The missionaries are the devoted friends of the people of Turkey and they are my friends. They are brave, intelligent and unselfish men and women. I have come to respect all and love many of them.

As an American citizen I have been proud of them. As an American Ambassador to Turkey I have been delighted to help them."

NEWS NOTES.

Next Sabbath day Fifth month 20, will be visitor's day at Westtown School, Westtown, Pa. A program has been arranged as follows: Visiting the classes; lunch in the school dining room; inspecting the school plant; tennis, cricket and baseball.

A brief business meeting of the council of Westtown mothers will be held at 4:45 p. m. at "Maple Grove," Westtown, Pa., next Seventh day, Fifth month 20, to be followed at five o'clock by the annual basket picnic. All parents of children now at Westtown school or likely to be within a year or two are asked to participate.

To believe that God is loving us tenderly and wisely, and to put ourselves unreservedly into his hand, is eternal life begun in the soul.

PEACE DEPARTMENT

NOTE—It is hoped that this page may present in brief form a record of activities typical of the work Friends are doing for peace. News items, short, pointed arguments, suggested plans, all will be welcome, and will be used subject to the limitations of space and the proper distribution and arrangement of the matter received. All communications intended for this page should be addressed to **Allen D. Hole**, President, 615 National Road, West, **Richmond, Indiana**.

THE WORLD ALLIANCE FOR PROMOTING INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES.

By Allen D. Hole.

The above title is the name of an organization which has been in process of formation for more than a year and one-half. The beginning of the movement dates from the summer of 1914 when there was called by the Church Peace Union, a conference of representatives of the churches of Europe and America to meet at Constance. It will be remembered, however, that the meeting at Constance was interrupted by the beginning of the European war, but those who were present were fully agreed that a world alliance of the various Christian denominations should be perfected. At an adjourned meeting in London it was further agreed that a continuation committee should be appointed to carry forward the work of organization in the various countries of Europe and America represented at that first conference. The total number constituting the continuation committee appointed in London was about sixty. Of these, seventeen were representatives of the churches of America and this American division of the general continuation committee has had charge of the work of organization in America since that time.

In view of the fact that much work should be accomplished in an international way through the churches, even though a state of war exists between a number of the countries represented, the work of organization has gone on and the American members of the continuation committee felt that the perfecting of the organization in America should not be delayed longer than the present spring. They therefore in consultation with the commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America, selected a list of representatives of not only the various denominations represented in the Federal

Council, but other denominations as well making a total of about two hundred and fifty persons thus chosen who were asked to meet together at Garden City, Long Island, April 25th to 27th, to consider the desirability of forming the American branch or as it is officially called, the American Council of such a World Alliance.

A large proportion of the number indicated above accepted the invitation to be present and after mature consideration it was unanimously agreed that the American Council should be formed and a permanent organization was therefore effected and plans for future work were in a general way agreed upon.

The scope of the discussion and to a certain extent, the emphasis, given in the various sessions of the conference are indicated by the following general themes which were respectively the themes for each of the five sessions which were held, namely:

"The Church and the New Internationalism."

"The World Task of the Church: a practical program."

"The Church and the Oriental Problem."

"The Spirit of Jesus in International Relationships."

In the various discussions the emphasis upon the power of unselfish love as a force in the world was especially noteworthy as indeed it might be expected to be in a group of representatives of Christian churches. A few sentences from an address by John R. Mott will indicate the way in which many of the speakers exalted the Christian principle of maintaining peace and more than that, of accomplishing positive results for good in the world. In substance Mr. Mott said that after this great war is over there will be one of the greatest opportunities which the world has ever seen to re-make civilization. To use his exact words, "all things may become new if the church is seized with the spirit of self-sacrifice," and his emphasis was on the word "may." He further made it very clear that all the long list of constructive suggestions which have been made for the reorganization of the world when the war is closed must be supplemented by an appeal to conscience; must bring into play the motives which come from the power of the Spirit; that if the new order which is being

proposed is to succeed any better than the old has succeeded, there must be brought to bear in the formation and in the carrying out of the new plans, the superhuman power of pure religion. To use his phrase again, we must have "not only external arrangements which are new, but internal changes wrought by the living Christ."

It, of course, is impossible to give a complete report even in outline of the discussions of the various phases of the questions which were taken up at the various sessions. It is, perhaps, enough to say that the conference at Garden City has in it the possibilities of becoming one of the great epoch-making events in this most critical time in the history of the world.

It is of interest to all Friends to note that the churches of America generally seem now to be convinced that the work which should be done to promote the cause of peace can be accomplished effectively only when the church is definitely organized for the propagation of this particular phase of the gospel; that it is not enough to say that the essence of the message of the gospel is peace, but that it is essential that certain individuals of each of the church organizations be set apart and entrusted in a particular way with the responsibility of seeing that the message which the church has in regard to peace is given to the world in such a way as to make it operative in our present complex civilization.

The organization of the World Alliance is itself an evidence of this conviction that definite organizations for this specific purpose are necessary. Furthermore, the plan for the future work of the Alliance includes in a very definite way the making of an appeal to each of the denominations represented for the establishment of boards or committees which shall be responsible for this specific work among the membership of the denominations in question, and not only that these general supervising boards should be appointed, but that committees to be known as peace-maker's committees should be formed in each local congregation of each of the churches represented. The idea was definitely expressed that these should be boards or committees which would be responsible for the peace work, for its promotion, for its plans, but it was also strongly recommended that in carrying out the programs of publicity that existing organizations such as the Sunday school for example, should be used.

A proposition embodying the above suggested plan of work has already been forwarded to each of the denominations represented, and it is expected that the request for the formation of these Peace Committees will as soon as possible reach every organized church in the United States. Friends may congratulate themselves that they are so well organized on this very plan as they are. The Peace Board of the Five Years Meeting, the Peace Committees of the various Yearly Meetings, and in many places of subordinate meetings as well, are evidences that Friends generally have recognized that unless the peace work is made prominent by separate organizations it cannot be hoped that the message which the church has in regard to peace will be effectively propagated. Friends, however, will recognize the fact that much remains to be done within their own borders to make the organization of the church for peace as complete as it should be.

The membership of the Garden City Conference included the following Friends of the different branches, although not all of those here named were able to be present, namely:

James Wood, Daniel Smiley and Allen D. Hole from the Five Years Meeting; from Philadelphia Yearly Meeting, Isaac Sharpless and William C. Allen; Hicksite Friends, William I. Hull, Benjamin F. Battin.

Although not a member of the conference, Erroll D. Peckham, pastor of Friends' Church in Brooklyn, was present for a part of the time.

Friends generally are asked to keep in mind the suggestions made above in regard to the thorough work of all the churches for international brotherhood so that when the definite request comes through the regular channels of our own denomination there may be a hearty and ready response.

ARMENIAN SUNDAY.

Officers of the World's Sunday School association, the International Sunday School Association and the American Committee for Armenian and Syrian Relief have issued a call for the observance of May 28th as Armenian Day in the Churches and Sunday Schools of America. It is pointed out that there are tens of thousands of Armenian and Syrian children, whose homes are in Bible lands, who are actually suffering for shelter and clothes and food. It is stated that ten cents will keep a boy

or girl alive for a week, and it is hoped that all Sunday Schools will average in their gifts at least ten cents for each member. All money should be sent to Charles R. Crane, Treasurer, American Committee for Armenian and Syrian Relief, 70 Fifth Ave., New York City. Do not give the money to any agents.

AT GLENS FALLS, N. Y.

The historic old Meeting at Glens Falls, at its last Monthly Meeting, showed such a summary of successful work accomplished, that it is reported to these columns, that the many old friends of the Meeting may know how it fares with us in these days.

The fifth year of Albert G. Shepard as pastor is just drawing to a close, and the meeting cordially renewed the relation for another year, increasing the salary paid to \$1,000 per annum, an increase of \$200 from the amount paid at the beginning of the pastorate. The year past the parsonage has been repainted at a cost of \$135, new hymnals of a very high order, one of the Century Company's best publications, have been installed at a cost of \$70. The meeting house has been wired for electric lighting, at a cost of \$130, and last year part of the wiring was done at a cost of about \$70, or \$200 all told. In addition \$365.52 was paid out for benevolences, which with the quota of \$106.67, totaled \$472.19. All the other departments of the work have been well kept up, and all bills are paid.

On distinctly spiritual lines the Meeting is equally prosperous. There have been 61 additions to the membership, of whom 31 were by request, and of these 17 were transfers from associate to active membership. The average attendance at the First Day morning worship is 85, which is nearly 100 per cent more than it was in 1912, the average at that time being 48. The Bible School has a membership of 172 with an average attendance of 87, compared with an enrollment of 108 and an attendance of 48 four years ago, an increase here also of nearly 100 per cent. Forty-four of the 61 increase to the membership this year came from the Bible School. Four years ago we had no Christian Endeavor, and now there is a bright and growing Society with twenty active and five associate members, holding their meetings all the year, with a present average attendance of 34.

Best of all, the whole Meeting is

in a happy and optimistic mood. The Spirit of the Lord is felt pulsing all through the organized life of the Meeting. We realize that we have a mission, and, in order to better equip ourselves for the fulfillment of that mission, arrangements have been completed between the Glens Falls Monthly Meeting and the Meeting at Newmarket, Ontario, for the visitation of Alfred Young, the pastor at Yonge street, to Glens Falls, in a series of meetings beginning November next, hoping thereby to weld the church into a body able to meet still more successfully the needs of the community to which we are called to minister in the name of Christ.

FRIENDS MISSIONARY RALLY.

In connection with the National Missionary Congress held at Washington, D. C. recently, Saturday afternoon, April 29, was devoted to denominational rallies. The Friends' rally was held in the Friends meeting house at 13 and Irving Streets, N. W., and was a most satisfactory occasion. Visiting Friends to the number of nearly twenty were present as were a number of the local congregation.

Charles E. Tebbetts was in charge of the exercises and gave a strong address on the present day mission situation. A number of others participated in a practical discussion of the needs and obligations of Friends in mission work.

At 5:30 o'clock the entire company, which had been augmented by the presence of additional members of the Washington meeting, sat down to well filled tables in the Sabbath School room, a bountiful supper having been furnished by the Friends of Washington. The speaking continued after supper and Edgar R. Hole, Walter Williams and Edward Kelsey from the mission field and Willis Beede, a student volunteer from California, were heard along with a number of others. It was a most enjoyable occasion. Steps were taken to get a definite and comprehensive mission plan before Friends in the near future.

The good man is not alone. Touch him and you touch God. Help him, and your help is taken as if it were rendered to God himself. This may give us an idea of the sublime life to which we are called—"we live and move and have our being" in God; we are temples; our life is an expression of divine influence. In our voice there is an undertone of divinity.—Joseph Parker.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA
Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HIATT, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

THE MISSIONARY COMMITTEE.

In Plainview, Nebraska, missionary interest is growing. A letter from Estella Foxworthy tells hows this has come about.

"A Monthly Meeting Missionary Committee, together with the Missionary Superintendent of the Bible School, plan to have a short program sometime during the Bible School hour the first Sunday in each month. The collection taken at that time is given half for Church Extension work and half for Foreign Missions.

Quite an interest has been taken in the Missionary Library. Occasionally people are publicly urged to read these books. Missionary sermons are preached by the pastors at different times, and whenever it is possible addresses are given by return Missionaries. Plans are made to have suitable leaders for the Missionary Meetings of the Y. P. S. C. E.

The W. F. M. S. meets regularly for study the first Wednesday afternoon of each month, using as a text book "The King's Highway." The treasurer of our W. F. M. S. has a class of boys in the Bible School who are giving weekly to the support of Foreign Missions.

The Budget Plan of finances is used in our meeting and the Every-Member Canvass is made once a year when people are urged to pledge weekly the amount they wish to give to the support of the Church and her benevolences. Foreign Missions are included in one item of the benevolences."

STEREOPTICON LECTURE ON AFRICA.

A set of sixty lantern slides, more than half of them colored, is now being prepared illustrating the work of the Friends Africa Industrial Mission. The slides, with a typewritten lecture accompanying them, will be ready by June 15th. The lecture and slides may be secured by any meeting or study class or missionary society or young people's organization for an evening exhibition for a nominal rental of one dollar in addition to express charges to and from Richmond. This beautiful set of slides ought to be in constant use as soon as they are ready. Dates for those wishing to

have this illustrated lecture should be made as long as possible in advance of the time when it will be wanted. Reservations may be made by writing to the Board of Missions at the address appearing at the top of this page. The lecture can be readily given by any one who will spend a few hours studying the type-written copy.

FACTS ABOUT MEXICO.

In some of the states of Mexico, there is one missionary to each 12,000 people, while in others there is not one to more than 1,000,000.

In fourteen of the states, having a total population of over 5,000,000 or one-third of the entire population of the country, there is no resident missionary. Only two of the cities along the entire western coast have any missionaries. Large nations of Indians are similarly neglected, while the city of Monterey has no less than six separate missions, Guadalajara has five and Chihuahua four.

Of the thirty states, fifteen have thirty-nine mission high schools, while the remaining fifteen have none. Three different denominations have each been maintaining a girls' school in the single city of Satallo with only 35,000 inhabitants. In the entire country, there are about twelve times as many schools for girls as for boys.

Theological training for native ministers has been carried on by eight separate agencies, while the total number of these students has been less than fifty.

Commenting on these and other facts, the chairman of one of the committees on co-operation in Mexico says:

"From such data, three clear judgments emerge. The old order, or absence of it, is the product of unrelated plans and efforts. The same agencies beginning over again would consult and plan together in the interests of the whole task. The present time of suspended and interrupted operations presents better opportunity to hew out a common policy than can be approximated again; unless seized now, there is every reason to expect the perpetuation of financial waste, confusion and loss of power.

"The reconstruction of Mexico is at

a stage where, barring the rupture of a national relation with the United States, nearly all the Missions are able to resume activities in force. So much more can be done now than subsequently, to establish wisely the permanent lines along which the labors for Mexico's evangelization will proceed, that it is difficult to overstate the urgency of reaching the fullest possible understandings and adjustments among the various Boards and Missions concerned in the weeks and months immediately ahead.

Our own American Friends Board has put itself on record as heartily favoring those adjustments which will effect proper distribution of missionary forces in Mexico. It has further agreed to assume its full share in the reconstructed plan of work. To do this will involve a larger expenditure in Mexico than Friends have ever made in that country. But with the assurance that the human and material resources thus invested in Mexico will bring the largest possible returns, the Board believes that the Society of Friends in America will be content with nothing less than our full share and will more willingly support a large, courageous enterprise than a timid and over-cautious one.

TEMPERANCE IN CUBA.

On Sabbath evening, March 26th, the service in the Friends Church, Banos, Cuba, was given over to the Temperance Committee of our Christian Endeavor Society. They presented a carefully prepared program of thirteen numbers.

The chairman, Miss Josefa Sanchez, had been at work for some weeks preparing it. The first difficulty to be overcome lay in finding suitable material that had not been used too many times. She translated a dialogue from English showing the power of example. Temperance hymns, with a few recitations, two readings, and an object lesson given by Raymond S. Holding, gave a varied and very interesting program. The drilling of the children was no light task. In this, the chairman was aided by Miss Luisa Guijarro.

The object lesson gave the itinerary of the drunkards who always travel on a broad gauge road, starting out early in the afternoon from the station of Soft Drinks, then to stronger drinks, leading on to the station of Fights and Brawls, on and on until completely overcome by drink, finally reaching the station of Delirium Tremens and Death late in the night

or early in the morning. The results of the entertainment certainly prove that a sure way to interest the parents and secure their attendance is through the children, for the church was well filled. All standing space was occupied and the little porch at the entrance of the church full before the hour indicated on our printed programs, some 500 of which had been distributed. There were probably from 250 to 300 persons present. All gave close attention.

SARAH A. LINDLEY.

Called of Jesus, first to be with Him; and, secondly, to go where He sends us.—G. Campbell Morgan.

WHITTIER FELLOWSHIP CONFERENCE.

Philadelphia,
10th Fifth Month, 1916.

Dear Friend:

The Whittier Fellowship Committee, associating all shades of thought among Friends, plans to hold a Spring Conference in Coulter Street Meeting House, Germantown, Philadelphia, on the afternoon and evening of Third day, the twenty-third of Fifth month. The subject of this conference will be the "State of the Society," which we think should be discussed frankly at this time. The intimate experience of our fellowship during the past five years has proved to us the unnecessary existence of misunderstandings and trivialities which can and must be cleared away if we are to go forward in the Truth to meet the problems which world wide events are bringing closer to each individual.

It is expected to open the afternoon session at five o'clock precisely with the subject of "Our Divided Quakerism" as viewed by an Orthodox, Hicksite and Pastoral Friend. These will be discussed by Dr. Henry J. Cadbury, Edith M. Winder and Leroy Jones. Supper may be procured in the building and an opportunity for greetings enjoyed at 6:30.

The evening session will open at 7:30 o'clock on the subject of "Cooperation and Fellowship." Dr. Rufus M. Jones will speak on the "History of Quaker Ingrowing," Dr. Jesse H. Holmes on "Present Day Opportunities" and Dr. William Byron Forbush on "As an Outsider Sees Us."

This is an opportunity to clear away much rubbish, as befits the season, and to plan a fruitful vintage from the seed. Come and bring thy friends. If thee will sup with us please send a postal card at once so as to make sure of entertainment. A contribu-

tion of 50 cents for supper will be expected.

On behalf of the Committee,
CAROLENA M. WOOD, presiding.
HORACE MATHER LIPPINCOTT,
Secretary.

Address the Secretary at East Lane, Chestnut Hill, Pennsylvania.

OUR WASHINGTON LETTER.

Important action that shows the temper of the House on the regular army question was taken today, and the action has in it much to encourage those who want our country to continue its policy of moderation and dependence upon good will, fair dealing and the spirit of justice in international relations. The men on the Conference Committee that has been given the very serious task of formulating a compromise bill from the army measures passed by the two Houses, found themselves unable to agree upon several important features of the bill, notably the sections providing for 250,000 men in the regular army and the establishment of a large body of volunteer reserves. It was decided by the House Conferees, headed by Congressman Hay, of Virginia, one of the staunchest opponents of militarism in Congress, to go back to the House for instructions.

As a consequence this entire day was spent by the House in consideration of these features of the army reorganization bill, so-called.

The result of the vote—and a large majority of the members were in their seats—was an overwhelming defeat for the big army advocates. The House went on record strongly against both a standing army of 250,000 men and a volunteer reserve, another name for the continental army scheme of Former Secretary of War Garrison. Both of these propositions had been placed in the bill through amendments made by the Senate. There is no doubt whatever that the vote on the question as to size of the regular army amounts to an announcement to the country and to other nations that the United States is not going in for an enormous military system on land, at least. The vote on the other question was largely influenced by the unwillingness of many Congressmen to take action which it was feared might work injury to the National Guard.

The question of the size of the army still remains unsettled. It is now referred back to the Conference Committee. But there is at least the assurance that whatever compromise

number is decided upon by the conferees will have to be nearer the number provided in the Hay bill, 140,000, than the number stipulated in the Chamberlain bill, 250,000. Some of the Congressmen, seen after the votes had been taken, felt sure that those who voted for the Hay bill would have to accept a compromise. They expressed the opinion that it would be much better for the Senate to be reasonable in its demands than to stand out for the comparatively extravagant provisions of the Chamberlain bill. If this stand were to be taken by the Senate, one Congressman said, there would probably be an unfortunate deadlock in the Conference Committee, and there would certainly be determined opposition on the floor of the House.

In the meantime the Naval Affairs Committee is hard at work preparing a bill, which, it is predicted by men at the Capitol, will startle the people of the country by the size of its program and the amount of money involved. A member of the Committee stated today that this bill would probably be reported to Congress at the end of the present week.

A NEW PLAN.

The Cleveland Bible Institute was organized more than twenty years ago for the express purpose of helping young people to prepare themselves for more efficient service, for which they had already been set apart by the Holy Spirit.

In the past many applications have come each year from those desiring work which would assist in meeting expenses. It is for the benefit of these that the schedule has been arranged so that all classes come in the morning, leaving the afternoons open for outside work. Opportunities for work in a city like Cleveland are numerous, and while the Institute cannot guarantee employment, it is practically certain that any ambitious young man or woman, who is not afraid of hard work, can meet in this way a large part of their expenses.

This announcement is being made early so that ample opportunity may be given for arrangements for next year. If you are interested in a school of this nature it will be to your advantage to investigate this at once. It might not be out of place to add that a large number of students are already working their way, but we feel that the new plan will give much greater opportunity in this direction.

THE IOWA PAGE

BIBLE SCHOOL NOTES.

Our Field Secretary has just completed a trip through Ackworth Quarter, at which time special Conferences were held in all the schools of the Quarter. The Secretary reports that good work is being done and that the work is very encouraging on the whole.

Middle River—The School here was visited on Easter Sunday. There was an attendance that day of 80—the average attendance for the year is quite high. One of the very encouraging features of the work here is the large number of children and young people in the School and community. Few places have been visited where there are more. The School is very well graded and the interest of the pupils in the classes is especially good.

Indianola—A special Conference was held on Sabbath afternoon, April 23, at the home of the Superintendent, J. O. Eno. The various phases of Bible School work were taken up with especial emphasis upon Teacher Training and the Graded Lessons. The need of trained teachers was discussed, especially in the light of the present movement toward religious education in our Bible Schools and the new demands now being made upon the church and Bible School. There was a strong sentiment expressed by those present in the conference in favor of organizing at once a special Teacher Training Class among the young people, to meet during regular Bible School hour, in order to prepare for the future efficiency of the school.

Another result of the conference was that steps were taken towards beginning a Worker's Library for the school. The school at Indianola had an enrollment during 1915 of 123. They have a Cradle Roll Department of 20 and a Home Department of 56. Splendid work is being done by the school.

Ackworth—A splendid conference was held at the home of the Superintendent on Monday evening, April 24, with practically every officer and teacher present. This school has eight regular classes and an average attendance of 91. Special mention should be made of the work being done by the Superintendent of the Cradle Roll Department. This department now has an enrollment of 35 and was recently awarded a special banner as having the largest report

of any school in Hamilton County. This school lacks only a few points of reaching the requirements of a standard school and is working definitely to complete the standard.

Motor—This school now has an average attendance of about 45, with six regular classes enrolled. Quite a representative number of workers attended the conference when various matters concerning the opportunities of the Bible School, together with the need of modern, efficient methods of work were discussed.

Smyrna—A very helpful conference was held here in connection with the regular mid-week prayer meeting. Organized Class Work, the Graded Lessons, and Missionary Instruction in the Bible School were especially discussed. This School has a Cradle Roll Department of 18 members. Special encouragement was given to their work and also to the matter of organizing a Home Department. This School is doing very good work and has a great field of service all around it. One of the special opportunities just now is to organize a Young Married Peoples' Class. The matter is being definitely considered.

PENN COLLEGE.

There will be a few changes in the faculty at Penn College for the coming year. Mention has already been made of the coming of C. E. Cosand, formerly Professor of Literature in Friends University; also of the fact that Mrs. Anna M. T. Kelsey will serve as Dean of Women. Alma G. Madden, of Georgetown, Illinois, has been employed in the Department of Expression, and to have charge of the Physical Education for Women. Miss Madden is a graduate of Earlham College and of the Marden School of Expression. She has had considerable experience both as a reader and instructor and comes to her position splendidly prepared.

One of the most difficult positions to fill on the college faculty is that of Athletic Director. There are so many requirements that it is almost impossible to find all the qualities possessed by one person. The management of Penn College deem themselves much more than ordinarily fortunate in finding a man this year who combines these qualifications more nearly than it is usual to find. Mr. Vergil H. Guthrie, of Macalester College, St. Paul, Minnesota, has been secured. Mr. Guthrie is an all-round athlete, a student of excellent capacity, and possesses talents in other directions—being a splendid musician

and a public speaker of some merit. Mr. Guthrie is a strong Christian young man and is free from objectionable habits that so often mar the usefulness of men serving in this capacity.

C. E. DEPARTMENT.

We are pleased to note that our president, Clyde Coffin, has been elected president of the Tenth District C. E.

Des Moines, C. E., through the Pastoral Committee, sent Easter cards to the prisoners at the state prisons.

On April 30, Inez Walthall, a missionary from Alaska, told the Oskaloosa C. E. of her work among the Eskimos. She had a number of pictures which added reality to the scenes described.

The Executive Committee is endeavoring to make the Yearly Meeting of special interest to young people this year. Special features are being arranged for Wednesday, Thursday and Friday of that week. We hope to have Miss McPherrin, State Secretary of C. E., with us to give talks on Endeavor methods. We are also planning classes in Missions and Quaker Study. For the children, too, we are planning an hour every day. With all our work we shall need recreation, so socials will be arranged to provide this. Of course we shall have our annual picnic. We are planning to have stunts from each Quarterly Meeting, so it will be necessary for each Quarter to send a delegation large enough to represent it well.

Further information concerning our plans will be given from time to time. Begin now to make your arrangements to come. We want YOU sure on those special days.

Keep Cedar Lake in mind when planning your summer vacation.

Don't forget we should like information as to what your society is doing. Send it now!

FIELD NOTES.

Oskaloosa—Alvin Hoskins of Richland, had charge of the morning service on May 7. In the evening he gave an interesting stereopticon lecture on Jamaica. Monday evening he gave a lecture on Peace. This was illustrated by over a hundred slides. We greatly appreciate having Mr. Hoskins with us.

Die when we may, I want it said of me by those who knew me best, that I always plucked a thistle, and planted a flower when I thought a flower would grow.—Abraham Lincoln.

YOUNG FRIENDS BOARD

CHRISTIAN ENDEAVOR HELPS.

(Continued)

Prayer Meeting Committee.

1. Break the monotony by arranging for some original papers on subjects of interest.
2. Recitation or debates will also add variety to meetings.
3. The meeting can take the form of a Study Class. Some night let the leader assign certain pages of a text to a half dozen people. He will question these people, disagree and discuss until others will speak who have not previously arranged to do so.
4. Always keep the spiritual side high.

Social Committee.

1. Meet people at meeting with a hearty welcome.
2. Arrange social gatherings. One a month is not too many.
3. For new catchy games, get up a contest giving a prize for the best game suggested. The pastor, Christian Endeavor President and the chairman of the committee could be the judging committee.

The following suggestions came from D. H. Lewis, of Montgomery Street Meeting, Poughkeepsie, N. Y.

"Each Consecration Meeting evening, we serve a light lunch at the church. At this time all committees get together and plan their work for that month. Also all the leaders meet with the Prayer Meeting Committee and plan their meetings together as that one may help the other and the services have a general purpose. It has both increased our attendance and efficiency.

"We recently held a 'College Social.' The room was decorated with pennants, rugs, etc. As the people came in they purchased a scholarship to one of six Friends Colleges. They were given a pennant for that school and they passed in to mingle and seek out their college mates. Each group was given a 'yell' for that school and they were instructed to appoint a yell leader and an athletic manager. The events of the track meet which followed were these:

1. Twenty-foot dash. (hop 20 feet with glass of water without spilling it.)
2. Standing broad grin. (Measure each contestant's grin with tape.)
3. Feminine discus throw. (Paper bag inflated with hot air and thrown from a given mark.)

4. Male hobble hurdle. (Hop length of room with feet tied together, using some form of low hurdle.)

5. Stunt race. (1st, drink glass of water; 2nd, take bite from suspended doughnut; 3rd, thread needle; 4th, string ten grains of popcorn.)

6. Obstacle race. (Cap and coat turned inside out and sleeves tied, contestants come to finish with cap and coat on properly.)

A cup was given to the winning group, and is now in the Christian Endeavor room. After the track meet, all visited 'Bakers' (the fellow who had the stand in the corner of the room) and bought refreshments.

NOTICE!

Let every young Friend either attend or pray for his Yearly Meeting, which will soon be in session. Undertake the Go-to-Yearly Meeting Campaign.

CHRISTIAN ENDEAVOR STATE CONVENTIONS.

Iowa—Souix City, June 27-29, 1916.

Indiana—Muncie, August 24-27.

Illinois—Freeport, July 6-9.

Pennsylvania—Gettysburg, July 11-14.

(Others will be announced later.)

SOME SUGGESTIONS.

The following letter has been sent out by the young Friends organization of Philadelphia Yearly Meeting to Monthly Meeting in Philadelphia Yearly Meeting. It is so rich in suggestion, we are passing it on to others.

"I. Will thee secure from the recorder of thy Monthly Meeting a list of all the members between the ages of 15 and 35, together with their addresses and the year of their birth, and send the same to Eleanor Stokes, Moorestown, N. J.

II. Will thee endeavor to secure a delegate from thy Monthly Meeting to the Young Friends General Conference to be held Eighth month, 4-13, 1916, at Cedar Lake, Ind. (formerly held at Winona Lake.) We suggest three ways of securing delegates.

1. Ask the Monthly Meeting to appoint and to pay the expenses of the delegate. It is often well to ask for this even when there is little hope of favorable action on the part of the Monthly Meeting. Thee or some other

young Friend should introduce the opportunity of a definite decision.

2. Decide on a good representative from your community and raise, by small voluntary contributions from 20 to 30 young people the money to send a delegate.

3. In the case of Meetings with few young people—the young people of a whole quarter should organize to send a representative from the Quarter.

Besides these measures, it will be well to encourage others who can go to Cedar Lake to do so at their own expense."

CHRISTIAN ENDEAVOR May 28th.

Topic, "How Missions are Blessing the World" (Foreign Mission meeting), Ezek. 47:1-12.

See the article in last week's American Friend on the work of a Mission Study Class.

a. Why should I be interested in Foreign Missions?

1. Because by raising the industrial standard of a people, our country can buy a better quality of goods from foreigners at a cheaper price. Also because we will have a better market for our produce. See S. L. Gulick's "Working Women of Japan."

2. Because the educational life of the world will be raised in proportion to the number of peoples given modern educational opportunities.—Sherwood Eddy's "Students of Asia."

3. Because the social conscience of the world will be sensitized with the advance of Christianity.—A. J. Brown's "Rising Churches in non-Christian Lands."

4. Because foreign nations are losing faith in their own religions.—A. J. Brown's "Rising Churches in non-Christian Lands."

NEWS NOTES.

Bertha Smith is serving as pastor of Oak Hill meeting, North Carolina.

The meeting at Pickering, Ontario, Canada, contributed \$16.50 for missions on Easter Sunday.

Nine new members between the ages of thirteen and nineteen were received by the meeting at Toronto, Canada, on April 19.

William J. Sayers, pastor of the meeting at Muncie, Indiana, gave the commencement address of the Center Township schools, Delaware County, Indiana, on the evening of May 6.

Mary T. Wilson has left Seattle, Washington, to make her home with her daughter at Westland, Indiana. On the occasion of her last attendance at Seattle meeting a large number of the members spoke in high appreciation of her character and service during her stay in that city.

Study Food Values

Food provided for the family table deserves the careful thought of every housewife. Do you use thought when buying baking powder?

The quality of cake, biscuits and all quickly raised flour foods depends largely upon the kind of baking powder used.

Royal Baking Powder is made from cream of tartar derived from grapes. It is absolutely pure and has proved its excellence for making food of finest quality and wholesomeness for generations.

Royal Baking Powder contains no alum nor phosphate.

ROYAL BAKING POWDER CO.
New York

CHURCH AT WORK

Vancouver, B. C.—British Columbia Quarterly Meeting convened in Vancouver, April 29th and 30th. "Are the Present Day Beliefs and Practices of the Church in Conformity with Those of the Early Church in the time of Peter and Paul? If not, is it possible and desirable to return to them?" was a subject taken up and considered for an hour and a half. One object was to stir Friends to a realization of their responsibilities and opportunities, which was in some measure done and a very full and helpful discussion took place. The annual reports of the three Monthly Meetings, Victoria, Vancouver, and Calgary were presented, and while in the cities a good many Friends have removed, most for the time being, they presented encouraging features, and the development of the newer Meeting at Calgary was inspiring. An interchange of visits between the Meetings was arranged tentatively, and with a view to keeping more in touch with the scattered membership, a list of members and attenders is to be prepared, printed and circulated. The next Quarterly Meeting is to be held in Victoria, the 28th and 29th of October.

Richmond, Ind., East Main St.—Two very interesting and profitable evening services were held recently at East Main Street Meeting. The first was in charge of the men, four of whom participated. The general theme was, "Christian Development." Percy B. Smith spoke on "Prayer, a Dynamic In Christian Development." Edgar S. Mote spoke on "The Element of Praise In Christian Development." The topic, "Concentration In Christian Development" was considered by Jesse O. Parshall. Harry B. Reeves talked on, "Cultivating the Companionship of Christ, The Climax In Christian Development." This was a most helpful service, as was also the second, which was in charge of the women. The general theme was, "Christianity Meeting all The Needs Of Humanity." Miss Electa Henley spoke on "Jesus, The Friend Of The Needy." Mrs. Mabel Smith spoke on, "The Early Church An Agency To Promote Good Fellowship." Mrs. Alsie Crawford dealt with the topic, "The Gospel Equals The Whole Need Of Man." "The Red Cross As A Christian Agency Ministering To The Unfortunate" was presented by Mrs. Ruth Wilson. "The Need Of The World Is Jesus" concluded the program, which was greatly appreciated

by a large audience. The ladies furnished the ushers for the evening and rendered all the music. The East Main Street Girls' Quartet, composed of Misses Ruth Hadley, Mary Butler, Mildred Edwards and Gertrude Clark, sang two beautiful selections.

On Tuesday evening, May 2, in the church parlors at East Main Street, a farewell reception was given to Francis and Phariba W. Stephens, who are leaving soon for a year's stay in California. Interesting remarks were made by Timothy Nicholson, Milo S. Hinckle, Truman C. Kenworthy, Marianna Kenworthy, L. L. Parks, Fred Charles, Percy Smith, Rebecca T. Davis, Emma Rhoads of Ft. Wayne, Indiana, and Phariba Stephens. Emma H. Hadley sang a solo. After a social hour, refreshments were served and the evening closed with an earnest prayer for their safety on the long journey which they expect to make by automobile.

Spiceland, Indiana—Charles Sweet of Muncie has just closed nine months of very helpful and inspiring work in Spiceland meeting. He came to us each Sabbath morning from his home and delivered two sermons and taught a Bible School class of young married people. His earnest gospel messages were very instructive and were filled with practical suggestions along the lines of efficient work for the Lord.

Roy Wollam began his work as pastor at Spiceland the first Sabbath in May. He comes fresh from his three years at McCormick Theological Seminary and full of enthusiasm and love for the Lord's work.

Emporia, Kansas—Emporia Monthly Meeting has taken in eighty-eight new members since the beginning of the present calendar year. The Bible School is increasing in interest and numbers. We are looking forward to the enlargement of the church. It cannot now accommodate all the classes of the Bible School, three classes meeting in the parsonage. A building committee has been appointed and is working on plans and hopes to report soon. George C. Wise, Jr., is pastor and is working with his usual energy and unselfishness for the upbuilding of the church. He and his family are much appreciated by the membership.

In this hand-to-hand work there have come to my own soul the sweetest rewards of my ministry.—Goodell.

In this hand-to-hand work there have come to my own soul the sweetest rewards of my ministry.—Goodell.

PROF. W. DENNIS.

Prof. David W. Dennis, of Earlham College, died at the Reid Hospital, in Richmond, Ind., last Saturday evening, following an apoplectic stroke received just a week previous. We hope to have a fuller account later.

INDIANA MINISTERIAL ASSOCIATION.

The Ministerial Association of Indiana Yearly Meeting will meet in annual gathering at Lynn, Indiana, June 5 and 6. Lodging and breakfast will be furnished free, and other meals nearly at reasonable rates. All visitors should write for entertainment to C. F. Miller, Lynn, Indiana, not later than June 2d. Fred Carter is President and Nettie Spirnger, Secretary. The program committee, composed of William J. Sayers, Mead A. Kelsey and Ethel Propst, has announced the following program:

PROGRAM**Monday Afternoon, June Fifth**

Devotional, Carl F. Miller, Lynn.
2:15—President's Address, Fred S. Carter, Fairmount.
2:45—A Pastors' Vision, Milo S. Hinckle, Richmond.
3:15—Recruiting of the Ministry, Leannah Hobson, Fountain City.
3:45—General Discussion, led by Oliver M. Frazier, Economy.
4:10—"Shepherding the Flock," The Pastor's View, John R. Walter, Newcastle. An Elder's View, Timothy Nicholson, Richmond. A Member's View, Walter L. Hastings, Muncie.
4:45—Miscellaneous Business.
5:00—Adjournment.

Evening

7:30—Song Service.
7:45—Devotional, George W. Bird, Portland.
8:00—Convention Sermon, Frank Cornell, Winchester.
8:30—Solo.
8:35—Address, "Efficiency for Effectiveness," Robert L. Kelly, Earlham College.
9:10—Adjournment.

Tuesday Morning June Sixth

8:30—Devotional, O. Perry Bantz, Charlottesville.
9:00—"Recruiting for Christ," (Evangelism), Round Table, Truman C. Kenworthy, Richmond.
10:00—"Training the Recruits," Chas. W. Sweet, Muncie.
10:30—General Discussion, led by John R. Kittrell, West Milton, Ohio.
10:50—"The Church School," William J. Sayers, Muncie.
11:20—Questionaire and Discussion.
11:40—Business and Adjournment.

Tuesday Afternoon

1:30—Devotional, Fannie Elliott, Rockford, Ohio.
2:00—"The Pastor and Social Questions," Charles E. Hiatt, Marion.
2:30—Discussion, Roy H. Wollam, Spiceland.
2:50—Promoting Missionary Interest, Home, Foreign, Ross Hadley, Richmond.

3:20—General Discussion, led by Geo. C. Levering, Selma, Ohio.
4:00—Business and Adjournment.

Tuesday Evening

7:30—Song Service.
7:45—Devotional, F. W. Raidabaugh, Fairmount.
8:00—Utilizing Our Resources, Willard O. Trueblood, Indianapolis.
8:45—Final Adjournment.

Christ was not mere gentleness and good nature. He was not gentle towards persistent sin. The anger of the Lord is as real as His love.—J. Jones.

BIBLE SCHOOL LESSON

May 28.

Subject—The Council at Jerusalem.
Lesson—Acts 15:1-35.

Golden Text—For freedom did Christ set us free. Galatians 5:1.

The policy pursued by the Christians at Antioch was bound to cause trouble sooner or later. The leaders in that church were liberals and of course had to meet the opposition of those who wished to adhere to the former practice—namely, that the rules governing proselytes should obtain. By that rule none were to be considered full members of the church who had not accepted the practices of the Mosaic law and been initiated by the usual rites and ceremonies into the Hebrew faith: Paul and his associates were not so extreme, and were permitting the Gentiles to enter the church without these initiations. Certain ones from Jerusalem had come to Antioch, and, learning the facts, had caused trouble. There was considerable agitation over the matter. Even Peter and Paul had a difference of opinion before conclusions were finally reached.

At last it was decided to carry the matter to the Christians at Jerusalem. This decision introduces a number of interesting questions connected with the early organization and practice of the church, which we cannot discuss here. But we may ask whether the Jerusalem Church had final authority in such matters? Indeed we may ask if there was a regular recognized court at Jerusalem, or was this matter just carried up for friendly advice? Different answers have been given to these questions, but final evidence as to the facts in the case are lacking.

Paul took particular pains to make his ideas clear to certain of the leaders through private conversation. The deciding testimony in the matter seems to have been Peter's statement of his experience in the home of Cornelius. The decision rendered by the group was in the main friendly to the Pauline contention, though it probably contained elements which he did not accept. Certain it is that in none of his extant epistles does he call attention to the "necessary things." In fact the results of the conference seem to have been made almost void by a certain faction in the Church which did not accept them and continued for some time to follow Paul, insisting that his converts accept circumcision and other Hebrew practices.

The "necessary things," to which reference is made, are sometimes referred to as the essential elements of the Noachian code. There are in fact but three essentials in the list. The eating of meats offered to idols, the eating of blood, and fornication. Paul certainly would accept the last one. He was very careful to guard the moral life of his converts. We know that in cases where the first one was involved he departed from the plain letter of the instructions (I Cor. 8). Of the second we can say nothing definite. This matter of the Gentiles' relation to the Mosaic law remained a

question of controversy until the division of the church between the Gentiles and Jews became an accomplished fact.

Paul greatly desired to remain in harmony with the Jerusalem Church and made many sacrifices to do so, but at the same time he felt that the spiritual life of his converts should not be sacrificed to Mosaism. The problem underlying this incident is ever with us. Reaction and progress do not seem to be without their victims even today.

YEARLY MEETING 1916.

New York—At Poughkeepsie, May 31. Clerk, James Wood, Mt. Kisco, N. Y.

Nebraska—At Central City, Neb., May 30 to June 4. Clerk, Eli H. Parisho, Central City.

Oregon—At Newberg, Oregon, June 7-13. Clerk, Levi T. Pennington, Newberg, Ore.

New England—At Oak Grove Seminary, Vassalboro, Me., June 26-July 2. Clerk, Walter S. Meader, Gonic, N. H.

California—At Whittier, June 26-July 3. Clerk, John Chawner, 765 Summit Avenue, Pasadena, California.

North Carolina—At Guilford College, August 8-14. Clerk, L. L. Hobbs, Guilford College, N. C.

Wilmington—At Wilmington, Ohio, August 16-22. Clerk, Albert J. Brown, Wilmington, Ohio.

Ohio—At Damascus, Ohio, August 22. Clerk, Edward Mott, 58 Coit Avenue, East Cleveland, Ohio.

Iowa—At Oskaloosa, August 28-September 3. Clerk, S. M. Hadley, Oskaloosa, Iowa.

Canada—At Pickering College, Newmarket, Ontario, Canada, September 7. Clerk, William Harris, Rockwood, Ont., Canada.

Western—At Plainfield, Indiana, September 12-18. Clerk, W. O. Trueblood, 313 East 13th Street, Indianapolis, Ind.

Indiana—At Richmond, Indiana, September 18-24. Clerk, Robert L. Kelly, Earlham, Indiana.

Kansas—At Wichita, Kansas, October 3-9. Clerk, Edmund Stanley, Wichita, Kansas.

Baltimore—At Baltimore, Md., November 17-22. Clerk, Allen C. Thomas, Haverford, Pa.

BORN.

Fowler—At Friendswood, Texas, March 10, 1916, to Edward and Addie Fowler, a daughter, Rachel Arnola.

Kelsay—At Amboy, Indiana, April 15, 1916, to Thomas D. and Grace Kelsay, a daughter, Dorothea Irene.

DIED.

Jenkins—Mary Ann Jenkins, wife of Amasa M. Jenkins, and daughter of Luke and Mildred Thomas, was born in New Garden, Indiana, December 23, 1843, and after a brief illness died at her home in Richmond, Indiana, April 17, 1916. She was married in 1866 and, with the exception of three years, continued to live in the New Garden neighborhood until 1889, when they moved to Richmond. She was an elder in Whitewater Quarterly Meeting and a valued member of West Richmond Monthly Meeting. She was an untiring worker in the church and especially interested in the activities of the aid society. To her, life was an opportunity for helpful service, and many could tell how she befriended them in hours of loneliness or trial. Her husband, five children and six grandchildren survive her.

Lewis—Hannah Lewis, daughter of Jehu and Hanah Lewis, the latter a minister, of Knox county, Ohio, died at Albion, Iowa, February 12, 1916. She had resided here for more than 40 years. She was a life-long Friend, for many years a teacher in Ohio and Iowa.

Lindley—Ellen Lindley, wife of Edmund Lindley, died at her home in

Bloomington, Indiana, April 21, 1916, aged 75 years. She was a loyal, consistent Friend. Besides the husband and children, a wide circle of kindred and friends are sorely bereaved. Impressive funeral services were held at the meeting house, and were in charge of the pastor, George H. Moore.

Macy—Emma Katherine Macy, wife of Albert W. Macy, was born September 11, 1857, in Hendricks county, Indiana, and died at her home in Western Springs, Illinois, April 2, 1916. She was a woman of marked intellectual ability, and an active worker in church and philanthropic affairs. She had an intense sympathy for the poor and the unfortunate, and a happy faculty for making friends among all classes. A beautiful and touching service, very largely attended, was held at the Congregational church in Western Springs on April 4th, and another at the Friends Church in Plainfield, Indiana, where the interment took place, on April 6th. She is survived by her husband and three children, who have a rich heritage in the memory of her beautiful womanhood.

Merrill—Jessie Leach Merrill, daughter of John and Alice Leach, was born at Winchester, Indiana, October 25, 1889, and died April 22, 1916. She married Bon E. Merrill six years ago. She was a birthright Friend and a member of the Young Married Peoples Class in the Bible School, and was a worker in the Ladies' Aid Society. Funeral services were in charge of William J. Sayers, pastor at Muncie, Indiana. Interment at Fountain Park, cemetery, Winchester.

NEW ENGLAND YEARLY MEETING comes to Vassalboro, Maine, June 26 to July 2.

FRIENDS, OLD AND YOUNG, plan to attend this year. Business, Conferences, Sunset Meetings, Recreation, Tent Life, Camp-fire Talks for Young People. All these to make the greatest week of our Quaker year. Come prepared to get and be a blessing.

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WANTED—By Christian man and wife (refined, educated) some position of trust, where they could provide a home for themselves and four children. Address L, care The American Friend.

FRIENDS MEETINGS.

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Lynn, Massachusetts meeting house, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Greensboro, N. C. Asheboro St. Meeting, Cor. Asheboro and Lee Sts. Fred E. Smith, Pastor. Meeting for worship every Sunday, 11 a. m.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant street car to Oxford street.

Lynn, Mass., Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting, 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday: Prayer meeting, 7:45. Earle J. Harold, Pastor.

WANTED—An executive superintendent for Schofield Normal and Industrial School for colored pupils at Aiken, S. C. This school has been in existence for fifty years. It has both day and boarding students, and an average attendance of 300. The applicant must be trained for such work and have had experience with colored people and be familiar with conditions in the south. A college graduate is preferred. This is a great opportunity for a person willing to take responsibility. Address Helen Underhill Wood, Mt. Kisco, N. Y.

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Mission Study Books 1915-1916

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The King's Highway, cloth 58 cents; paper 36 cents. How to Use, 10 cents.
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The American Friend

Old Series
Vol. XXIII. No. 21.

FIFTH MONTH 25, 1916.

New Series
Vol. IV. No. 21.

The Life That Counts

The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth by day, by night—
That is the life that counts.

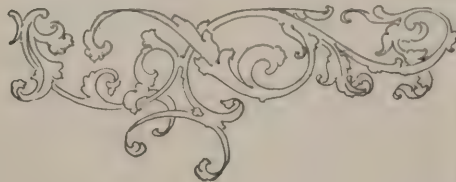
The life that counts must aim to rise
Above the earth to sunlit skies;
Must fix his gaze on Paradise—
That is the life that counts.

The life that counts must hopeful be;
In darkest night make melody;
Must wait the dawn on bended knee—
That is the life that counts.

The life that counts must helpful be;
The cares and needs of others see;
Must seek the slave of sin to free—
That is the life that counts.

The life that counts is linked with God;
And turns not from the cross, the rod;
But walks with joy where Jesus trod—
That is the life that counts.

—Selected.



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting.

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year.

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

THE GENERAL SECRETARY

The Gospel Ministry In The Five Years Meeting.

II. Intellectual Equipment

"It is the prerogative of the Great Head of the Church alone to select and call the ministers of His Gospel." "Both the gift and the qualification to exercise it must be derived immediately from Him." In those two sentences is contained the charter of the Quaker ministry of the Gospel. It is as valid today as it ever was. So firmly is it embedded in our denominational thought that any special emphasis upon the importance of subordinate qualifications is liable to be received with a measure of caution, if not of positive disapprobation. Insistence upon the necessity for intellectual power as a factor in effective preaching incurs the risk of disparagement as being subversive of that humility and spiritual mindedness which should be the garment of every minister of Christ.

Nevertheless, the fact is not to be overlooked that the vital importance of adequate mental endowments to effectiveness in the exercise of the ministry is made a matter of special prominence in the Uniform Discipline. Its provisions distinctively contemplate much more than the apprehension of a call, a record for blameless living and orthodox theological views as the requisite qualifications, on the human side, for the ministry which is to be accredited by the church. Co-ordinate with the fundamental requirements just mentioned stand "mental capacity" and those "general qualifications" which go to make up the sum total of an effective preacher's personality.

The minister of the future, no matter to what denomination he belongs, who is to command a wide hearing must be one who deals with those

things that matter. Earnestness in preaching is not enough. Mental inferiority and mediocrity are synonymous. The church, as well as the world, is becoming less and less inclined to listen to a preacher who has nothing worth while to say.

In the Quaker conception, the spiritual life of a meeting ought not to be dependent upon the vocal ministry. Nevertheless, as a general rule, if the ministry in a church is weak, spiritually and intellectually, everything else in the meeting is weak. There is a measure of responsibility for leadership resting upon every true minister from which he can no more absolve himself than he can evade the duty of proclaiming the Gospel message. "The walls of Zion will not go up, great things will not be done, unless there is great leadership." It must be a leadership of strong thinking as well as of spiritual power. Here a robust personality, of which intellectual strength is an essential element, as an adjunct of the deeper spiritual qualifications, is an imperative necessity.

Denominational distinctions are gradually ceasing to be vital issues. But in the growing federation of Christian forces each denomination contributes the greatest service to the common cause by loyalty to whatever is of permanent value in its historic mission and message to the world. That this truth is peculiarly applicable to our own denomination is a growing conviction in the minds of many thoughtful Friends. The awful cataclysm abroad in the world today marks "the removing of those things which are shaken" in the churches as well as in the nations, "that those things which are not shaken may remain." In the midst of the universal turmoil and distractions the voice of the Spirit, to adapt the words of another writer, is sending the Society of Friends back upon itself, to reconceive its mission, to revoice its distinctive evangel, and to constructively replan its program. Never was George Fox's exhortation to Friends in the ministry "to dwell in the power of life and wisdom" more needed than it is today. Neither was there ever a time when vigorous intellectual endowments were more vitally requisite in order to obtain a hearing for the Quaker message. If the Five Years Meeting is to rise to the great occasion and opportunity now before it, it must awaken to a sharper conscience concerning its duty to earnestly and practically promote the best possible mental equipment of its ministers.

JOSEPH JOHN MILLS,

General Secretary.

525 South Catalina Ave., Pasadena, Cal.

We are sure that in the future are losses, and sorrows, and death; thank God we are sure, too, that he is in it. That certainly alone, and what comes of it, makes it possible for a thoughtful man to face tomorrow without fear or tumult. The only rest from apprehensions which are but too reasonable is "rest in the Lord."—A. Maclaren.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 21.

FIFTH MONTH 25, 1916.

New Series
Vol. IV. No. 21.

A Denomination in Prayer

In the stress of great calamity humanity is prone to fall upon its knees in supplication. It is a weakness of the race that it is apt to forget God in prosperity, and only turns to him for help under the compulsion of dire necessity. Even the church has been slow to know the value of persistent, intercessory prayer, except as it faces grave crises and finds the arm of flesh yielding and unstable. But religion is powerless without that spiritual communion that is constantly revealing new values of relationship between God and man. Without the certainties of continuous, availing prayer that finds a pathway to God through the uneven and bewildering circumstances of daily life, faith itself might easily become a blind guide. Faith finds its fulfillment through prayer quite as truly as in association with good works.

The best guarantee of success to the church is that it abide in the spirit of prayer. Whether in prosperity or adversity, whether facing the routine of ordinary service or a great crisis such as is now upon the earth, prayer is the means by which the grace of the Divine Father is assured for his children. Men probably do not pray half enough, but the character and spirit of the intercession is far more important than its frequency. There is probably too much generality and formality in prayer. It is only the sincere soul that can really pray; it is only such a soul that can know what to pray for.

For many months we have had an increasing conviction that the Society of Friends should be found much in prayer. Among both young and old there are stirrings that betoken the strivings after better things, there are questionings that are expressive of yearnings for a more realistic spirituality, there is an unrest that voices eloquently our dissatisfaction with the commonplace and that which is purely traditional. While considering plans and programs and issues and efficiency, our only assurance of success is through prayer that vitalizes faith and energizes works and reveals the will of God in terms of present day life.

In face of the world tasks that are confronting the Christian church, in face of the tremendous need which humanity has of the vital truths of Christianity as interpreted by Friends since the days of George Fox, in face of the practical

efforts which Friends everywhere are making to adjust our Quaker politics and methods to the necessities of a suffering and bewildered world, what greater issue can there be than that the Society of Friends, individually and as a body should be literally upon its knees, seeking to know with clearness and accuracy the Father's will, and imploring the divine energy and divine wisdom for all of our denominational operations? What spiritual energies would be released for world evangelization and universal human betterment, if the ideals of Friends could through prayer become the common practice of our entire membership!

For what shall we pray?

Foremost and first of all that the divine energy may possess our aspirations, our worship, our service, our organism, our life; that the Holy Spirit may be given right of way through our individual personalities and through the corporate body as channels for the operation of spiritual power upon other human life. A corrupt tree cannot bring forth good fruit. Clear brooklets do not emanate from muddy springs. The spirit of worldliness cannot transmit itself into spiritual life in others. If Quakerism would thrive and grow and become a positive force for righteousness in the world, it must recognize again its apostolic mission and surrender itself to the refining fire of the Holy Ghost.

Shall we not pray for the spirit of fraternity and unity among ourselves? "That they may be one." Christianity is a fellowship, not a medley. Without the surrender of individual judgment, there is a unity of the Spirit that is the very essential of Christian growth. Religion is an affair of the heart and not of the head. True religion, which is the essence of love, does not voice itself either in persecution or in the spirit of unseemly strife. Children cannot be born into the kingdom from a refrigerator nor amid contentions and suspicionings. If brethren are overtaken in a fault—or in errors of belief and judgment—steps should be taken by those who are spiritual to restore them in the spirit of meekness and love. Quakerism must ever be a brotherhood, or it must cease to exist. The best evidence of our right to claim the name of Friends is our readiness to pray for one another in a spirit of love and good will, and therein

will lie our best assurance of vital fellowship.

Finally, if we can pray for ourselves and for one another, we are ready to pray for a greater Quakerism, not for selfish ends, but for purposes of greater service to humanity. It is the day of opportunity for the Society of Friends. With so much of the world in the crucible, either of war or of heathenism, there is need of a gospel message that is untainted either by selfishness or formalism, either by worldliness or lukewarmness.

The world needs our ideals now as they were not needed even in the days of George Fox. But idealism of this kind will not avail unless it be reduced to terms of service and practice. Shall we not pray and continue to pray that God will fashion us for his workmanship as a positive factor in the ushering in of the kingdom of God, until the kingdoms of this world shall become indeed the actual kingdom of our Lord?

Political Conditions in Chungking

By ROBERT. L. SIMKIN

The soldiers of Yuan Shi Kai who are waging war against the revolutionaries of Yunnan and Kweichow have had many very difficult problems, not the least of which is that of transportation. I have mentioned how they were commandeering every available boat in Ichang, and how fortunate we were that we could travel up river between two detachments, so that we had little to do with either. One afternoon, as we were out on shore for a walk, we passed some men washing gold from the sand at the bank. They inquired anxiously if there were any soldiers coming behind us, and said that as soon as they appeared they intended to leave their gold washing and run away to the hills until the soldiers had passed.

At one of the rapids a boat-load of coolies who were being taken against their will to Ichang to pull the boats of the soldiers was on its way down and had entered the stream to pass through the rapid just as some soldiers' boats were ready to pull up. Contrary to custom the latter did not wait for the former to pass, but shoved out into the stream. A collision resulted in which the soldiers' boat was somewhat damaged, and though the fault was their own, the soldiers drew their guns and fired into the midst of the coolies, killing or wounding three. Although this is happily an extreme case, that sort of treatment does not enhance the love of the Szechwanese for the Northern troops.

Having arrived at Chungking, the problem is an even more difficult one, for the Northern soldiers brought with them guns on carriages, which are totally unsuited to this country, where the roads are from two to four feet wide and full of steps. From the city to the school residence from which I write there are probably not less than two thousand steps. The wheels have, therefore, had to be discarded altogether, or coolies have had to be secured to carry them, as well as the gun itself. Every available man has been pressed into service, the soldiers stationing themselves at the city gates and stopping every man who looks—as if he ever carried a load. It is not uncommon to see as many as a dozen or twenty coolies tied together with ropes around their arms, being taken off to

carry the soldiers' loads. If they try to run away, the soldiers shoot. At least twice, innocent bystanders have been killed by mistake instead of the man who was running away.

For a time there was almost a water famine in the city because so many of the water carriers had been taken, and boys in large measure had to take their places. Later the military commander issued stamped tickets to water carriers, ferrymen, and other classes of public servants, exempting them from duty. Were it not that he has also issued tickets to the servants of foreigners, exempting them from duty, we should fear to send our servants to buy food. Two weeks ago, having sent a servant with important letters to the city, I happened to be walking near the road which runs past our house to the scene of battle, about sixty miles distant), when I was called in haste to come and get this servant free. An unusually large quantity of equipment and ammunition, requiring for its transportation about two thousand coolies, was being carried out to Chikiang past our place just as our servant was returning, and the soldiers had seized him to take the place of one of the coolies who had failed them on the long hill. He had his ticket stamped by the Commander-in-Chief, but nevertheless it was with difficulty that I persuaded the soldiers to release him.

On that afternoon there must have been twenty or thirty men hiding among the trees and bushes of our hill, so that the soldiers could not find them, and I have since heard that the people of the village near us keep a lookout at a prominent point on a nearby hill to give the alarm whenever soldiers are passing through. Whenever the alarm is given the men all desert the village, and I have seen the soldiers going from house to house hunting for carriers and meeting the response everywhere that the men are all away. One of our neighbors complains that he cannot even do farming this year because his fields are so near the road.

Although we are only about sixty miles from the scene of some of the fighting, we do not get much news that can be relied upon. Nearly everyone hopes that those who are now in power will be able to maintain their authority, for a change

is always difficult to make without an interval of more or less disorder. Prospects for a satisfactory settlement are brighter since the cancellation of the monarchy. Nevertheless, Yuan Shi Kai's imperial ambitions have caused him to lose prestige and the confidence of the people to such an extent that it remains to be seen whether he will be able to remain in office.

Internal commerce has suffered severely from these disturbed conditions, and travel has been made more difficult, but otherwise our work is not seriously interfered with. In some respects the troubles have enlarged the opportunity of the missionary; for it is in times of difficulty that one turns to the Great Helper.

Chungking, West China, April 3, 1916.

What Is the Quaker Message and How Can We Best Promulgate It?

By HARRIET F. BROOKS

The story of the widow's oil as given in II Kings 4:1-7 has been selected as the basis of this article.

It seems to the writer that the message of Quakerism as needed for the twentieth century is much like this Biblical narrative. Two hundred and fifty years have passed since that little group of people, under the leadership of George Fox, originated the Society of Friends. The early years were a struggle because of opposition from their rulers and the Church of England.

The influence of this small band of worshipers was like the one pot of oil, but gradually others became interested and like the empty vessels were filled with the Spiritual oil from the single pot, George Fox being the Elisha in the hands of Jehovah to work the miracle of the doctrine of the Inner Light.

As a result, what are we of today doing for the promulgation of these ideals? Who are the modern Elishas and where the empty vessels?

We have enjoyed our spiritual prosperity, but now the time has come when this heritage must be charged with the electrical enthusiasm of youth in order that our faith may not be effaced from the religious world; thereby enabling us to pay our debt to the founders of Quakerism. We cannot satisfactorily fill our spiritual vessels with the forms and rituals of other denominations. How, then, shall the publication of our peculiar message be accomplished?

We listen from time to time to sermons bearing directly or indirectly upon this theme; yet remain indifferent to personal responsibility. There have been and are Friends who are living epistles of sincere consecration to Jesus Christ, for only by earnest toil, zeal and "Daily with souls that cringe and plot," as taught by the indwelling of His Spirit in each heart can God's work be perfected through human instrumentality. It is only by such lives that the Quaker message will be brought to the world of today.

Here, then, is an opportunity for young Friends. "Let your light so shine before men that they may see," said the Christ. It is as true now as when he preached the Sermon on the Mount. We need not enter the field of social service, or go to foreign countries to live and teach the Christ; while it may seem less glorious and less courageous to remain within our limited sphere and do this work, yet it is just as important. To illustrate, there comes to my mind a young man who united with Friends some time ago. He came to the Society of Friends (after trying other churches in a large city) because he found the friendly atmosphere conducive to his spiritual life. He is very sincere and zealous for the promulgation of the ideals of Friends. He, with another young Friend, is anxiously concerned about a certain matter, and both are trying to quicken the spiritual visions of those of longer standing in the church relative to this definite Christian service.

In the years to be it is men and women of this stamp that will stand true to the Quaker Church in her hour of need. This young Friend is typical of others everywhere, who are giving the strength of their youth in answer to the "Call of Christ to Me." The Master is asking for lives that are consecrated to Him; personalities that radiate the Inner Light, openly shown in the face; expressed in vocal testimony; thus showing loyalty to Christ and the fundamentals of Friends; exhibiting to the world we are not ashamed to be known as young Friends.

In our pastors and Bible School teachers we find our modern Elishas, while we are the empty vessels to be filled with the oil of His grace by these who already possess this oil, for in so doing their own supply will augment.

In these days when the chief topic of conversation among the thinking public is "preparedness," it behooves us as Friends to pour our oil of peace upon these troubled waters; while the church has progressed in order to keep up with the demands of the times; yet within her power is the privilege of doing much to stem this terrible tide of bloodshed and that other destruction which comes not alone through sword and shell, causing humanity to pause ere it is too late.

We, as the Society of Friends, have always stood for peace and arbitration as the best way of settling difficulties among nations. It is gratifying to note that our local Fellowship Group is listed with others from all over the country in the promulgation of the message of Peace. Among ourselves we have maintained the principles of Peace for truly we are Friends because we hold friendship with the Divine Friend, hence our ideals will ultimately be reached by others.

We need to come aside from the crowd for a little, finding that peace which comes through companionship with Him who left this beautiful message: "Peace, I leave with you, my peace I give unto you." For then we shall have fellowship one

with another and "Peace, good will to men," which is the best form of preparedness for any country and we will be serving our denomination in one of the most vital ways for the promulgation of the Quaker message.

May it be ever true that "Peace is indeed within our borders and prosperity within our palaces, not only for the Society of Friends, but for all people who dwell in 'America, the Beautiful'."

Portland, Maine.

Correspondence

Editor American Friend:

It has been a long time since I have read any extended sermon or article in your columns distinctively on the "Higher Life," "Perfect Love," "Holiness," "Sanctification," "Fullness of God" or any of the many titles that may be applied to that life that is hidden with Christ in God.

Being separated from Friends for years, my only medium of communication and information is your paper, which I read from cover to cover. The disappointment I feel urges me to pen these words. In years gone by, when the revivals conducted by John Henry Douglas and his coadjutors were bringing many thousands into the Kingdom and souls were being sanctified by hundreds, the doctrine of the higher life was the burden of both the printed and the preached word. And God blessed the work.

It may be that it is yet preached generally, but no one could find it out from reading THE AMERICAN FRIEND. In fact, I know pastors of our churches who never touch on this highest and most important of all themes in any special manner. My heart cries out for preachers who will preach the good old Holy Ghost gospel, and the whole of the gospel. Oh, for a moving, melting, fiery preaching that will warm hearts and bring things to pass!

The fatal mistake with the generality of the preaching of today is that it does not aim at that for which preaching is appointed. The object of gospel preaching, according to the New Testament, is not to get sinners saved or to get members into the church. These, good as they are, are only a means toward the end. The real end and object of scriptural preaching is to bring believers to that place where they are perfect in Christ Jesus by being filled with the Spirit.

This fullness of the Spirit, which comes by and through entire sanctification is the great and grand end of all true preaching as is seen in the ministry of Jesus and the apostles. To stop short of this is to lay a foundation and desert it. The result is no superstructure—it is ruin to the foundation and no building.

A careful study of the teaching and preaching of Christ will show that His great effort was to get His followers to receive the Holy Ghost in all His fullness. Study His last talk with the faithful eleven, followed by His prayer as given in John fourteen to seventeen, and that will convince any

candid inquirer after truth that the great summation of the teaching of Jesus was to bring His followers then and now to a life of perfect love, trust and filled with the Holy Ghost.

True preaching must aim at that at which the Bible aims. The Bible makes the dispensation of the Holy Ghost the finality of all its teaching. Joel says, "It shall come to pass afterward that I will pour out my spirit on all flesh." Joel 2:28. This was fulfilled at Pentecost in a measure. God is ready to continue His part now—only man is the laggard. Oh, that every Friends' pastor, preacher and church officer would get the full glorious experience, live it and tell it on every proper occasion. It was for this the Bible was written. It was for this the church was organized, that it might be a glorious church, a mighty church "without spot or wrinkle," to reflect the glory of God among the nations. If the Bible does not teach this as the grand summation, the one thing needful for the bride, the lamb's wife, then it teaches nothing.

To have power the church must have this Holy Ghost baptism, see Acts 1:8, first clause. To me it is most unspeakably sad that the Holy Ghost is such a stranger to the large majority of the church of God.

It is heart-breakingly sad that the assumption is that God is pleased with the preaching of but the initial doctrines of salvation, the preparatory principles of His Kingdom—"Let us go on unto perfection." "Having therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord." 2 Cor. 7:1.

CHARLES W. DICKINSON.

Pensacola, Florida.

Work of The Friends Ambulance Unit

By PERCY ALDEN, M. P.

Lord Bryce said to me on a recent occasion, "Nations respond to the appeal which is made to them in a time of great national crisis when they have been trained to love truth and honor, to cherish justice and liberty." Some of us have long felt that there are many ways in which we can show our love of truth and honor and can continue to cherish those great principles of justice and liberty upon which our whole social fabric ought to be founded. It is not always necessary to take up arms and fight for your country. You may suffer in fighting or you may suffer without fighting. It always depends on the spirit which animates the man.

My connection with the Friends Ambulance Unit dates back to the time when a little deputation came to me to ask whether I would get them out to Servia, and as I happened to be on the Servian Relief fund I took some steps in that direction. Later on, however, in company with Sir George Newman, after a visit to the camp at which about forty men were in training at Jordans (the burial place of William Penn, the founder of Pennsyl-

vania), we came to the conclusion that it would be better for them to work with the Belgian Red Cross in Flanders. Accordingly, in October, 1914, forty-three men sailed on the *Invicta*, on the way over rescuing the crew of the *Hermes*, a cruiser which had just been torpedoed. At Dunkirk they found the hospital sheds overflowing with wounded men, and in those first terrible days following a great battle they dressed the wounds of 5000 soldiers and transhipped 6000, thus winning their spurs at the outset. Their work, for the most part, has been in that little triangle of meadowland with Ypres for its base in which over a hundred thousand men have been buried. Dunkirk is their headquarters and there is stationed one of their principal hospitals, but it was in the "Sacre Coeur" hospital at Ypres that some of their best work was done. Twice it was evacuated during bombardment and after the second bombardment nothing much was left of it.

The object of the Unit is to give help to the sick and wounded, both soldiers and civilians. Their stand with that small handful of men from the universities and colleges has now provided an opportunity for rendering effective service to many hundreds of young Friends of military age, who might otherwise have been compelled to enlist or at any rate take up service distasteful to them. Their religious convictions prevented them from bearing arms, but it cannot or should not prevent them from rescuing the wounded or healing the diseased. The work may be divided into ambulance work, hospital work, sanitary service and general assistance to civilians. The Unit now has 125 cars and they have conveyed in these cars nearly 60,000 wounded and diseased men. They have three hospitals on the continent: one at Dunkirk and two others in Flanders. They also have a large hospital in England for wounded soldiers, with 250 beds, and a hospital barge, "*Secours*," on a canal not far from Ypres. In addition to this they man and control three hospital trains in which they have carried already nearly 50,000 wounded. The latest addition to their labors of love is a hospital ship with 300 beds, which conveys wounded and sick between England and the continent.

Not the least important part of their work, however, is the assistance which they render to civilians in Flanders. Many villages and small towns have been laid desolate by fire and bombardment and the consequence is that in all that district it has been necessary to establish centers of social and medical aid. Could there be any work more Christlike than that which has been rendered in that battered and ruined district? At a half dozen places dressing stations were established for the wounded, whether soldiers or civilians. Two orphanages were started for the children of civilians who had been killed by shell fire. At thirty villages work shops were opened for the manufacture of lace and 1400 persons have been re-established in the lace trade.

Since the children suffer most of all in a war of this nature, owing to the lack of a proper food supply, the Unit has established a dozen milk depots so that the little ones may not suffer. The water supply in many cases was so bad that it had to be taken in hand, as typhoid was spreading. Among other useful pieces of work, the members of the Unit purified one million gallons of water and their doctors inoculated 27,000 people against typhoid.

Nearly all this work has been done in connection with the "*Aide Civile Belge*," which was started by two Belgian Countesses. These young Quakers, with a chivalry beyond all praise, came to the rescue of the small band of ladies working among the civilian population and since that time they have created order out of chaos in that corner of Flanders and have brought light and healing into many homes. Their reward is not the praise of men, but the benediction which falls upon the Good Samaritan. These men have saved hundreds of lives and such work must surely be in the highest sense Christian. The cost of the work is \$15,000 per month and owing to the Conscription Act, which has just been passed in England, it is thought that another 500 men will be added to the 550 who are now doing this work.

Subscriptions and donations will be very gratefully received and acknowledged, and I am allowed to say by the editor of *THE AMERICAN FRIEND* that he will be kind enough to accept such gifts and forward them to the proper quarter. I hope that I may be able to say on my return to England that I have secured the promise of \$5,000 a month until the end of the war, and I venture to make the suggestion that all who can should contribute one dollar monthly until the close of the war.

REPORT ON INDIAN WORK

(By The Chairman)

To the Associated Executive Committee of Friends On Indian Affairs.

Crossing the State of Missouri Southwest from St. Louis by "The Frisco" Line to Northwestern Oklahoma at about 330 miles, and just over the state boundary, is Wyandotte, at which is an Indian Reservation Government School and near it one of our oldest Mission Stations, now occupied by our Friends, Isaac and Laura Frazier. Our opportunities and relations with the Indian children at the school and through them with others have been of continuing interest and importance.

Seneca Mission, some nine miles to the Southwest and close to the Missouri line, still occupied by Harvey and Elizabeth Wallace, has continued as a religious influence for the remnant of that tribe there located.

Nearly North from Wyandotte, about eight miles, is Modoc, and West from it, beyond Grand River, and about nine or ten miles from Wyandotte to the Northwest, is Ottawa Mission.

These two posts last named, by gradual elimination during several years, have not had any financial support from our treasury since last autumn.

Our hope and often expressed wish that Modoc Meeting would be normally maintained free from our Committee has not been easy of accomplishment, but a few Friends of that neighborhood have finally co-operated, lately having paid \$100 on account to our treasurer, with the understanding that an additional \$100 is to be paid before a given date next spring, when we are to give title to the premises, which are to be used for a Friends Meeting for worship for that community.

The Ottawa community was granted the use of our Meeting House and Mission Home at that place for a period of one year, with the understanding that regular meetings were to be maintained together with a Bible Class and that a brief quarterly report would be forwarded to our superintendents each three months. There seemed to have been a desire to meet us in this matter, but success has been quite limited. The condition elicits our united consideration.

The twenty acres and buildings at Ottawa are of much more value than the four acres and poorer buildings at Modoc, but in relation to both we can properly recall how in times past, earnest prayerful sacrifice in an unusual degree did not fail to do its part in establishing bands of strong Christian men and women, most of whom went in later times peacefully to their rest, but memories of their history should strengthen our faith and impel us forward in our struggle while the day lasts and the Indian field still lies open to our hands.

Faithful care and prolonged correspondence by our treasurer has not yet closed the agreement of sale for our Hillside property, though we are still trusting for the balance of the purchase money to be paid to us.

At Iowa Mission, a lease for one year has been made. Much care and correspondence as to a sale of this property led to our having a deed fully executed, but the agreed purchaser failed of this purpose and the deed for \$655 has been cancelled. The Indian, Robert Small, we are now assured, is a purchaser if our Committee will give him title for \$600.

The five remaining posts have all been in continuous active care, as may be shown by other reports about to be submitted, and for all of which you have had monthly advices throughout the year.

At Otoe, our Friends, J. L. and S. N. Mayo, having resigned and desired prompt release last autumn they were replaced, after the usual enquiry and care as to fitness for the responsible and serious work, by Friends from Shawnee, viz: Frank and Allie Hatcher, who seem to have closely identified their lives and Christian endeavor with the Indians of that tribe and with the officers of the Government School and the children therein.

For these two Friends, as well as for our superintendents, and for each of our other missionaries, including, too, our Friend, Elizabeth Test, at Kickapoo, I would ask our earnest supporting prayers. May we each one be mindful in an increasing degree of our responsibilities in this most important matter. True, earnest prayer availeth much. May we not be neglectful of it.

Executive action has been continuous, but perhaps more confined within routine limits, as now reviewed, than during many other past years. This does not, however, indicate curtailment of Mission needs or a decline in collateral interests and associations of kindred nature with our own and with which there is direct affiliation by membership in common, as with the Indian Rights Association, the Home Missions Council, the Mohonk Indian Conference, the American Indian Association, the Y. M. C. A. and the Y. W. C. A., which are extending their efforts, and the Friends of Philadelphia in charge of the Indian School at Tunesassa, New York.

With all of these I feel, from first-hand information, we may deem the work of the year as of high efficiency, and if action by us were relevant, a more generous mention of their activities would prove very appealing, as may be evidenced in their several reports.

Though the mention must be brief, it seems well, too, to refer with earnest appreciation to the zealous and encouraging work of Commissioner Cato Sells and of E. B. Merritt, Assistant Commissioner of the Indian Bureau, both of whom are deserving of the cordial moral support of all true Friends of the Indian; and this whether we do or do not approve of the government system under which they work.

Another matter. Through correspondence and a conferring interview with the chairman of the Committee of Seven, authorized to plan a revision of the work of the Boards of the Five Years Meeting, came suggestions for a combination of Boards with a view to a reduction of departments which should report to the Five Years Meeting and an effort for a better adjustment of all its reporting work. We will wish to accede and co-operate with others in this matter as seems best, but as there are questions involved which are of much possible significance to our Associated Committee, it would seem right to fully understand and consider the entire subject before we determine just what may be the best for the future of Friends Indian Missions.

We need to know the Indian in order to give him help and to keep pace with his shifting outlook and environment. I feel this was well displayed by Arthur C. Parker, an able student of the subject, who is of the Seneca tribe, an influential leader of the American Indian Association, General Editor of its journal and archaeologist of the Department of Education of the State of New York. At the annual meeting of our Philadelphia Indian Aid

this year, Arthur Parker gave us an able address on the present complex situation and indefinite position and lack of legal status, the Indian and his friends have confronting them, the condition being further involved by three prominent influences, viz:

- (a) Inefficient Bureau employes.
- (b) Rapacity of business interests.
- (c) Apathetic attitude of Indians themselves.

Our general thesis is large and varied and a difficulty in starting a brief paper has readily developed into an embarrassment of riches.

In conclusion, and in no light mood, the writer assumes the privilege of referring to a silent partner in the efforts of our Committee during all the years since he first became an officer of it in the year 1889.

The close of the life of our beloved and valued Dr. James E. Rhoads in 1895, who so sympathetically held all the threads together, seemed to bring a critical time in the life of our associated responsibilities. As occasion has warranted, T. Wistar Brown became a confidential and discreet adviser and a strong moral support. His interest in our Indian Missions was deep and broad to a degree not much suspected, and his appreciation of the difficulties involved on both the right hand and the left, became a revelation. Very simply I would wish to thus memorialize his quiet worth upon our minutes. It may not be a breach of his long confidence to add that the death of T. Wistar Brown on the 16th of last month closed the series of gifts of \$500 which, since 1889, has yearly appeared in our treasurer's accounts as the gift of "A Philadelphia Friend."

Under a conditional trust created by T. Wistar Brown during his life, there may, after it shall have become operative, eighteen months hence, be further annual donations for the use of this Indian work.

In a feeling of enhanced responsibility and in renewed loving esteem,

E. M. WISTAR, Chairman.

Philadelphia, 8th of 5th Month, 1916.

The Right Kind of a Boy

A boy who had thoughtlessly hurt the feelings of a friend called in the evening and said, "Is Theodore in? I want to see him."

The two had a few moments' earnest talk, after which Theodore came back to the living room with a very bright face.

"Kenneth is a good fellow," he said, as his mother looked up inquiringly. "He was rather horrid to me today when I made an error on third base, and he came around tonight to apologize. He said that he was sorry that he had been rude, and he thought he had been unfair. There are not many fellows who take the trouble to ask your pardon when they have been in the wrong."

"Kenneth is a manly boy," said Theodore's father.

"Yes, and a generous one," the mother added. "We are glad to have you cultivate the friendship of a boy such as Kenneth. You won't go far astray when in his company."—Comrade.

Life's Little Days.

One secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for us. We can not carry this load until we are threescore and ten. We can not fight this battle continually for half a century. But really there are no longer stretches. Life does not come to us all at one time; it comes only a day at a time. Even tomorrow is never ours till it becomes today, and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in today's work well done and today's life well lived.

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Anyone can do his work however hard, for one day. Anyone can live sweetly, patiently, lovingly, purely till the sun goes down. And this is all that life ever really means to us—just one little day. "Do today's duty, fight today's temptation, and do not weaken and distract yourself by looking forward to things you can not see, and could not understand if you saw them."

God gives us nights to shut down the curtain of darkness on our little days. We can not see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living. —British Weekly.

LIFE.

By Anna Letitia Barbauld.

Life! We've been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time,
Say not, "Good night," but in some brighter clime
Bid me "Good morning."

FOR REMEMBRANCE.

By Agnes Leonard Hill.

"If thy cruse of comfort faileth
Rise and share it with another."
If thy light seems growing dimmer
Lift it high for some lost brother.

If thy burden seems too heavy,
Of thy neighbor's bear a part;
Two can walk where one had perished
Of a weary broken heart.

If thy feet have found the anguish
Of a thorny blood-stained way,
Soon they'll reach the blessed healing
Of the Shining Hills of Day.
Edmond, Oklahoma.

We are born for a higher destiny than that of earth; there is a realm where the rainbow never fades, where the stars will be spread before us like islands that slumber on the ocean, and where the beings that pass before us like shadows will stay in our presence forever.—Bulwer-Lytton.

OUR WASHINGTON LETTER.

Some facts that are interesting, to say the least, have been uncovered in the course of the activities of this headquarters. The work was begun last winter on the assumption that the Society of Friends might be considered to stand by its historical position with reward to war and preparations for war. It was thought that our task was simply to call the Friends of the country to action upon the question of military preparedness. Those who took this task upon themselves believed that in their anxiety to do what they could to stem the tide of militarism that was sweeping over the country, they were in accord with the whole body of American Friends. They felt that all that was necessary to bring to bear against the "preparedness" hysteria a united expression of opinion from Friends in opposition to the complete change in the military policy of our country that is involved in the "preparedness" program of government officials and others, was to give Friends information as to what was being proposed and to show them how they might act effectively. The headquarters committee believed, as people outside our Society generally believe, that Friends were truly a peace-loving people, and that they might be counted upon in this crisis to demonstrate their ideals by presenting a united front against the force method and in favor of the brotherhood and justice method of dealing with other nations.

But it is now evident that all this was mere assumption in the case of a rather considerable number of Friends, especially in the Eastern States. The favorable response to our appeal to Friends to let their wishes on the military preparedness question be known to their Congressmen has been most gratifying. We received word from about seventy-five today who had written their representatives in Congress. Every mail brings some of our report cards, as well as letters from Friends who want to give more information than a post card will carry. The other side of the case for Friends in the "preparedness" agitation is that we also get letters—we have rather a formidable number of them—from those who strongly favor increasing the military establishment of the country and who have no sympathy with the efforts of this headquarters, and that is putting it mildly so far as some of the letters are concerned. We have been accused of a number of things considered very

bad, from mistaken judgment to being traitors and having the backing of Germans. And we have been informed in one case that our activities have caused a Friend to be ashamed of his membership in the Society, and in another that "if there is any considerable number of Friends who believe as you do, I will have to give up my membership."

All sorts of things have been written to us by way of approving an increase in both the land and sea forces of the military establishment. The degree of increase favored has ranged all the way from approval of the Hay bill, providing for 140,000 men in the regular army, to a navy greater than that of Great Britain.

The above has not been written in any spirit of condemnation. Although it has been something of a surprise and shock to discover so much and such pronounced disapproval of what was thought to be the Friendly position regarding international relations, we must grant every Friend the privilege of forming his own opinions. However, the facts that we have discovered surely ought to cause some deep thinking and heart-searching.

In the meantime steady progress has been made in the last week by the Congressional committees having the two most important "preparedness" measures in charge. The joint conference committee is now ready to report back to the two houses the compromise army bill, and it will probably come up tomorrow. Its provisions have been published in the newspapers. They include a standing army of 175,000 men, exclusive of certain auxiliary features of the army, which make a total of more than 200,000 men; the federalized National Guard of 425,000 men and provisions for summer camps and military training in schools and colleges, besides a twenty-million-dollar government nitrate plant. The

ROYAL BAKING POWDER

Absolutely Pure
No Alum—No Phosphate

prediction among Congressmen is that the bill will very soon be passed after it is reported, in both the Senate and House.

On next Fifth-day, the 18th, the Naval Affairs Committee of the House is to meet for the purpose of voting on questions of increase in the naval program. The so-called five-year-program involving \$500,000,000 in expenditures in the next five years as recommended by Secretary Daniels, will also be considered. There is strong opposition to the proposition in the Committee on the ground that its adoption would definitely place this country in the naval expansion race with foreign powers and that it would vastly and unreasonably increase the navy of this country, besides giving entirely too much power and liberty to the naval authorities. Besides all this the very serious question is raised as to whether the adoption of a five-year program just at this time would not be a grave mistake in the light of the possibility of a move on the part of leading nations at the close of the European war to reduce rather than to increase armaments. The committee is very much divided on the question of a program to be presented to Congress. Friends should write in opposition to an increase in the size of the navy to Chairman Lemuel P. Padgett, or their own member if he is among the following list: Joshua F. C. Talbott, Daniel J. Riordan, Samuel J. Tribble, Walter L. Hensley, Frank Buchanan, Finley H. Gray, Oscar Callaway, John R. Connelly, Archibald C. Hart, Thomas S. Butler, Ernest W. Roberts, Wm. J. Browning, John R. Farr, Fred A. Britten, Patrick H. Kelley, Wm. D. Stephens and Sydney Mudd, all The Capitol, Washington, D. C.

Later: The Committee on Naval Affairs has since voted against the five-year naval plan, but will recommend the building of several ships in 1917.—The Editor.

YOUNG FRIENDS BOARD

CEDAR LAKE CONFERENCE.



The Lodge

INDEPENDENT SEPARATE STUDY CLASS.

(Continued.)

The First Necessity—A Promoter.

He must be vitally interested in the meeting and in some subject with which the meeting should be acquainted. He may or may not be a member of the meeting.

(a) He should approach those most likely to respond.

(b) He should not take those overloaded with other church duties.

(c) He should make a personal canvass of those he wants to join.

(d) He should not coax, but plainly state the purpose, plan, time required, and possibilities of the class.

2.—The Leader.

The leader should be energetic, industrious and tactful. He should in no way pose as a dictator, but as an instrument by which one member can pass his thought on to his neighbor. The leader's great concern should be to so guide the discussion that each member will discover for himself the kernel of truth in the lesson.

3.—Course.

The course should be chosen early. Send to the Young Friends Board at Dunreith, Indiana for courses. State whether the subject desired is Missionary, Home or Foreign, Peace, Friends History, and polity, or other subjects. Announcements of text books and other literature will be sent free of charge.

Patronize our advertisers.

CEDAR LAKE CONFERENCE.

Accommodations can be had at Cedar Lake, during the conference, in comfortable, three-room cottages, spacious lodge, screened dormitories, and tents, your choice, including board, for \$10 for the ten days, or \$1.50 per day. Assignments will be made from July 1 to August 1, according to the way the enrollments are filed. No enrollment will be considered unless accompanied by the fee of \$2.50. It will be to your interest to send your enrollment in early, as the first ones will be given first choice.

Organize your Cedar Lake Clubs now. Ask your Meeting, Monthly Meeting, Quarterly and Yearly Meetings to appoint delegates. Write us for posters and information.

NEWS.

"We are planning a summer campaign in Vermillion Grove Quarterly Meeting. We expect to hold meetings at the five different points where there are no societies, and then go to the weak societies. A leader was appointed for each meeting, letting the leader arrange for the service, getting any helpers they want. We also decided that each society should take the responsibility of their Sunday night service occasionally throughout the summer."

"All over the world during the last twenty-five years there has been an aroused interest in religious matters and a social concern affecting the Society of Friends known as the Young Friends' Movement. It is not cen-

tered in any one place, and belongs to no one group, but every young Friend who is thus awakened is a part of it. Realizing that the world problems of today are challenging the Society of Friends to a more earnest and consecrated Christian life, many young Friends are feeling the need for closer fellowship with others."

SUGGESTED SOCIAL.

Mix Missions into the monthly social.

1. Dress person in native costume. Blankets or check calico can be made into costumes easily.

2. Sing familiar songs in foreign tongue.

3. Read letter from native. His broken English will hold attention. Local person can write letter as if he were in foreign country.

4. Play Missionary games. These can be learned from the Missionary Review.

5. Serve supper of rice, tea, raw fish and other articles of Missionary diet. Eat with chopsticks or the fingers.

THE MUSIC COMMITTEE.

This is one of the most important departments of Endeavor work. The chairman should be a consecrated Endeavorer who will plan with the President of the Society, the Prayer Meeting and Lookout Committee Chairmen in arranging music for the meetings. Every hymn should bear upon the theme of the meeting. They should be sung in deep spirit or not at all. Seek—1, spiritual uplift; 2, dignity; 3, variety.

CHRISTIAN ENDEAVOR.

Topic, "The Consecration of Money." Job. 27:1-23. (Consecration Meeting)

Verse 19, "He lieth down rich, but he shall not be gathered to his fathers." Christ does not oppose riches. He condemns a selfish use of them. A selfish rich man is not to be hated any more than a drunken pauper. He is to be pitied and helped.

Every Endeavorer should consecrate his money to God. This includes earned money or that received from parents.

"Give! as the morning that grows out of heaven;

Give! as the waves when the channel is riven;

"Give as the free air and sunshine are given;

Lavishly, utterly, joyfully give!"

Listen not to a tale-bearer or slanderer, for he tells thee nothing out of good will; but as he discovereth of the secrets of others, so he will of thine in turn.—Socrates.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

Home Office, Second National Bank Building, Richmond, Ind.

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CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

PLANS THAT WORK

The help of readers of The American Friend is needed in connection with this department of the paper. Will you not send to the Assistant Secretary of the American Friends Board of Foreign Missions a brief description of any plans which you may have used or have seen used successfully in increasing interest in missions or in getting larger missionary offerings or in helping people to see their responsibility and privilege of helping carry the Gospel unto all the world? We won't promise to print everything you send, but if you will write briefly about something that has actually been done, the chances are that it will be used and it may prove to offer just the suggestion that is needed by the missionary workers in some other locality.

In this connection we take pleasure in printing the following article. What has been done at Whittier can be done in scores of other places.

Mission Study Successful at Whittier

Early in the year, a Normal Mission Study Class was organized to train leaders who might, in turn, organize and conduct mission study groups later in the year. This Normal Class consisted of fourteen members under the able leadership of B. Willis Beede. After the class had completed the course in "The King's Highway" eleven study groups were formed, meeting each week for six consecutive weeks, with a total enrollment of 114 members. These entered enthusiastically upon the study of "The King's Highway," making a systematic, thorough investigation of the various countries presented. After the book had been completed, a public program was given at one of the regular sessions of the local W. F. M. S. with a map exercise, showing Friends missions all over the world, locating the workers at each station. Interesting facts in each chapter were emphasized by different speakers, three of whom were in native costume of the country represented. Many testimonies were also given as to the benefits gained by attendance at the classes: an increase of knowledge, an added zeal, an enlarged vision and quickening of the spiritual life.

Many members of the church attended these study groups who were not members of the W. F. M. S., but some have since joined. We feel that the cause of missions has received a strong impetus as a result of this work, many becoming interested in the subject who were never interested before. The women of the church are more closely united by having studied together the deplorable conditions of their less favored sisters in heathen lands.

Aside from this, a reading contest of six missionary books has been enthusiastically engaged in by many of the women.

JEANE ARNOLD.

GOOD NEWS FROM MEXICO

C. Victoria, Tampas, Mexico.
April 24, 1916.

Dear Friends:

I am taking a moment to drop you a line to let you know that I am still here and that all is well. I know of nothing alarming that would even remotely indicate the necessity of my leaving here. I am beginning to feel that even if there should be a break between the two nations I would be safer right here than anywhere between here and the border or even on the border itself. Everyone here treats me with the greatest respect and consideration and even when discussing the possibility of intervention they do so with as much calmness as if I were one of themselves instead of an American. There are several other Americans here and they all feel the same so far as I've heard them express themselves. I feel that so long as men who are here on private business are not afraid that we who are here on the Lord's business ought not to get frightened more easily than they. So that unless I get a pretty plain indication that He wants me to do otherwise, I shall continue at the work as best I can.

School continues with good attendance, likewise the Sunday School. Opportunities for preaching the Gospel are coming frequently and in unexpected places. Men are beginning to inquire about the Way of Life, but "there are many adversaries." The Spiritists have made great inroads upon those who were disposed to be-

lieve in the Gospel of Christ and have led many astray, even some of our members. But thanks be unto God who giveth us the victory, most of the latter have been reclaimed and some others have been converted. Two weeks ago one man professed conversion and last night the man who guards the railroad switch on our ranch and a friend of his professed faith in Christ as their Savior. The switchman buried his little baby last Saturday and this gave us an opportunity to hold a short funeral service at his house. His wife and the wife of his friend do not yet seem to grasp the truth, though they are interested.

Sincerely yours,

R. S. TICE.

ANNUAL CONFERENCE OF FRIENDS IN CUBA

The Annual Conference of Friends (Native Church) of eastern Cuba was held at Holguin, April 18-21, 1916. Good-sized delegations represented Banes, Gibara and Puerto Padre and several came from the smaller stations. The total number of visitors was sixty-two. In all, there were ninety-seven registered delegates. A few of the visitors and many from Holguin attended one or more sessions, but did not register. The evening sessions were purely evangelistic and the church was filled every night in spite of all the other attractions offered in the city during "Holy Week."

One notable feature of the Conference was the active part taken by the native workers, and their efficiency. Jose Angulo, a senior at Cristo this year, very ably presided and Luisa Guijarro, one of our Mexican teachers, made a most efficient secretary. Alberto Lopez, assistant pastor at Gibara and president-elect of the Conference for the coming year, preached a very creditable sermon at one of the evening meetings, as did also Jose Reyes, the faithful pastor at Velasco and Bocas.

As usual, the papers and discussions were centered largely around the various phases of the work: Evangelistic, Sunday School, Christian Endeavor and Day Schools. The matter of self-support and self-propagation also received considerable attention.

One afternoon was devoted to special conferences by sections, the four groups being designated as Pastors, Teachers, Mothers and Young People. Especially notable among them was the Mothers' Meeting. Mrs. Jones, who presided, had a very practical and helpful program arranged. Mrs. Martin and Mrs. McClean, acting as local

committee, had by printed announcements and personal invitation, interested the mothers of the town and about forty responded, some of whom had never been in the church before. The practical suggestions given will doubtless be an inspiration to many of them.

The exhibits of drawing, sewing and other work done by the children in the day schools and the Sunday Schools were especially fine and merited the favorable comment of all who saw them. They were very much appreciated by the public school teachers who came to inspect them.

After three days of very helpful fellowship, the Conference closed Friday morning, April 21. Lena A. Hadley read a very searching paper on "The Place of Prayer in Our Work," then followed a time of silent meditation and prayer and the Conference was closed by an earnest prayer by Zenas L. Martin.

C. G. McCLEAN.

NEWS NOTES

Fred Emerson, of Friends University, will pursue his studies in Biology in the University of Chicago this summer.

The Friends Ambulance Unit, doing heroic relief work in connection with the European war, has at present 550 men and 30 women workers under its care.

An Earlham pageant will be one of the interesting features during the Earlham commencement week this year. This will occur on the afternoon of June 13.

Homer L. Morris, of Columbia University, has been appointed to give a series of lectures at the University of South Carolina during the Summer on Sociology and Political Science.

Luke Woodward, Robert Douglas, Truman C. Kenworthy, Joseph A. Goddard, George W. Bird and H. R. Pearson attended Van Wert Quarterly Meeting, held at Rockford, Ohio, on May 6.

The attendance at the Friends Bible School, Winchester, Indiana, this year has been greater than last year. In order to provide for the increased attendance the Sunday School rooms are being rearranged.

Professor Harlow Lindley, of Earlham College was on the program of the Conference on the Teaching of History at Vincennes, Indiana, last week. His subject was "The Old Northwest as a Field for Historical Study."

Plans are being made to hold a young people's assembly at Guilford College, August 14-21.

Hon. Percy Alden, member of the British Parliament, gave an address in East Main street meeting house, Richmond, Indiana, on May 15 in behalf of war relief movements in which English Friends and others are deeply interested.

The London Friend makes announcement of the death on March 12 of Dr. John Lawrence, Professor of English Language and Literature in the Imperial University at Tokyo, Japan. He was one of the most scholarly of English Friends.

On the evening of April 13, a fellowship meeting was held in connection with the Quarterly Meeting at Kendal, England, at which time Dr. Henrietta Thomas gave a delightful address on the work of the Committee on War and the Social Order.

Dr. Shailer Mathews, of Chicago University, president of the Federal Council of Churches in America, will give the baccalaureate sermon at Earlham College on June 11, and the commencement address will be given on June 14 by Dr. Frederick Paxson, Commissioner of Education in this country.

On Friday evening, April 7, a Fellowship meeting was held at Toronto, Canada, the general topic being "What does church fellowship mean to Me?" The company separated into groups of ten for discussion, each group having a leader. After about forty minutes one person from each group reported the result of the discussion.

The many friends of D. W. and Mrs. Edwards, well known Friends of Indianapolis, Indiana, have been brought into deep sympathy with them because of the disappearance of their son, Carroll Edwards, from Earlham College some time during the early morning of April 29. He was an exemplary young man, with good standing in the college, prominent in the Y. M. C. A. and a student volunteer. His continued and unexplained absence is a matter of great concern to all who knew him. Somewhat extensive efforts are being made to locate him.

Felix W. Morley, a graduate of Haverford College and a member of Friends Ambulance Unit, has returned to this country and gave a lecture at Haverford College on Tuesday evening of this week on the subject, "Building a Nation Out of a Rubbish Heap." In a recent address before

the Haverford Y. M. C. A. he made a strong argument against preparedness, saying that "the statement that war is inevitable is a confession of cowardice and an unwillingness to face our responsibility." He then declared that "it is the part of America to prove that war is not inevitable, and now is her opportunity."

The American Friend has been asked to announce the biennial meeting of the Friends General Conference (Hicksite) at Cape May, N. J., July 6-13, the purpose being as stated "to advance the principles and increase the influence of the Society of Friends." The request states that a cordial invitation is extended to all who bear the name of Friend to attend and participate in the proceedings, and is sent by O. Edward Jannney, of Baltimore, Chairman of the Conference, and by James H. Atkinson, of Philadelphia, Chairman of the Executive Committee. Programs and further information can be secured from J. Barnard Walton, 140 N. 15th Street, Philadelphia.

Memorial services were held at Earlham College on Wednesday of last week for Prof. David Worth Dennis, who died on the preceding Saturday evening and whose body was cremated at Cincinnati on Tuesday. There was a large attendance from Richmond and vicinity and other places. Impressive and appreciative addresses were given by President Robert L. Kelly, Professors Edwin Morrison and William N. Trueblood, E. Gurney Hill, Timothy Nicholson and James B. Unthank, who are Friends, and by the following citizens of Richmond, who are not Friends: George H. Knollenberg, Dr. Charles S. Bond, S. E. Swayne and William Dudley Foulke. Prayer was offered by Francis Anscombe and a closing prayer by Professor Allen D. Hole. Mildred Barrett sang two appropriate solos. A fuller notice of the life and work of Professor Dennis will be given later.

In this hand-to-hand work there have come to my own soul the sweetest rewards of my ministry.—Goodell.

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THE IOWA PAGE

BIBLE SCHOOL DEPARTMENT.

Center—The intermediate class of the secondary division of "Center Friends Sunday School has taken for its name, "Class in the Corner," or C. I. C. At the beginning of the year they were neither organized nor graded, but on January 22 they met and organized, calling themselves the C. I. C. Club, choosing as their motto, "Help the one who is cornered," and for a class song, "Brighten the corner where you are." They organized with twelve members, but have since grown to sixteen and hope to "Help some one who is cornered" and thereby add to their present number. Shortly after the organization they were enrolled as a graded class, using the graded lessons. This has secured better home study work. They have their certificate framed and hanging on the wall of their class room with their pennant. Their teacher, Moses Mendenhall, has adopted the star honor roll, which is proving very satisfactory. There are five different colored stars, gold, silver, red, blue and green, each counting for a certain percent. A gold star is a perfect record, a silver star is 85 percent, red is 60 percent, blue is 45 percent and a green star is only 20 percent. None desire a green star.

They hold their club meetings every month at the different homes of the members, alphabetically arranged. These meetings are becoming very interesting, as it is the aim of the committee on entertainment to arrange programs which will be beneficial as well as entertaining. For instance, at the last meeting one feature of the program was the uniting and reading of continued stories. These were very good. At their next meeting four of the members have volunteered to learn selections to be given in a miniature oratorical contest, as one feature of the evening. Owing to their heavy work in school they have not had time to engage in some lines of work which they hope to take up later. They comprise some of the best talent in the Sunday School and we hope and trust they will be a great help to the church and Christian Endeavor Society of which about half of them are members now. We are expecting great things from this class.

The Center Friends Sunday School observed decision day April 23. There were five decisions for Christ, four of which were members of this class.

This makes a total of eleven Christians in the class. In connection with their club meetings they are starting a mission study class, taking as their text book, "Livingston the Pathfinder." We earnestly solicit the prayers of God's people for this class, that they may develop spiritually and become pillars in the church.

EVANGELISTIC DEPARTMENT

Although meetings have been slow in sending in their reports of the work at large for this page, there has been a normal condition of activity over the Yearly Meeting for the past two months. Much sickness and bad roads interfered with the attendance in many cases during the winter, not only at the regular services, but also when special meetings were being held.

A series of meetings at Grinnell resulted in thirty souls coming to the altar. E. L. McCargar was in charge, but his work was broken into by the death of his father. However, Lurana Terrell took his place while he was away. Brother and Sister Sopher are seeking to carry the work forward and are seeing some results, among them being several accessions to membership.

After the Grinnell meetings closed, Brother McCargar conducted a series of meetings at H Street, Oskaloosa, with good results. He reports: "We surely saw the salvation of our God manifested in the old-time way at H Street mission. Several fathers and mothers were converted who were never saved before; one evening, during the song service, a mother came to the front and was gloriously saved." The following Friday night, after the meetings closed, they had more than sixty persons present at a cottage prayer meeting and they report a wonderful time. Brother McCargar is now taking a much needed rest after years of faithful and strenuous service.

Alvin Hoskins recently conducted a series of meetings at Richland, which proved a blessing to many. He is also rendering good service by giving illustrated peace and missionary lectures.

Blue Point Church, which was built in 1868, was closed for several years, owing to different causes. About a year ago, Laura A. Haisley began to hold meetings there under considerable difficulties. There were no lights, nor stoves, nor seats, and for almost a year the house was seated with planks, supported by packing cases. There are now a good furnace, gasoline lamps and new pews installed

and the building is in good shape for home mission work. It was rededicated last month and all the money needed for renovating, etc., was subscribed.

The General Superintendent, besides attending Quarterly Meetings, has held quite a number of one-day conferences in various parts of the Yearly Meeting.

Pleasant Plain—Dr. D. M. Edwards attended both services at this place on Sunday, April 16. It was a nice day and a good audience greeted him. He also attended the afternoon service at Walnut meeting. On all three occasions he was favored with great power and liberty in proclaiming a full salvation. His clear and forceful presentation of the fundamental truths of the Gospel was greatly appreciated by all who heard him. We trust that he may be led this way again soon.

On the 23d of April, fourteen members of the Gospel team, in teams of two men each, spent the afternoon in visiting the entire membership of the meeting within driving distance of the meeting house. It was a personal-work canvass. Nothing was talked of but the work of the church and the religious life of the family. Cards were used and one filled out for each family visited, by means of which information concerning the religious condition of the families was obtained. The work was a blessing to the teams as well as to those visited. About forty families were visited.

C. E. DEPARTMENT.

The new Society at Middle River near Indianola in Ackworth Quarter, organized on March 5, is getting along nicely. Mrs. Ermile Hunt, of Carlisle is president and Mabel Pratt of the same place is corresponding secretary. There is a total membership of 35, of which 17 are active and 18 associate. Ora W. Carrell held conferences there on April 22.

Smyrna, which was reorganized this year, reports that they are in better condition than ever before. They have interesting meetings and enjoy the work.

Motor, with Everett Sams, of Milo as president, has a new efficiency chart and will reorganize their Society on this basis.

Ackworth, organized last year, has Edith Smith as president. There are a number of junior members organized under the junior committee of the C. E. with a senior as chairman of the committee. They have meetings and socials for the juniors and do social service in the nature of visiting the

sick and taking flowers.

Ora W. Carrell held a conference at Indianola, where the work is encouraging. The meetings are good.

Ora W. Carrell gave two addresses at the Tenth District Convention at Ottumwa about the first of May, and two at Oskaloosa at the Eighth District Convention. All of these were much appreciated and proved helpful.

A missionary play, "If they only knew", was given by the Eighth District Conference by members of Oskaloosa intermediate and senior Societies. Many people spoke highly of the girls' work.

Remember the State Convention at Sioux City in June.

FIELD NOTES

Des Moines, Ia.—The brotherhood of the Friends Church held its last meeting of the spring on Wednesday night, May 10. All the Friends were invited to attend this meeting. H. C. Evans, who went from Des Moines with the Ford Peace Party to Europe, gave the address of the evening. It was listened to with interest and appreciation.

Richard R. Newby, pastor of the meeting here, was the guest of Wm. J. Bryan, who was touring the State of Iowa in behalf of suffrage and temperance under the auspices of the Business Men's Temperance Association in Iowa. The special train reached Des Moines on May 12, and Mr. Bryan gave his address at the Plymouth Congregational Church.

AT SALEM, MASSACHUSETTS

The new Friends Meeting House, corner of South Pine and Warren streets, Salem, Mass., which takes the place of the one destroyed in the great fire of June 25, 1914, was opened on Sunday, May 7, 1916. The attendance was large, the auditorium and anteroom being filled, so that many were obliged to remain standing.

The afternoon service began at 3:30 and was of an exceedingly happy nature. Thomas Wood, Superintendent of Evangelistic Work of the New England Yearly Meeting, presided, and after singing "The Church's One Foundation," Earle J. Harold, of Lynn, read scripture selections and Wilbur K. Thomas, of Boston, offered prayer. Harry Wilkinson, of Lawrence meeting, sang a solo. Thomas Wood gave an interesting historical sketch of Friends in Salem, saying that they have held meetings since 1670, and have been vitally connected with the religious life of Salem ever since. The house that was burned was built



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in 1832 and remodeled in 1903. The new Meeting House is built upon the historic site so long occupied by the Friends.

Cyrus Jones, treasurer of the Building Committee, stated that through the generosity of Friends, not only in Salem, but in other parts of New England, the building has been paid for and was opened free from debt.

Hearty greetings and congratulations were extended by four of the pastors of other denominations in Salem. Josephine H. Carr, the local minister, responded in behalf of Salem meeting and emphasized the fact that the spiritual life of the meeting has been deepened by the trial and discipline of the past two years.

A selection was rendered by a quartet composed of Wilbur K. Thomas of Boston, Earle J. Harold of Lynn, Tom A. Sykes of East Lynn and Harry Wilkinson of Lawrence. Rufus M. Jones, of Haverford College, Haverford, Pa., gave a history of the early settlement of Friends and their experiences in Salem. He spoke of the mission of the Christian church to transform the wilderness into a garden. After a solo by Harry Wilkinson, the meeting closed with a period of silent prayer.

Another large congregation assembled in the evening, taxing the seating capacity of the house. After the devotional exercises, Rufus M. Jones gave the message of the evening, which was based upon the text, "The Grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all."

The new Meeting House is plain, but

attractive. The building is of brick with limestone trimmings, and is convenient and well equipped. It has also a well-lighted basement for Bible School and social gatherings. Following the dedication a campaign of special evangelistic services has been planned under the leadership of Lewis E. Smith, of the New England Evangelistic Association.

AT WINCHESTER, INDIANA.

Members of the Woman's Foreign Missionary society of the Friends church were considerably surprised Tuesday afternoon, when shortly after arriving at the home of Mrs. Earl Wise, on South street for their regular meeting a delegation of eight ladies from the Muncie Woman's Foreign Missionary society arrived. The local members were informed by Mrs. Wise beforehand that a surprise was in store for them but what it was they could not guess.

Mrs. L. E. Moody president of the local society, turned the meeting over to Mrs. Charles Sweet, president of the Muncie society, and an interesting program was given, including an excellent piano solo and several talks. The leader who had been appointed for the meeting was Mrs. Jennie Miller. Following the program, refreshments were served, which was another surprise, for refreshments are not ordinarily a part of a missionary meeting.

Pink and white roses were used in the decorations. The occasion was most enjoyable, and in fact it was an ideal missionary meeting. Following the meeting the visitors viewed the town for an hour, after which they departed for their homes.

CHURCH AT WORK

Newmarket, Canada—Members and attenders, to the number of over seventy, met in Monthly Meeting on May 11. Reports of a very encouraging nature were read from the College Y. W. C. A., Belgium Relief and Ambulance Work, and the Sabbath School. The latter showed a gain of one hundred and three in attendance, seventy-nine repeating memory verses, nine new scholars and \$206.00 collections over last month. This is a very distinct gain and encouraging to all concerned.

The pastoral committee drew attention to the fact that ten out of the twelve months of Alfred Young's term as pastor had elapsed and recommended the meeting to try and retain his services. The company unanimously rose to their feet, signifying their desire that the committee be empowered to act on their behalf in making the necessary arrangements. The whole work of the meeting is so increasing in spiritual vitality and numbers it would be a pity to make a break just now. At the close of the business session the company was entertained by Dr. and Mrs. Firth, by means of a cinematograph show and social hour. Some very interesting travel pictures, etc., were shown. A hearty vote of thanks to entertainers and the singing of the doxology brought a delightful evening to a close.

Friendwood, Texas—The baccalaureate address of Friendwood Academy was delivered on May 14, by Brother Helliard, a Presbyterian minister. It was helpful and inspiring. In the afternoon the large bible class of the middle aged members (and others) held their class meeting at the church. J. W. Barrett, their teacher, gave an able presentation of the position held by Friends on the subject of baptism. Our faithful workers, William and Edith Worth, had charge of the evening services, following the Christian Endeavor meeting.

Allen, Nebraska—The blessing of God upon the earnest efforts of loyal Friends at Springbank meeting has caused much praise and rejoicing. The report read at Quarterly Meeting at Elk Valley announced that every expense had been paid up to date, including a debt carried forward from last year, also the placing of a new parsonage upon the church grounds, with cement cellar and cistern.

A Junior Endeavor has been organized with a membership of more

than fifty, also a bible study class was conducted through the winter months, held at the parsonage weekly, and attended by large crowds of young people. The actual membership numbered forty-three beside many visitors. These young people at Easter time sent about fifty-two dozen eggs to the Helping Hand Mission in Sioux City. Our Christian Endeavor Society is reorganized and the active membership now consists entirely of young people, the married folks becoming honorary members.

God is blessing the regular Sunday services in the salvation of sinners and the sanctification of believers. The midweek prayer meetings are being conducted by the married couples who belong to the church, in alphabetical order. The attendance is growing and numbers about forty.

Recently the church people spent a day at the parsonage, at which time the men put up a good fence, plowed the garden, trimmed trees, seeded the yard and otherwise improved the property, while the women cleaned the meeting house and prepared the dinner.

We have a new gospel team, numbering about twenty earnest men, who are finding many opportunities to tell the glad tidings in other communities. They desire the prayers of all earnest Christian people. A mission study class has been formed, which occupies the first half hour at Monthly Meeting. Our year-verse is "Every place that the sole of your foot shall tread upon, that have I given unto you." Bessie Franc Brown is pastor of this meeting.

Cornwall Quarterly Meeting, held at Milton, N. Y., in April, was a season of spiritual uplift and was largely attended. The peace conference was addressed by Lindley Stevens of Poughkeepsie. The address gave evidence of deep thought and drew the interested attention of the audience. At the meeting for worship on Thursday morning there were helpful messages from ministers representing the local meetings of the Quarter. Lindley Stevens preached an impressive sermon on the second birth. The young Friends of Milton joined with those of the Methodist church in a union Easter service, and the Christian Endeavor Society of that meeting held a birthday social, at which missionary money was raised.

The Christian Endeavors of Clintondale meeting have tested the envelope system of giving and find it a success. The meeting at Clintondale is increasing in numbers and is very much alive.

Alice Stevens of Tillson preached at Stanfordville during the illness of Herbert Hoffman. The meeting at Plattekill, though small in membership, is pressing on to higher things.

Union Springs, N. Y.—"The Hope of the World" was given very effectively on Easter Sunday by the Union Springs Bible School held at Oakwood Seminary. It had been several years since Easter had come during school time at Oakwood, so the day was helpfully observed. An offering was taken for Margaret A. Holme, missionary to China, and was so liberal that it doubles the pledge made for her by the Seminary young people.

On May 3, the pastor, Ida T. Parker, invited the Friends here to her home for a social evening. The occasion was the reception into membership of Yvo Wain, the German teacher at Oakwood Seminary. Note paper in the shape of Quaker bonnets and hats had been prepared for each guest. On the Quaker hats were written interesting items concerning prominent Friends, historical and modern. On the Quaker bonnets were quotations from Friendly sources. Several photographs of Friends were on exhibition and only Quaker books were visible. An enjoyable social time was had and some information of value as well.

Scipio Quarterly Meeting was held at Union Springs in the assembly room of Oakwood Seminary May 5, 6 and 7. On Friday evening the local W. F. M. S. had the evening. A very interesting program was given, at the close of which the mite boxes were opened. The ladies had hoped to have fifteen dollars to add to their missionary offering for the year. A very interesting little ceremony was made a part of the opening of the boxes and they were found to contain twenty-three dollars. A very happy surprise as a result of some extra sacrifice. The missionary offering of this meeting has exceeded previous years.

On Saturday night Dr. James S. Riggs, Professor of New Testament Work in Auburn Theological Seminary, gave an inspiring and instructive lecture on "The Attractive Christ."

William J. Reagan, this year pastor of Poplar Ridge Friends meeting and Principal elect of Oakwood Seminary, was present throughout and gave helpful messages. Especially on Sunday his messages were inspiring and vital, giving to many a new vision of Christ and service.

Ida T. Parker has accepted the invitation of the pastoral committee to

serve her sixth year as pastor at Union Springs.

Mooresville, Indiana—White Lick Quarterly Meeting was held at Mooresville, Indiana, May 13 and 14. On Friday evening a banquet for the young people was given, under the auspices of the C. E., with Thomas E. Jones and Chester Reagan as guests. Forty-seven sat down at the banquet table and enjoyed the good things together, after which Chester Reagan and Thomas E. Jones gave inspiring addresses. It is impossible to estimate the good that the young people received from this meeting. The Quarterly Meeting was especially favored by the presence of three visiting Friends, Prof. W. O. Mendenhall, of Earlham College, Leannah Hobson, of Fountain City and Mabel Quigg, of Darlington, Ind.

Urbana, Ohio—Newton Browning, pastor at Westland, Ohio, brought the message to Urbana Friends Sunday, May 21. It brought much blessing to all who heard him.

The ladies of the Friends Church at Urbana, Ohio, have organized a missionary society which is rapidly growing in interest and efficient service. They are expecting that much service for Him may be done in this branch of the church work here.

BIBLE SCHOOL. JUNE 4.

Subject—"The Call of the West."

Lesson—Acts 15:36—16:15.

Golden Text—Come over into Macedonia and help us. Acts 16:19.

After the conclusion of the conference at Jerusalem Paul and his party journeyed back to Antioch, where the results of the visit were reported to the church. For some time Judas and Silas continued with them and then returned to Jerusalem. How long after this it was before Paul felt called upon to start on the second journey we cannot say, but the time came. Here follows the difference of opinion about taking Mark, the result of which was that Barnabas taking Mark sailed away to Cyprus. Paul sent for Silas—or he may have returned to Antioch in the meantime—and these two took the land route through Syria and Cilicia. It is quite possible that there were churches here and there throughout these provinces, for Paul had undoubtedly done some effective preaching in this region prior to his call by Barnabas to Antioch. From here they passed through the cities visiting the churches established on the first journey. Timothy was added to the party at Lystra. Paul was now ready for new fields in which to preach the gospel. To what point should he go?

We have here an interesting situation. Paul had evidently planned to go to Ephesus, but was not privileged to carry out his plan. He next selected Bithynia, but again he was

The American Friend Book Department

The American Friend is arranging to handle books, booklets and pamphlets which will be of general interest to Friends in America. Arrangements have already been made with the John C. Winston Company of Philadelphia, Friends Book and Tract Committee of New York City and the United Society of Christian Endeavor to receive orders for their publications. We hope soon to make similar arrangements with other houses, so that in the near future orders can be sent to us for practically any book that will be of general interest to our membership.

Some Suggestions in Books

The following books together with many others can be secured by sending your orders to this office. In this way you will be helping The American Friend.

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Fox, George, by R. M. Jones, two-volume edition.....	4.25
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turned aside and at last went to Troas. Here in a vision he received an intimation which he accepted as a positive direction and taking Luke he crossed over into Europe. Twice he had received negative leadings, the third was a positive one. In some such way does God seem to have directed this great evangelist. How seldom do we take incidents which thwart us as God's method of directing us into the right channels.

There are now at least four men in the party. Paul, Silas, Timothy and Luke, men who became most prominent in later mission and Christian service, Timothy, the favorite "son" of Paul, and Luke, the author of the Gospel, which bears his name, and the Acts of the Apostles. Here too begin the famous "WE" sections of the Acts. It would be well to read the rest of Acts, noting these "we" sections just to see where and when Luke has a part in the active work.

This is often said to have been the beginning of the Christian Church in Europe. This may be and probably is true, but it is quite possible that some Christians had already carried the message to some points in Italy. We might well expect some Christian merchants to tell the story in Rome at a very early date and thus to have sown the seeds of that Church even before Paul and his party landed in Philippi.

After arriving in Philippi Paul as

usual sought out the meeting place of the Jews. But there was no synagogue here, only a place of prayer down by the riverside. We can only guess that there was not a sufficient number of interested men to form the regular organization, hence the place of prayer. There might be a thousand devoted women, but unless there were enough men no Synagogue could be established.

Lydia, a worshiper of God, was the first convert. She was not a Macedonian, but a resident of Thyatira in the province of Asia. She seems to have been a woman of means and was able to offer her home to Paul as a lodging place. She had undoubtedly accepted much of Judaism and was ready for the higher spiritual teaching of Christianity.

You and I must not complain when our plans break down—if we have done our part. That probably means that the plans of One who knows more than we do have succeeded.—E. E. Hale.

When you come down from the summits you do not come away from God. There is no task in life in which you do not need him. The workbench needs his light as truly as the cloister. —Phillips Brooks.

Helping Suffering Europe

The Federal Council of Churches in America issued an appeal last week to the ministers and churches of the thirty denominations, constituting the Council, in behalf of stricken and suffering Europe. The Council purposes for consideration and co-operation—

(1) A nation-wide effort for the relief of the sufferers by the war in Europe and Asia; and

(2) A movement that shall prepare our Christian churches to play the vital part that belongs to them in the Period of Reconstruction and Reconciliation that must follow the close of the war.

The Council speaks of the present situation as "the greatest challenge and test that the Christian churches have ever faced—a test involving the right of moral and spiritual leadership." The purpose is not to set up any new relief organization in addition to the many already in existence, "but to supplement their work and impel a really unselfish giving by bringing the facts home to the hearts and consciences of the millions of members in our constituency."

"The Federal Council asks your aid in bringing this movement before the various bodies of your communion that may meet this spring and autumn, and securing for it such action as shall commend it most effectively to the local churches. The Council believes profoundly that the crisis, which involves all the Churches of Christ and the progress of Christianity itself, justifies this unusual demand upon your personal assistance as a Christian leader.

"This is a time in which there are no precedents. The Divine call is upon the churches to do something large, worthy of their Master and Lord, something that shall manifest His spirit to the world and prove the reality of Christian discipleship and brotherhood. We feel sure that when you know the steps that led to this action by the Federal Council, and realize the immediate needs and the yet wider and more lasting service that our churches may render when peace has come, you will join us in the effort to bring the entire membership into co-operation in this noble work, even to the point of sacrificial giving.

"The Federal Council, in view of the facts herewith presented and the immediate necessities of the situation, urges you to bring this matter before your people on Memorial Sunday, May 28, 1916, or on as near a Sunday

as may be practicable, and take an offering as an initial expression of sympathetic interest. This offering may be designated for any of the causes here presented, and the money may be sent directly to the Treasurer of the Relief Committee chosen. A list of leading Relief organizations of wide scope is given in the addenda, as a guide. If advice is desired in this regard, it will be gladly given by the General Secretary of the Federal Council, who has in his office full information as to the most pressing needs.

"The time is short? Yes, but long enough for starvation, deprivation and death to do their work.

"Some churches do not favor special appeals. But a crisis transcends all ordinary rules and even church rules. The churches that catch the vision and rise to meet this world challenge will revitalize their spirituality.

"This is where giving enriches and withholding impoverishes."

The destitute and suffering countries referred to as needing relief are Belgium, Northern France, Serbia, Poland, East Prussia and Armenia. A list of relief committees is given, information about which and many oth-

er matters pertaining to this subject can be had by addressing the Secretary, Dr. Charles S. Macfarland, 105 East 22d Street, N. Y.

FRIENDS' CHURCH STATISTICS.

Yearly Meeting	1915		Pastors	Non-Pastors
	Members			
California	3576		20	1
Canada	956		4	18
Baltimore	1209		1	16
Indiana	20986		123	14
Iowa	8319		68	4
Kansas	11388		81	21
Nebraska	2116		13	10
New England	4041		32	26
New York	3674		29	14
North Carolina ..	8055		63	12
Oregon	2608		16	3
Western (1914) ..	14250		84	11
Wilmington	6575		37	4
Ohio	5704			
Philadelphia	4419			
China	320			
Japan (1913)	83			

CHINA

Probate Members	400
Adherents	1,143
Attendees	603
Received medical attention	28,537
Bible Schools	22
Workers	35

JAPAN

Villages	12
Evang. Stations	6
Believers	809
Enrollment in Bible Schools	2,580
Bible Schools	34

Meetings having pastors	73%
Meetings having no pastors	27%

A life well spent is worth any number of speeches; it is a language far more eloquent than words; it is instruction in action—wisdom at work.
—Herald and Presbyterian.

Boosters for the Bible School

SUPPLY OUTFITS FOR FRIENDS CHURCHES AND SCHOOLS

The Bible School Board of the Five Years Meeting is organized to study and meet the needs of Friends Bible School work. Therefore we have a full line of exceptionally good school supplies. Tell us what you want for your school and we will promptly get it to you.

THE PENN QUARTERLIES

TEACHERS QUARTERLY, 56 pages, newly prepared. Single copy, 10 cents; in Clubs, 7½ cents per copy.

ADULT QUARTERLY, 40 pages; for all Adult Grades; all newly prepared. Single copy, 5 cents; Club rates, 4 cents.

INTERMEDIATE QUARTERLY, 48 pages. 5 cents per copy.

LESSON SHEETS. Same material as Adults. For Visitors and to replace lost Quarterlies. 2½ cents per copy.

CHILD'S LESSON LEAF, for Primary Classes. 5 cents per copy.

YOUTH'S FRIEND. An eight-page weekly for Young People. Single copy, 50 cents per year; club rates, 10 cents per quarter.

GRADED LESSONS. As prepared by the International Committee and adopted by the Five Years Meeting.

BOOST YOUR CHURCH AND SUNDAY SCHOOL

Here's for a Greater Church, cards, 40 cents per 100.

Here's for a Greater Prayer Meeting, cards, 40 cents per 100.

Complete Monthly Meeting Record, as prepared by the Five Years Meeting, \$2.00.

Booster Cards, 10 cents per dozen, 75 cents per 100.

Here's for a Greater Bible Class, cards, 40 cents per 100.

Birthday Cards, \$1.00 per 100.

Cradle Roll Birthday Cards, \$2.00 per 100.

Complete Home Department Outfit, \$1.00.

Complete Cradle Roll Outfit, \$1.00.

Friends Secretary Book for Sunday Schools, 50 cents.

Sunday School Collection Envelopes, 50 cents per dozen.

Sunday School Class Books; No. 1, for 14 names, 5 cents each, No. 2, for 20 names, 10 cents; No. 3, from 25 to 200 names, 15 cents each.

Address all orders to FRIENDS BIBLE SCHOOL BOARD, Fairmount, Ind.

BOOKS RECEIVED.

"Centennial History of the American Bible Society" by the Corresponding Secretaries, published by the Macmillan Company, New York. 605 pages, paper 50 cents, cloth \$1.00.

This is the history of a hundred years of wonderful achievement on the part of the American Bible Society. The author has reviewed the events of a hundred years with a keen eye for the human elements in this recital in the growth of a great enterprise. It is a history which should be read by every Christian in America. The book contains a fine picture of James Wood, well known to Friends throughout the world, as present President of the Society.

"Federal Council Year Book" by Dr. H. K. Carroll, Associate Secretary of the Federal Council of Churches, with headquarters in Washington. Price 50 cents.

This book has been prepared under the auspices of the Federal Council of Churches and is an ecclesiastical and statistical directory of the Federal Council and its commissions and constituent bodies and all other religious organizations in the United States covering the year 1915. It is a handbook that will prove to be invaluable to all students of current church history both in this and other countries. Dr. Carroll's knowledge and experience in preparing material of this character assures the accuracy of the information which is up to date.

"Selected Quotations on Peace and War," compiled and published by the Commission on Christian education of the Federal Council of Churches. 540 pages, price \$1.00, postage 10 cents additional.

This most valuable book gives the most useful and striking selections from recent important works, dealing with the vital question of establishing right international relations. The possession of this single volume will serve as a substitute for an entire shelf of peace literature. Something like one hundred and eighty authors have been quoted and their writings have been grouped systematically in chapters under appropriate headings, covering various phases of the peace and war question. The book concludes with thirteen lessons on the peace question.

BORN.

Taylor—At New Britain, Conn., April 26, 1916, to George B. and Winifred Trueblood Taylor, a son, Benjamin Trueblood.

DIED.

Beals—Cora E. Beals, daughter of Arthur and Martha Bufkin, was born at Lynnville, Iowa, June 14, 1869, and died of tuberculosis, at Greenleaf, Idaho, March 16, 1916. She was a

birthright Friend and a faithful member of the Friends Church. She married I. J. Beals of Platte, S. D., in 1891. They resided there for almost six years, then moved to Searsboro, Iowa, from which place, after a residence of 11 years, they moved to Greenleaf, Idaho. Her faithfulness in the church has been an inspiration to many. Her endowment of gifts was used freely in the service of the Master. The beauty and strength of her character were evident to all. She was laid to rest in the Greenleaf cemetery.

Beals—Isaac J. Beals, son of Thomas and Elizabeth Beals, was born near Richland, Iowa, April 14, 1857, and died at his home, Greenleaf, Idaho, March 27, 1916. His childhood and youth were spent in Iowa, and his young manhood in South Dakota, where he married Cora Bufkin, in 1891. In early manhood he was converted, and joined the Congregational Church, but in 1891, he joined Friends, and has been a faithful and consistent member ever since. His life has been filled with service for the church and community, and he had been interested in every movement for the betterment of conditions about him. He served as a member of the District School Board and as Superintendent of the Bible School, and he was deeply interested in Greenleaf Academy, being President of the Board of the Academy at the time of his death. It was largely due to the interest of himself and wife that the community is indebted to Greenleaf Academy. He leaves four children, two brothers and three sisters, his wife having preceded him to the better land eleven days before.

Coffin—Henry W. Coffin, a native of Indiana, son of Levi and Catherine Coffin (of underground railroad fame), was struck by a street car in Washington City, April 29, 1916, and died the next morning. For many years he has been a resident of Washington and an active member of the community. As a result of his early training he has been, during his long and useful life, a friend not merely of the colored race, but of all whose circumstances require the sympathy and practical aid of their fellowmen. From Indiana he moved to Cincinnati where he married Sarah E. Amick. From there he moved to Washington City in 1881. At one time he was appointed to have charge of the government exhibit at the New Orleans Exposition. He was a noble, self-sacrificing Christian man, who showed in his daily walk and conversation his love for God and the principles of the Christian religion as represented by the Society of Friends, of which he was so long an honored member.

Dean—David Dean, son of Barton and Hannah Dean, was born in Carroll county, Ohio, August 28, 1828, and died at Friendswood, Texas, April 1, 1916. He married Ann Stratton in 1850. She having died in 1902, he married Phoebe A. Knight two years later. He lived a long life of devotion to his Maker, and was a true and useful member of the Friends Church, having served as elder for a number of years. He is survived by three children.

Garrity—Dennis Garrity, a valuable member of Carmel Meeting, Indiana, died at his country home near Carmel, of pneumonia, April 3, 1916, aged 73 years. He was a loyal member of the church, an honored citizen, industrious and ambitious. He leaves the widow, three daughters and one son. Funeral services were conducted by the pastor, Lewis E. Stout.

Gilbert—Eusebia Esther Gilbert, youngest daughter of Ross and Olive Gilbert, died suddenly at their home in Haviland, Kansas, March 25, 1916, aged 10 years, 8 months and 25 days. She left the evidence that she was ready for the change.

Greene—Clinton David Greene, son of Albert W. and Elizabeth Stanfield Greene, died at Phoenix, Arizona, April 3, 1916, aged 37 years. He was a graduate of Penn College, class of 1905.

Hall—Richard Hall, a member of Sand Creek Monthly Meeting, Indiana, son of John and Elizabeth Hall (both

deceased), was born near Azalia, Indiana, October 21, 1847, and died at the home of his nieces, Achsah and Lizzie M. Cox, near Elizabethtown, Indiana, March 30, 1916. He was a cripple from birth and for the past four years was confined to his room, his suffering at times being almost beyond endurance. He bore his pain, however, with Christian fortitude. He attended Sabbath School and church as long as he could pull himself up through the door, and after that he would sometimes drive his buggy close to the church door, that he might hear the preaching and singing.

Hathaway—Henry Bailey Hathaway, whose home was at Watkins, N. Y., and who was a member of Farmington Monthly Meeting, died in San Diego, Cal., April 30, 1916, aged 74 years. Burial took place at Farmington, N. Y., the services being conducted by Reuben J. Payne, pastor of the Meeting.

Hawkes—Tacie Pratt Hawkes, daughter of Nathan D. and Tacy P. Hawkes, was born at Lynn, Mass., in 1850, and died at her home in North Saugus, Mass., February 26, 1916. She was a beloved member of the Meeting at Lynn. She was a devoted Christian, of a gentle and retiring disposition. Debarred by serious lameness from activity in service, she was interested in the work of the church and the welfare of all. She always manifested deep sympathy for those who suffered affliction.

Oren—Jesse N. Oren was born in Clinton county, Ohio, on December 25, 1835, and died at his country home near Gurneyville, Ohio, April 7, 1916. As a young man, he attended Antioch College, presided over by Horace Mann. Later he taught school, and enlisted for the Civil war in the Fortieth Ohio. He was once a prisoner in Libby Prison. He was elected three times as a member of the Ohio House of Representatives, and served four years in the Upper House as Senator. He served six years as a member of the State Board of Charities. He was a birthright Friend, and an influential member of the church. He is survived by the widow and three children.

WANTED—A competent person to take charge of the housekeeping department at Westtown School, Westtown, Pa.; a Friend preferred. Please apply to Mary R. Williams, "Pinehurst," Moorestown, N. J.

FRIENDS ARCH ST. CENTRE.

304 Arch St., Philadelphia.

Friends and others of quiet taste will find comfortable accommodations here, when stopping in Philadelphia. Single rooms 75c per day. Double room with private bath \$2.50. Meals at moderate prices. For reservation, apply to Amelia D. Featherstone, Matron.

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Now in effect to San Francisco, Oakland, Los Angeles and San Diego, Cal., Portland, Ore., Seattle and Tacoma, Wash. Effective June 1st to Salt Lake City and Ogden, Utah, Denver, Colorado Springs and Pueblo, Colo., and effective June 10th to Yellowstone National Park. Wide choice of routes and numerous free side trips. Favorable stop-over privileges, liberal return limits. San Diego Exposition open entire year 1916. Splendidly equipped through trains leave the new Chicago Passenger Terminal at convenient hours daily. The Best of Everything. Let us plan your summer trip. We will be pleased to submit an attractive itinerary, furnish illustrated booklets and full information regarding fares, schedules, etc. Address C. A. Cairns, G. F. & T. A., 226 W. Jackson St., Chicago, Ill.

YEARLY MEETING 1916.

New York—At Poughkeepsie, May 31. Clerk, James Wood, Mt. Kisco, N. Y.

Nebraska—At Central City, Neb., May 30 to June 4. Clerk, Eli H. Parisho, Central City.

Oregon—At Newberg, Oregon, June 7-13. Clerk, Levi T. Pennington, Newberg, Ore.

New England—At Oak Grove Seminary, Vassalboro, Me., June 26-July 2. Clerk, Walter S. Meader, Gonic, N. H.

California—At Whittier, June 26-July 3. Clerk, John Chawner, 765 Summit Avenue, Pasadena, California.

North Carolina—At Guilford College, August 8-14. Clerk, L. L. Hobbs, Guilford College, N. C.

Wilmington—At Wilmington, Ohio, August 16-22. Clerk, Albert J. Brown, Wilmington, Ohio.

Ohio—At Damascus, Ohio, August 22. Clerk, Edward Mott, 58 Coit Avenue, East Cleveland, Ohio.

Iowa—At Oskaloosa, August 28-September 3. Clerk, S. M. Hadley, Oskaloosa, Iowa.

Canada—At Pickering College, Newmarket, Ontario, Canada, September 7. Clerk, William Harris, Rockwood, Ont., Canada.

Western—At Plainfield, Indiana, September 12-18. Clerk, W. O. Trueblood, 313 East 13th Street, Indianapolis, Ind.

Indiana—At Richmond, Indiana, September 18-24. Clerk, Robert L. Kelly, Earlham, Indiana.

Kansas—At Wichita, Kansas, October 3-9. Clerk, Edmund Stanley, Wichita, Kansas.

Baltimore—At Baltimore, Md., November 17-22. Clerk, Allen C. Thomas, Haverford, Pa.

NEW ENGLAND YEARLY MEETING comes to Vassalboro, Maine, June 26 to July 2.

FRIENDS, OLD AND YOUNG, plan to attend this year. Business, Conferences, Sunset Meetings, Recreation, Tent Life, Camp-fire Talks for Young People. All these to make the greatest week of our Quaker year. Come prepared to get and be a blessing.

Send requests for rooms or tents to
ELDA R. HENDERSON,
West Falmouth, Massachusetts.

FRIENDS MEETINGS.

Chicago, Illinois Meeting House, at 4413 Indiana Avenue. Take elevated trains to 43d Street and walk west and south to Meeting House; or take Indiana Avenue surface line to 44th Street. Bible School 9:45; Worship 11:00; Social hour 5:30; Christian Endeavor 6:30; Fourth Day meeting 7:45.

Colorado Springs, Col., Friends Church, Teajon and Fountain Streets, on car line. Bible School 10:00, meetings for worship, 11:00 and 7:30. Prayer meeting, Wednesday 7:30. Visitors welcome.

Greensboro, N. C. Asheboro St. Meeting, Cor. Asheboro and Lee Sts. Fred E. Smith, Pastor. Meeting for worship every Sunday, 11 a. m.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting, 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday: Prayer meeting, 7:45. Earle J. Harold, Pastor.

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

Washington, D. C. meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant street car to Oxford street.

WANTED—An executive superintendent for Schofield Normal and Industrial School for colored pupils at Aiken, S. C.* This school has been in existence for fifty years. It has both day and boarding students, and an average attendance of 300. The applicant must be trained for such work and have had experience with colored people and be familiar with conditions in the south. A college graduate is preferred. This is a great opportunity for a person willing to take responsibility. Address Helen Underhill Wood, Mt. Kisco, N. Y.

WESTTOWN SCHOOL

is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about sixteen Yearly Meetings. It has all the attributes of an efficient high school and successfully prepares for College some twenty pupils a year.

Will Friends kindly bear Westtown in mind in laying plans for their children's education? If their current plans have been interrupted, perhaps Westtown will satisfactorily fill out the balance of the year. The school is unusually large, but there is room for a few more.

Thomas K. Brown, Principal.
Westtown, Pa

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Union Springs-on-Cayuga Lake, N. Y.

Endowed boarding school for boys and girls under management of New York Yearly Meeting. Eighth grade, high school and college preparation work. Strong Christian faculty of 11 teachers. Board and tuition, \$275.00. Capacity 75. Patronage not limited to Friends. Send for catalogue. Eliezer Partington, A. B., Principal.

The American Friend, Richmond, Ind.

A weekly religious journal, published by Friends Publication Board, under the direction of the Five Years Meeting of Friends. Price \$1.50 per year. Should be in every Friends' family in America.

Mission Study Books

1915-1916

Foreign Mission Study Books

The King's Highway, cloth 58 cents; paper 36 cents. How to Use, 10 cents. Leaflet Helps: A Living Force in a Dying Land, Incidents of Leavening, Cho-son-a-ky, White Fields in Korea, 2 cents each.

Around the World with Jack and Janet, Junior, 29 cents; Guide Book 5 cents; Round Trip Tickets, 2 cents each; Steamer Trunk (mite boxes) 20 cents per dozen; Jack and Janet Buttons, 5 cents. Jack and Janet paper dolls with costumes for America, Egypt, India, Burma, China, Korea and Japan, 27 cents. Set of Postal Cards for Foreign and Junior Books (24) 25 cents; Missionary Helps for Junior Leaders and Primary Class Teachers, 25 cents; Talks on David Livingston, Girls and Boys of India, Africa, Changing China, 25 cents each.

Home Mission Study Books.

Home Missions in Action, cloth 58 cents; paper 36 cents. Teacher's Supplements, 5 cents.

Leaflet Helps, America's Melting Pot, What One Mission Worker Learned, Story of a Virginia School, 2 cents each. Don Felipe Gloria, 3 cents.

All Along the Trail, Junior, 29 cents; Teacher's Manual, 10 cents.

Federation Bulletin, issued quarterly, 25 cents a year. Everyland, issued monthly, \$1.00 a year. Rising Churches in Non-Christian Lands, paper 40 cents; The Churches at Work, paper 40 cents; Comrades in Service, cloth 60 cents; Thy Kingdom Come, 25 cents; Missionary Hymnal, 10 cents; Five Missionary Minutes in the Sunday School, 50 cents.

Sec'y of Literature, W. F. M. Union, 2137 Park Avenue, Indianapolis, Ind.

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OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

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Insures Lives and Grants Annuities. Collects and Remits Incomes.

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The American Friend

Old Series
Vol. XXIII. No. 22.

SIXTH MONTH 1, 1916.

New Series
Vol. IV. No. 22.

Little Victims of the War

Do ye hear the children weeping, O my brothers,
Ere the sorrow comes with years?
They are leaning their young heads against their
mothers,

And that cannot stop their tears.
The young lambs are bleating in the meadows,
The young birds are chirping in the nest,
The young fawns are playing with the shadows,
The young flowers are blowing toward the west—
But the young, young children, O my brothers,
They are weeping bitterly!
They are weeping in the playtime of the others,
In the country of the free.

Do you question the young children in the sorrow
Why their tears are falling so?
The old man may weep for his to-morrow
Which is lost in Long Ago;
The old tree is leafless in the forest,
The old year is ending in the frost,
The old wound, if stricken, is the sorest,
The old hope is hardest to be lost:
But the young, young children, O my brothers,
Do you ask them why they stand
Weeping sore before the bosoms of their mothers,
In the old Fatherland?

The Cry of the Children.—E. B. Browning.



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting.

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year.

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

Only

Only a seed, but it chanced to fall
In a little cleft of a city wall,
And, taking root, grew bravely up,
Till a tiny blossom crowned its top.

Only a thought, but the work it wrought
Could never by tongue or pen be taught,
For it ran through a life, like a thread of gold,
And the life bore fruit a hundred fold.

Only a word, but 'twas spoken in love,
With a whispered prayer to the Lord above,
And the angels in heaven rejoiced once more,
For a new-born soul "entered in by the door."

—Exchange.

How Can You Help The American Friend

These are a few suggestions, one or more of which ought to appeal mightily to a number of our subscribers.

1. Help the management by soliciting an advertisement or two from some reputable firm of your acquaintance. For instance, if you or your friend are going to purchase an automobile within the near future, arrange with the firm that a substantial amount of the purchase price shall be taken out in advertising, to be paid over to THE AMERICAN FRIEND for advertising space at the ordinary rates, which can be secured by addressing the manager at Richmond, Indiana. The same suggestion will apply to any other purchase where the investment amounts to something substantial.

2. Make note of the special offer of THE AMERICAN FRIEND to new subscribers for the next six months for fifty cents (announcements in another column) and endeavor to get a few new subscriptions under this offer. If you do not have time to see individuals personally, why not send in a check for two or three dollars with the names and addresses of persons to receive the paper for the six months indicated? This offer is for new subscriptions only.

3. Say a good word for the paper both publicly and privately as occasion requires and try to impress non-subscribers with the fact that they are losing much by not reading the paper weekly.

4. Send in brief news items of important events occurring in your meeting (unless your meeting is being frequently reported already). What has proved to be a great blessing to you locally will be an inspiration to others if they can only know about it.

5. Send us your suggestions, criticisms or otherwise, that will help us better to know what is needed and what our readers want. We cannot always comply with suggestions and criticisms, but out of the multiplicity of them we will be able to produce a better and more readable paper.

Remember

Remember that under our existing arrangement all correspondence about subscriptions, change of address, etc., should go to THE AMERICAN FRIEND, Urbana, Ohio. All other correspondence relating to news matter, reports, contributed articles, advertising and general correspondence should be addressed to Richmond, Indiana.

For Young Friends—and Others

We are able herewith to announce a bit of good news—or what ought to be regarded as good news—to the thousands of Friends in America who, through their failure to read their denominational paper, are not keeping up to date with the movements of our branch of the church. From now until the first of July we will accept new subscriptions at the rate of fifty cents each for six months. This is a trial offer, made in the hope that many hundreds of our membership will be induced to read the paper for this period. It has been suggested that many of our Young Friends will be glad to participate in an active canvass to secure results under this special offer. Hundreds of our young people are becoming interested in the life and activities of Friends as they have not been before and many of them are seeking ways and means by which they can help the church.

We are not able to offer a commission at this price, but as THE AMERICAN FRIEND belongs to the Five Years Meeting and is one of the important agencies of the church in bringing new life to the membership and in stimulating interest in every department of church activity, it seems to be very proper to suggest that young Friends and others can serve the church at this time in no better way than by devoting a little time for the next few days to a canvass for new subscriptions under the terms of this special offer.

Of course this does not excuse others from participating in this canvass, and we ask pastors and others interested to make note of this special offer and bring the same to the attention of our various congregations throughout the different Yearly Meetings.

(Concluded on page 408.)

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 22.

SIXTH MONTH 1, 1916.

New Series
Vol. IV. No. 22.

An Unparalleled Opportunity

In last week's issue of *The American Friend*, extended reference was made to the recent appeal of the Federal Council of Churches in America in behalf of suffering Europe. It is unfortunate if any one of our readers has failed to take note of the significance of that appeal. In a comprehensive way that is startling, the officers of the Federal Council have confronted the Christian church in America with a stupendous task. The relief that is sought for immediate needs, imperative as is this claim upon our national beneficence, is secondary in importance to the higher claim that is made upon our Christian civilization for constructive helpfulness when the war shall have ended.

The Federal Council is not alone asking the American church to play the part of the good Samaritan toward a bleeding and starving continent, but it would utilize this humanitarian act as the only practical means of guaranteeing a higher service to world civilization when Europe is brought face to face with its well nigh impossible task of continental and national reconstruction. For every dollar that the American church invests now in food and clothing and shelter for the relief of the millions abroad, we are contributing toward a larger influence which American Christianity is bound to exert in the ultimate rehabilitation of Europe. Whatever else the war has shown, it has revealed the inevitable breakdown of a religion that is largely ritualistic and formal and of a civilization that is builded upon materialistic foundations. The salvation of Europe will come through the incorporation of new ideals, both of religion and of civilization, and herein the American church must have a message that is both positive and constructive under penalty of loss both to Europe and ourselves if we fail.

It is significant of our more modern experiences that the church—and more particularly the American church—is being forced into a cosmopolitanism of service that is demanding in large degree both a reconstruction of methods and ideals. As in no other age the church is by force of compulsion being driven to become a decisive factor in world civilization. Henceforth the provincial is the surest guarantee of failure to any church that fosters it. The primal appeal of the church will of course con-

tinue to be for individual redemption, not for selfish ends, however, but that others "may see your good works, and glorify your Father who is in heaven." At a time when some men are concerned about national honor and national defense, the church needs to voice the higher ideals of patriotism, showing that the demands of world patriotism, embodying the welfare of the brotherhood of humanity, are in some respects superior to national patriotism. For as "none of us liveth to himself," so no nation in these modern times can plan its course exclusive of the interests of other nations with which it has to do.

Internationalism is the essential product of good will and human brotherhood—which Christianity alone can propagate. The church is bound, therefore, by the highest obligations to escape the bonds of provincialism or provincial patriotism and proclaim the doctrine of world brotherhood. For the church will not have fulfilled its highest mission until it has brought the gospel within the acceptance of every man and every woman and every child whom God has made. Not alone therefore because the fortunes of the church in America and Europe are inextricably linked by ties of blood and mutual self interest, but because of the higher interest which a free and progressive church must have in the destiny of all mankind, the American church in this time of world disaster is obligated by the highest motives of good will to extend its hand in service and benediction to suffering humanity abroad. And what will do so much to open the way for the highest and best forms of helpful service in the reconstruction of Europe as some such great sacrificial act as is suggested in this appeal from the Federal Council of Churches?

Just now American stock is hardly at par in any belligerent land. In the stress of such times as these, when the temptation to evade the claims of international law is so great, so far as the struggling nations are concerned, it is hardly possible for the absolutely neutral nation, which insists upon universal obedience to law, to retain the cordial good will of others. In connection with this appeal of the Federal Council, the opportunity is offered to our American church to redeem the situation by acts of mercy and good will upon such a gigantic scale,

as will bring a reaction in Europe in the form of a wave of gratitude and good will to America, that will make American Christianity a welcome helper in the belligerent lands when the war shall have ended.

The church in America cannot afford to turn a deaf ear to this timely appeal. Whatever the jingo goes may continue to do in proclaiming that the chief concern of the United States is to look out for itself, the church at least must adopt a more Christian point of view. It is the time of all times when the church in Europe which is bleeding at every pore can be made to feel, not only that it has a true friend in the church in America, but that this same American church is ready to go to the extreme limit in its readiness to help and to build up, and to contribute to the rehabilitation of a broken European civilization.

Facing an opportunity like this, what shall be the attitude of the Society of Friends? Time was when the messages of this body of believers contributed not only to the character building of individuals and communities, but of cities and states and nationalities as well. Have we a message less vital today or can we assume that others have appropriated its spirit and freshness to be transmitted by other methods more efficient than our own? Is not that which Europe needs most today, in the way of high Christian idealism and practical spiritual truth, the very thing that has constituted the soul of Quakerism throughout its history? From such a task and from such a need shall we turn aside and admit our inability to impress upon present day civilization the elements that have made Quakerism glorious?

To meet an opportunity like this successfully, Quakerism must bear the stamp of a National entity. The world will be affected but little by a denomination that stands for one thing in the east and quite another in the west, that is conservative here and progressive yonder, that—and we say it in all sincerity and in no spirit of personal criticism—allows itself to be rent assunder by theologic controversies, when multitudes are literally dying for want of bread and clothing and sympathy and the friendly spirit of good will and the knowledge that Jesus Christ, the Son of God, is waiting to speak to the condition of every needy life. Is there any element of this appeal that is coming with such force to the American church that does not strike a responsive chord throughout Quakerism, not alone as represented by the Five Years Meeting, but in Ohio and Philadelphia as well? Is it not time for the Society of Friends to pull itself together, reuniting its shattered elements for a gospel propaganda that will make its impress felt upon American Christianity as a whole, and through it upon European

Christianity as it proceeds to recover itself from the ruins of an unspeakable war?

This is the day of a transcendent opportunity for Friends, whatever its meaning to others. Shall we not enter upon a sacrificial life that will prompt large givings, even to the point of suffering, for the relief of the starving ones abroad, and shall we not contribute our full share of the practice of realistic and positive Christianity, that by the force of our teaching and example will help to lift European civilization to a higher plane?

Shall not the spirit of the call of a new day of opportunity for Quakerism possess and envelop all our Yearly Meetings, just now beginning their sessions of 1916?

For Young Friends—and Others.

(Concluded from page 406.)

There are a number of Friends' meetings, mostly smaller ones, in which there is not a single subscriber to THE AMERICAN FRIEND. We trust that young Friends and others in neighboring Monthly Meetings will make a special effort to bring this offer to the attention of this class of our meetings. We are more convinced than ever before, however, that there are very few meetings indeed where it is not possible to secure at least one and perhaps many new subscriptions under a special offer like this, if the proper effort is made to have the matter presented in a personal way.

We have perhaps seventy-five meetings scattered through the various Yearly Meetings where the pastor or some other interested Friend has been very zealous in looking after the interests of this periodical of the church. There is a far greater number of meetings, however, where apparently little effort has yet been put forth by any one in behalf of THE AMERICAN FRIEND, at least so far as we have any information. It seems probable that during the many years when our denominational papers were controlled by private interests, our membership became so accustomed to feeling no responsibility in the matter that now it is difficult to get our members as a whole to understand that the paper belongs to the entire church, and each one has or should have a direct and immediate interest in its success.

It is not too much to expect a thousand new subscribers by July 1st. We have not fewer than ten thousand Friends' families or parts of families which are not now taking the paper, and we have the fullest assurance that within the period named at least one out of every ten can be put on The American Friend list for the next six months at the nominal price of fifty cents, if only our young Friends and others will be interested enough in the upbuilding of the church to go out after them. Five hundred and twenty pages for fifty cents is a good financial investment under almost any circumstances, but when so much of the material offered

deals directly with the progress and upbuilding of the church as a whole and especially of our branch of it, the offer is one than cannot be turned down without distinct loss to any and everyone who does it.

When, in addition, the question of loyalty to an important department of the Five Years Meeting is taken into consideration, we are constrained to

believe that we ought by all means to have five thousand additional subscribers instead of the one thousand suggested. One of the best ways to build up the Society of Friends is to build up the subscription list of its denominational paper. Does this not constitute a great task which ought to appeal to all our Young Friends and others?

After Panama. What?

By C. G. McCLEAN.

That is what we are asking ourselves with regard to our work in Cuba, not only Friends, but all the missions represented here. At Panama we preached co-operation and we all shouted "Amen!" We all believe that it is right and want to help bring it about. At the Havana conference, the same thing was preached and we mostly all shouted "Amen!" again, but with not quite the same abandon as at Panama, for we were getting nearer the place to practice our preaching, and questions of ways and means were looming up. It was not old denominational selfishness cropping out, but a frank Christian desire to face the facts and confess the difficulties.

We did not all fall into one another's arms and pledge to do away with all denominationalism and all unite into one evangelical church. We did not feel that we are ready for that yet. But we are determined not only to keep out of one another's way but to adjust our respective territories and activities, so as to cover the whole field in the most thorough and the most economical way. That adjustment must be made carefully and prayerfully. It cannot be done in a moment for the greatest efficiency will doubtless require some shifting of forces and exchange of territory.

A committee was appointed at the Havana-conference to make a thorough survey of the field and to present, within a years' time, its findings and recommendations. This survey will be made with three principal lines of Mission work in view—evangelistic, educational and literature.

The second of these, education, is probably the one that most vitally interests Friends. We are interested in all, and all are important, but the others do not present so great a problem.

What is the educational situation at present? The Methodists have at least four boarding schools; the Episcopalians one, the Presbyterians one and the Baptists one. Besides these there are a number of very good day schools doing, principally, work below high school grade. Most of the pupils in the boarding schools are also at present below high school grade. Friends have four day schools and no boarding schools. This, very briefly, is the present situation. Now, what is the future to be? We hope that this survey of the field will enable us to lay the plans wisely.

No less an authority than John B. Goucher, after attending both the Panama and the Havana conferences, said, "Cuba should have twelve Christian educational centers, one for young men and one for young women in each of the six provinces; or, at least six if they are to be co-educational." That expresses about the opinion of the Havana conference, with the added judgment that there should be one first-class Normal school and one Theological school of high standard for the whole island.

Now we are just getting to the point, so far as Friends are concerned. Granted that the final organization for advanced work will be largely inter-denominational, there remain the primary and preparatory schools to be maintained by the various denominations. We have the primary schools, but do not have the preparatory school. And that is going to be the weak spot in our organization when the complete educational system for the whole island is worked out and put into operation. If we do not have students to send to these educational centers, they will be useless so far as we are concerned. Where are these students coming from—these who are to be our future pastors and teachers, Christian business and professional men, government officials and statesmen? Doubtless the greater part of them will come up through our denominational primary and preparatory schools. And the schools that are able to attract and to hold promising pupils are the ones that will do most to furnish material for the higher courses. As a natural consequence, the missions that maintain the best primary and grade schools are the ones that will get most of the finished product.

Now, if you have followed the argument, you are already asking how Friends stand in this respect. As stated above, Friends have four schools, all well manned (a number of workers from the Mexican field are helping in our schools this year). Three of these schools, Banes, Puerto Padre and Gibara, are all well housed in adequate buildings belonging to the Board. Holguin, with nearly twice as many students as any of the rest, situated in the largest, most central and most progressive town and the only one with much competition by non-Christian schools, is housed in an old, neglected, rented building and under such odds is trying to maintain the dignity of our Mission. This is our

weak point. What we need here is a preparatory as well as a primary school, properly housed, in a building that we are not ashamed of and that the people of the community will not be ashamed to patronize.

The Mission decided two years ago that one of our schools should be developed into a preparatory school prepared to receive boarding pupils and that Holguin, because of its central location and other advantages was the place for this school. The Board approved this plan. The next step is to do it. Delays have been caused by one thing and another. The last was to await the outcome of the Panama conference. That is past. Now shall we wait for the findings of our Cuban committee and then wait for them to be discussed, adopted and put into effect? That will take at least two years, and possibly five. And what will happen in the meantime? Things are developing fast in Cuba in these days. New industries are developing almost miraculously and progress is evident on every hand. Parents are seeing the advantages of education and are putting their children into school. The public schools cannot meet the demand, either for quantity or quality. Private schools are springing up, which, if not dominated by the priest, are anti-religious in character. We have one of the latter here in Holguin whose evil influence we should be able to counteract. It would never have been here if Friends had been ready to meet the demand four years ago. But it is not too late to stem its influence yet if we act promptly.

Last fall, ten boys applied for admission as boarding pupils in our school. We had no place for them. Some went elsewhere, some found lodging with native families and came in as day pupils. One of them, a bright lad of thirteen, was especially anxious to be taken in. His father, a well-to-do farmer, offered me any price I would say to take his son into our family, but we had no place for him. He found lodging with a family and is in school. He has become interested in the Sunday School and the Christian Endeavor, but just lately told me that he could not attend Endeavor any more, that the man where he stays is Catholic and will not permit it. He still comes to Sunday School, but probably has to deceive the man in order to get away. Many others have inquired about boarding school during the year, not only here, round about Holguin, but also at the other stations. I received a letter from one mother today, begging me to take her boy. The parents recognize the fact that their children need general training in other things besides the prescribed courses in books and nobody knows better than the missionaries how much greater is the opportunity to mould the life of a pupil that is in your care all the time than one who is only with you a few hours five days a week.

Holguin is a growing city of 10,000 people, the center of a big productive territory. Sugar mills are springing up all around. There is no Christian

school doing higher grade work (anything above sixth grade) within nearly a hundred miles to the east and about 150 miles to the west and not a single boarding school in all this territory. It is a wonderful opportunity for Friends. And far from being in the way of final co-operation with the other denominations, a preparatory school is the one thing needed to make that co-operation worth while. It will be the connection between our primary schools and the educational work of these centers. And the result will be native pastors and teachers to take the place of the foreign missionaries and a native church self-supporting and self-propagating.

Holguin, Cuba.

Spiritual Prosperity

By CHARLES N. FRANKLIN.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." III John, 2.

These words were written by the Apostle John to his beloved friend Gaius, the companion of Paul on his last missionary journey to Asia. It was a prayer for his physical health and temporal prosperity, that it might equal his spiritual health and prosperity. It was a prayer which, if it was answered for us today, might change the circumstances and conditions of many. What change would it produce in our surroundings and conditions?

First of all, what constitutes perfect physical health.

It is not always the appearance of health. Many a man appears to be in the best of health, but suddenly you hear of his death from some cause or source that you least expected, due to an unhealthy condition. Good health consists in perfect soundness of limb and body. Good digestion and a successful resistance against disease.

What constitutes temporal prosperity?

Again we might say that it is not what men appear to be doing in business that spells prosperity, for frequently the very men that you thought were successful, and prosperous in business, fail. But prosperity may be defined as successful progress in any business or enterprise as shown by the balancing of their books at the end of the year.

What constitutes perfect spiritual health?

Some one may object and say it is impossible to obtain Christian perfection in this life. Let me say that unless you obtain it in this life you will not obtain it at all, for there is nothing about death to perfect anyone.

Certainly morality is not perfect spiritual health. The moral man is no more sure of heaven than the man behind prison bars. The words of the Master ring out, "Except a man be born again (not, given a religious education) he cannot see the kingdom of God."

It is not what people think we are always. "Man looketh at the outward appearance (profession), but God looketh at the heart."

It is not always what we think we are ourselves. "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

It is what we are in the sight of God and according to his standard.

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This is the relation we owe to God. How many in the world today measure up to this standard?

And again, "Thou shalt love thy neighbor as thyself." This is our relation to our fellowmen, illustrated by a little circumstance which occurred in the home of a returned missionary from China.

A little girl had earned three dollars picking berries and selling them. After receiving the money she gave the Lord his share, one-tenth, and divided the remaining nine-tenths with her sister, who had not been able to earn any money.

I fear that many of us think we are living up to this standard, but if we were to examine ourselves carefully we would find that selfishness, pride, envy, jealousy or some other form of evil was lurking around in our hearts.

It is heart sickening and appalling, the position that many are taking today that the New Birth is not a necessity, when Christ has said it was. But I declare upon the authority of God's word that this standard of Christian perfection cannot be obtained in any other way.

Being born of Christian parents will not do it. Religious education will not do it. Environment will not do it. Nothing but a complete change of heart, a new heart being put in the place of the old heart of sin, which is in every man, woman and child through the fall of our foreparents. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12.

What would be the result if our physical health were to be governed by our spiritual health?

We can easily imagine the change that would take place. Some man possessed of a strong physique would find himself overtaken by disease and robbed of his health; while, on the other hand, there are those who might be in very poor health, but possessors of a deep religious experience, who would find themselves growing strong and hearty in body. Which way would it be with you and me?

What would be the result if our temporal prosperity were to be governed by our spiritual prosperity?

A man possessed of much wealth, successful in business, might find himself being deprived of his income, his business decreasing and his money going from him; while, on the other hand, some one who was in poverty and want, yet possessor of the riches of the kingdom would find himself becoming successful in business and possessor of wealth.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

South Glens Falls, N. Y.

WHITTIER COLLEGE.

By WILLIAM V. COFFIN.

(The following article appeared in The Westonian for April, 1916.)

In the laying out of Whittier as a Quaker Colony, an educational institution of high grade was recognized as a necessity for the success of the colony. Very early in the history of the settlement a mass meeting was called at the Friends' Church, then on the corner of Comstock and College streets, to discuss the matter of building a college. At this meeting the elevation known as Reservoir Hill was selected as the most suitable site and a subscription, promising land, labor and money amounting to approximately \$130,000 was taken. This was in the early "boom" days when things went forward rapidly while they did go. Work was immediately begun on the building site and Reservoir Hill was cut down about twenty feet to its present height, when the wane in the boom became apparent and the whole project was soon abandoned. About two years later an academy was started with C. Bevan Johnson as principal, assisted by Ida B. Lindley. This ran for one year and was discontinued, owing to the financial pressure occasioned by the re-action from the boom.

In the fall of 1891, after almost all the Friends in Southern California had been visited and the matter thoroughly canvassed, with John Chawner as principal and Dr. William V. Coffin as assistant, the academy was reopened in the brick building now occupied by the Will A. Smith Print Shop. There were thirteen students the first term. The use of the building was donated by the Pickering Land and Water Company and a subscription was taken sufficient to purchase a very meager equipment. This was the beginning from which has grown Whittier College as it exists today.

After the first year, at the request of John Chawner, William V. Coffin became principal and John Chawner, assistant. With the opening of the second year the number of students increased to about thirty. In order to assure the permanency of the school an organization was effected known as the "Whittier Educational Association." This organization was incorporated under the laws of California. To those who had subscribed to the establishment and equipment of the school, stock in the association was issued, a Board of Trustees was elected, all of whom were members of the Friends' Church. The third year opened with about sixty students, and the old brick building was inadequate for so large a number.

Early in the year Washington Hadley signified his willingness to give fourteen acres of what is now the college campus, for college purposes, provided a suitable building should be erected on it. It was a heavy task to undertake at the time, but by the end of June enough money had been subscribed, in the judgment of the Board, to begin the building and, except the south wing, it was completed as it now stands. Late in the Autumn the

school moved into the new building. Looking forward to the establishment of California Yearly Meeting, Iowa, Western, Indiana and Kansas Yearly Meetings made appropriations in favor of California Friends totaling forty-five hundred dollars. This money was appropriated to the completion and equipment of the College building, it being understood that this building would be the first home of the new Yearly Meeting. In March, 1895, the first session of California Yearly Meeting was held in the new building.

From this time on throughout the following five years the school was maintained and made progress, but only by great sacrifice on the part of both teachers and patrons. In 1900, in order that the school might be more intimately allied to the Yearly Meeting, "The Whittier Educational Association" transferred its interests to the Yearly Meeting and the Yearly Meeting for the first time named the Board of Trustees as follows: William E. Cox, Cyrus J. Cook, William V. Coffin, T. Elwood Newlin, Mary T. Hadley, Nannie M. Arnold, Curtis E. Way, Daniel Lewis, David C. Garwood, William M. Hiatt, Rhoda M. Hare, and Donald McMillan. Under the authority of California Yearly Meeting, this Board met at the College on July 5, 1900, at 3:00 p. m., and organized and elected William E. Cox, president; William M. Hiatt, secretary; Cyrus J. Cook, vice-president; and the Bank of Whittier (now the first National Bank) was designated as treasurer.

In 1901 the school was incorporated as a college and obtained a charter under the laws of California empowering it to establish and maintain a college for educational purposes, to conduct the same, to grant such literary degrees as are usually granted by colleges of academic standing in the United States, and in testimony thereof to give suitable diplomas therefor.

In 1902 Washington Hadley offered to give ten thousand dollars to the college for endowment provided that at least fifty thousand dollars should be raised. After a vigorous campaign this was accomplished and the friends of Whittier College felt assured of its permanency. From this time on the growth of the institution has been constant and rapid.

It became necessary in 1904 to enlarge the building by putting on the south wing. Washington Hadley again came to the rescue by offering to deed more land, about four acres lying south of the college and where the Hadley Athletic Field now is, as soon as the building should be completed and fully paid for. As the work of building proceeded the needs and plans grew somewhat and it could not be completed without putting a mortgage of ten thousand dollars on the college plant. The deed, in consequence, was withheld for a time, until the mortgage should be raised.

In the fall of 1905 a campaign was begun for increased endowment. Washington Hadley gave the

impulse for this effort by offering \$20,000 provided \$100,000 should be raised. The matter being laid before Andrew Carnegie, he agreed to give \$20,000 of the amount to be raised. To secure the remaining \$60,000 required a very strenuous effort, but it was finally consummated at California Yearly Meeting held in June, 1906. At the opening of the educational session that year, \$32,000 of the amount remained to be subscribed. The entire amount raised was \$102,000. With this increase in the resources, the college outlook was greatly brightened.

In the fall of 1907 the Board of Trustees decided that it was time to make an effort to pay off the mortgage on the college property. In addition to raising the mortgage it was considered very desirable to purchase four lots fronting on Painter Avenue. Back of these lots was a four-acre tract of ground, the deed to which Washington Hadley had placed in escrow pending the cancellation of the mortgage indebtedness. Mrs. C. E. Tebbetts voluntarily undertook the raising of this money and carried it through to success, so that the Painter Avenue lots were purchased, the mortgage paid off and the papers were burned at the Educational Session of the Yearly Meeting of 1908.

Early in the Spring of 1910, after thoroughly considering the matter, the Board decided that it would be best to do away with the Preparatory Department by dropping a year at a time. This plan has resulted in eliminating everything not included as college work at the beginning of the current school year. The registration has not fallen off, however, and it seems reasonable to expect that the attendance will now steadily increase.

The death of Washington Hadley in 1911 lost to Whittier College its greatest patron and benefactor. Without his liberal gifts so often made, the several strides of advancement successively taken would have been almost impossible.

There never before was a time when thorough Christian training and education were at a higher premium than now, when every competent and qualified young man and woman with a Christian education can find so many open doors for service. There is a demand far above the supply for trained Christian workers in all the walks of life; for men and women of character whose lives are rooted and grounded in Eternal Truth, whose principles do not waver under trial and whose preparation is broad and thorough. It is our aim to help produce more such men and women.

The needs of the college which are within our reach at this time if we rise to the opportunity are:

- 1—Endowment increased to two hundred fifty thousand dollars.
- 2—Twenty-five thousand dollars for a new building.

After a review of the permanent funds of the College and a careful estimate of the real estate, plant and equipment values, we believe the following to be a conservative financial statement, viz.:

Permanent Funds—Endowment.....	\$146,251.00
Plant—Buildings and Equipment.....	43,962.00
Real Estate—Campus	85,000.00

Total\$275,213.00

From the beginning, with thirteen students and less than \$300.00 in equipment in 1891, the above showing indicates a growth somewhat remarkable.

The current year, 1915-16, shows a registration of 135 students in college classes. Absalom Rosenberger is now the experienced and very efficient head of the institution. Mrs. Rosenberger, formerly holding the chair of History in Monmouth College, Illinois, is filling the same chair in Whittier College.

Whittier College is one of the smallest of small colleges, but its standing is second to none. It is fully accredited at both our great California universities, and at Haverford and Bryn Mawr. It holds an important and strategical position among Friends' colleges in America. California Yearly Meeting is rapidly growing in members. Our membership is from all other Yearly Meetings, including Dublin and London. The westward rush stops here. Whittier College is a "Quaker" necessity in Southern California and is striving to live up to the highest Quaker ideals.

The Suffering Armenians

The American Committee for Armenian and Syrian Relief, of which James L. Barton, of New York, is chairman, has an extended interview with Henry Morgenthau, who recently offered his resignation as United States Ambassador to Turkey. Concerning the suffering Armenians, he says, in part:

"The Armenians were living just as quietly and peacefully as possible, in friendship and close contact with their Turkish associates, when suddenly they were picked out to be deported. It was then that my heart bled for them. I had been given the privilege of dispensing charity without stint and with full authority on behalf of the English, Russian, French and Italian nations—even the Servians had sent me money and Russia and Italy permitted me to help the poor Montenegrins in my charge. Suddenly, without available funds, I was confronted with the terrific problem of the destitute Armenians. Can you conceive how I felt? It was then I sent an appeal to the Secretary of State for help and the response came promptly.

Mere Skeletons of Children

"If the people of the United States could only see the distress as I have seen it. If they could see the gaunt, little figures of children, the little orphans brought to Constantinople by friendly Turkish officers, the need of prompt aid would be fully realized. There were two children I shall never forget who had lost their parents, and nearly dead were mere skeletons covered over by skin. There were women who came into Constantinople whose condition I cannot describe, women who had to become Moslems in order to save their lives and reach the city. If I dared to repeat the tales I have heard, sworn to

and signed, they would make men and women weep and every one would see the need of sympathy and help. I wish I had the power to picture an Armenian refugee encampment and to tell how an American missionary hospital fed from its back door a thousand starving persons a day on an average of three cents a person with the thirty dollars a day we gave them.

"There is no use of accusing anybody or finding fault with any one. What this great country should do to show its appreciation of the wonderful blessings that have been showered upon us, is for each one of us to make up his mind to do his share. Picture that you are personally responsible for the starvation of one or two persons, if you do not give funds to save them. Twenty-five dollars will enable an Armenian family to be established in comparative comfort. I believe every person would be happier to sacrifice something and give \$25 for the Armenians.

"The money we have so far received has not been sufficient to help many people, and up to now we have not been in a position to render very effective help. We were not permitted to do it. Now the Turkish government is consenting to our relieving the distress and suffering. It may be a little indiscreet to say this, but I want to say that unless help is given to the suffering Armenians as well as to the destitute Moslems in Turkey, there will be a fearful amount of starvation next winter. They have not sufficient seed to plant their crops or animals to plow their soil. There is less than ten per cent of the arable land under cultivation.

We Have Given 30 Cents Apiece

"The United States with its one hundred million people has contributed only the insignificant sum of \$30,000,000 to all of suffering humanity abroad. We ought to drop our heads in shame. Our one hundred million people, who have an average wealth of \$1600, have not given more than thirty cents apiece. Every one who has not contributed ought to be ashamed of himself. These Armenian people are exposed to the weather with very scanty clothing and nothing to eat, with disease rife among them, and hundreds are dying of starvation. We are the only people to whom they can appeal for help today, the only people who dare express their sympathy by actual giving. The people of other nations are afraid and unable to do it.

"We can raise in this country easily, five hundred million dollars. That is only five dollars per capita. If we are worth \$1600 each on an average, that is less than one-third of one per cent. Let the whole world understand that we are not willing to profit by this war, but we are willing to disregard profit and be a big brother listening to the needs of the whole world."

"The extent to which we have put fear under our feet is a good measure of manhood," writes Carlyle. It is certainly a good measure of Christian manhood.—W. L. Watkins.

PEACE DEPARTMENT

NOTE—It is hoped that this page may present in brief form a record of activities typical of the work Friends are doing for peace. News items, short, pointed arguments, suggested plans, all will be welcome, and will be used subject to the limitations of space and the proper distribution and arrangement of the matter received. All communications intended for this page should be addressed to **Allen D. Hole, President,** 615 National Road, West, **Richmond, Indiana.**

CALIFORNIA YEARLY MEETING.

Ira S. Frame, Secretary of the Friends' Peace Committee, of Pasadena, California, writes that they have been distributing the peace message issued by the Peace Association of Friends in America under the title, "The Spiritual Danger to the United States From the War in Europe," adding "Our Committee has secured the publication of a portion of the message in our local paper, and I would like more copies for general distribution. Our committee has special committees on Legislation and Elections, Press and Literature, Public Meetings and Lectures, Education and Relief, and we are trying to do our mite in the great amount of work which needs to be done."

NEW ENGLAND YEARLY MEETING.

A number of Friends belonging to New England Yearly Meeting are active members of the Association to Abolish War. This organization has been very active ever since its organization, and is just now sending out an assortment of excellent pamphlets and leaflets on important phases of the peace question. Deserving of especial mention among the publications, are the following: 1. A series of folders by Rev. Chas. F. Dole, President of the Association, in which are set forth in brief form some of the fundamental ideas concerning peace and war which need to be thoroughly understood by our citizenship generally if the time is to come soon when wars shall cease. The topics treated in this series include "Preparedness—How Far?", "The Pacifist Principles," "The Only Hope for World Peace," "The Missing Note" and "Preparedness Questioned."

One quotation will show the tone in which these topics are treated: "We believe in the higher and spiritual forms of force, in the intelligent use of which physical force is only an incident and exception. We hold that already the moral force of public opinion, and not the fear of the sheriff, mainly keeps the vast body of human

society within the lines of law and order."

II. A series of leaflets and folders by various authors; some of the subjects are: "War Fallacies," "Nietzsche at His Best," "Good-Will Versus Non-Resistance," by Dr. John Wright Buckham, of Berkeley, California, and "The War in Europe; What Is the Duty of the Christian Citizen?" by Dr. Alfred Salter; reprinted from the *Labour Leader*, of Manchester, England.

One sentence from "Good-Will Versus Non-Resistance" contains a truth which is in great danger of being lost sight of just now, even by sincere Christians: "This is the hour for the church to hold fast and herald far the divinely wise, courageous and victorious creed of her Lord—not 'non-resistance,' but the overcoming might of love and good-will."

The Association to Abolish War invites correspondence in regard to its literature; all communications should be directed to the Secretary, Wilbur K. Thomas, 12 Hazelwood street, Roxbury, Boston, Mass.

NEW YORK YEARLY MEETING.

In a recent letter, Edward Thomas, of New York City, writes as follows:

"The exhibit 'War Against War,' which has been open in Brooklyn for three weeks has been moved to New York, where it is in a store near the corner of Fifth Avenue and Broadway, with entrances on both streets. In Brooklyn more than 7,000 people visited it each day on the average. At the time of the 'Preparedness Parade' in New York more than 7,000 visited the exhibit during the morning and afternoon, and a total of 11,000 during the day and evening. The attendance at the time of writing is at the rate of over 7,000 a day.

"I think it worth noting that the marchers in the 'preparedness' parade were almost entirely either from Wall Street or were representatives of the luxury trades. Thus the jewelry and lace maker trades and the silk trade added to Wall Street made about a third of the line, if first estimates were true. All employees of the United States Steel Corporation who marched had a half holiday and also were presented with a new hat and cane."

TWO NEW BOOKS.

1. "The Forks of the Road," by Washington Gladden.

This book recently issued by the Macmillan Co. is the essay which last year received the prize of \$1,000 offered by the Church Peace Union for the best treatise submitted by a minister, discussing some phase of the peace question. The following paragraph taken from the publishers' notice indicates clearly the special topic discussed:

"The problem of the co-existence of war and the Christian civilization of today is vigorously discussed in this book. That all nations, even those now fighting, have ideals of peace and profess to desire the accomplishment of a permanent settlement, is, in the author's opinion, the first indication of the growth of a moral law which he calls the law of love. This law of love, which shall ultimately govern man's relations, can best be promoted by the absolute abandonment of armament; therefore Dr. Gladden calls upon this country to give up its preparedness program and to follow instead a policy of pacifism. In this movement toward unity and peace the church must lead, putting aside its differences and bringing concerted action to bear upon the issue at stake. The volume sums up in convincing fashion all the arguments that have been made on behalf of pacifism and adds to these much that is new and significant." The price of the book is 50 cents.

2. "The Last Weapon," by Theodora Wilson Wilson.

This book recently published in London presents in a series of short chapters a succession of scenes which impress in a striking way the essential truth about war, its horrors, its direct opposition to all truth, mercy and honesty, and the absolute impossibility of bringing about its abolition except by the operation of the power of unselfish love. The method of presentation while not in the form of the drama, is yet dramatic, and throughout the style is artistic even in the portions that reveal the more revolting aspects of war as it really is. The general tone of the work is, however, not to be understood as being that which is associated with terrible scenes of carnage, but rather it is the spirit of self-sacrificing, long-suffering love which is endeavoring to find a way to bring the distress of the nations to an end.

The book is deserving of wide reading for the sake of the feeling it will promote and the kind of convictions it will strengthen. It may be made useful also in the preparation of

scenes for programs for peace meetings, since many of the separate chapters with but slight modification, could be used as separate numbers in presenting phases of the truth concerning peace and war.

The price of the book in paper covers is fifty cents per copy, plus postage; it may be ordered from the Peace Association of Friends in America, 615 National Road, West, Richmond, Indiana.

AT SOUTHLAND COLLEGE, A SCHOOL FOR THE NEGRO, IN CHARGE OF INDIANA YEAR- LY MEETING.

The closing of the school year at Southland College was attended with its usual exercises and interest. The class sermon on May 3 was given by a noted colored minister, of Helena, Arkansas. The assembly room at the school building was filled with an interesting and attentive audience. The music for the occasion was good and was rendered in an excellent manner, causing pleasing comment from many.

On Wednesday following the class sermon, the Primary and English Departments gave a program in the afternoon. On this occasion the assembly room was not sufficient for the large audience. The program lasting nearly three hours was splendid. The audience though much crowded, gave perfect attention to the close. Many parents were present who had children in the exercises, and the parents' great delight, shown by their faces and manner, was quite sufficient pay for the expense and work in giving such a program. The parents make many sacrifices in order to have nice shoes and clothes for their little folks at the closing exercises, and without exception the little fellows looked very "spick-an'-span" in their "exhibition" clothes.

On Thursday afternoon the advance grades gave their program. It was very creditably given. The audience was as large as the day before, and just as happy and enthusiastic. A song rendered by a young man on this program was especially well received and encored and asked for again on Commencement Day. Another delightful feature was the drill given by sixteen fine looking young men and women. It required more than twenty minutes in time and was very intricate and elaborate but was perfectly given. The beautiful parasols, a part of the paraphernalia for this drill, were cheerfully loaned by one of the best dry goods firms in Helena.

At 11 o'clock on Friday, May 5th, the regular Commencement Day exercises were given. Early in the morning people began to enter the campus, coming in farm wagons, buggies, automobiles, and many walking. There were six automobiles doing service between Helena and the College, making hurried trips constantly during the day, also several large cars from Marianna, the county seat of the county lying north. These machines brought the best colored people of both places here for the day. The most prominent of the doctors, dentists, contractors, merchants, ministers and their wives and many other visitors.

Many of the alumni were present, several coming from a distance. An alumnus of the class of '02, who is a mail clerk, reached Helena at 10 o'clock on his "run," hired an automobile, brought several of his friends with him, came to the commencement exercises, and was back in the city again at 4 p. m., ready for his run out again, remarking how thoroughly he had enjoyed the day "at the old home." Many of the alumni, who could not come, sent greetings and others sent flowers. One alumnus, living in a town sixty miles away, sent several hundred beautiful roses for the day—roses more perfect than hothouse plants. By 10 o'clock Commencement Day, the campus was crowded with people and at 10:30 o'clock when the assembly room doors were opened only a few minutes were taken to closely pack the room. None but adults were allowed to be present at this program, thus giving the parents and visitors a better chance to attend.

There were twenty-two graduates from the English Department, sixteen from the Normal and four from the College. The College and Normal graduates gave orations, and these without exception were given in a very satisfactory manner. The parents and visitors always show unbounded delight on hearing these productions, and many times these orations have been of great help to the people. Every word seems to be eagerly taken in as though they were thirsty for the thoughts and ideas. The crowd for this day was estimated at 1,500 to 2,000 people. For the handling of the people for the day there was no police supervision, and the day passed without incident or accident of any kind to mar its joyousness. It was indeed a gala day for the colored people of this and the adjoining counties.

Many who came brought picnic din-

ners. All dormitory students were served lunches, given out by the dining room matron and the lunch stands provided for the wants of others. Although there were many visitors for two nights at the College, many parents coming for their children, and much extra work and care, yet with it all, every one at the institution knew his place and duties and no one seemed worried or confused. It was just one large birthday party of the fortieth Southland commencement.

SUFFERERS FOR CONSCIENCE SAKE.

Edward Grubb has an article in the London Friend of May 12 to the effect that the no-Conscription Fellowship has information concerning conscientious objectors to service in the war as follows, but the statement is made that there are probably many cases of which no direct information has been received.

Number of men in military custody	153
(of these six have had no civil trial)	
Number of men undergoing punishment after court-martial ..	25
Released after imprisonment till called up again	5
Released after imprisonment on grounds of health	10
Released after imprisonment on accepting alternative service	0
Released after imprisonment for other or unknown reasons	9
Joined the army	11

The most severe punishment appears to have been inflicted on ten men (including several Friends), who are in the Harwick Military Prison undergoing twenty-eight days' imprisonment in dark cells on bread and water, and in irons part of the day. In addition to these, six are in the Wandsworth detention barracks, also reported to be "in irons" and on bread and water. I am not quite sure what the phrase "in irons" means, but I have heard that the wrists and ankles are attached to chains so that the man cannot stand upright.

The fact that men are willing to bear such punishments patiently is surely abundant evidence of the reality of their conscientious objection to warfare. But is this what the Government intended, when it provided for the exemption of conscientious objectors? The one ray of hope is that the faithfulness of these men to their convictions will make the permanent imposition of Conscription forever impossible in this country.

Learn to entwine with prayer the small cares, trifling sorrows, and the little wants of daily life. Whatever affects you, turn it into prayer and send it up to God.—Methodist Times.

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A LIVE MISSIONARY COMMITTEE AT CENTRAL CITY.

The committee organized at the beginning of the year made a policy, assigned the work of the various departments to different members of the committee and arranged for an every-member canvass.

The work in the Sunday School has been very encouraging. The committee has endeavored to call the attention of the school to missions on the first Sunday in each month. The general exercises and talks, illustrated by blackboard, have been given in both the primary and adult departments. The regular missionary collections have increased and a growing interest has been manifested in the Birthday Box. Attention has been called to this box every Sunday and it has brought us in more than twenty dollars.

Missionary enthusiasm has not been lacking in the Endeavor. With Ruth Joyce as chairman of their committee, they gave a very good missionary entertainment entitled "A Day in a Missionary's Life." They took up a good collection, which was applied to the church missionary fund. They also made an every-member canvass for missions. The Junior Christian Endeavorers have read some missionary books in their meetings. Our committee has co-operated with the Endeavor in starting a missionary library.

A report of the missionary work of the church would not be complete without mention of our W. F. M. S. This society is very much alive and has been doing some aggressive work, especially in Mission Study and in raising funds. The women have adopted the plan of giving the Sunday eggs for the benefit of the society. And it is remarkable how the "hen" has helped. Emma Gibson has successfully led the Mission Study. Special programs have been prepared for nearly every meeting. The annual meeting was made an all-day meeting and the men were invited. About sixty in all were present. After a good dinner and a program in which the men took part a collection of about twenty-five dollars was taken.

During the second semester at the college, both the Y. M. C. A. and the Y. W. C. A. have organized and held

Mission Study Classes. The chairman of your committee has had the pleasure of teaching one of these classes.

INEZ E. FOREMAN,
Chairman.

RAIN NO OBSTACLE IN JAMAICA

In January, there were to be two series of meetings, but on account of heavy rains, only six meetings were held, and these at the Cedar Hurst Station. They were blessed meetings. A Presbyterian minister was the evangelist. One night, out of the little company of thirty that gathered in the rain, twelve came forward for blessing at the altar.

Two of those who came stand out prominently in memory. One was a girl of twelve years, who really seemed demon-possessed in her opposition to Christianity. She could not bear to see her companions come out on the Lord's side and in former meetings had tried literally to drag them from the altar. During these meetings, she surrendered her life to Christ and began holding prayer meetings among the girls. Another, a grandmother, widowed, and who has the care of five grandchildren, without means, having lost all her property, laid her weary burdens down at Jesus' feet.

The nights we could have no meetings at the church, we had prayer and Bible study at the Glen Haven cottage. Sometimes twenty would gather through the rain to these meetings, and one decision for Christ was made there. It has been difficult to have the regular services on account of continuous rains. The day school and Sunday School have suffered much on this account. The Christian Endeavor has been able to keep up with new life and energy. Four have joined the candidates' class this quarter.

H. ALMA SWIFT.

A DAY AT KITOSH—AFRICA.

Events are so uncertain here that a description of one day may not at all describe another. There is only a part of the day's program that can be depended upon with much regularity. The work is not a hum-drum monotony in this regard. Usually I am up at 5:30. At about 6:30 the drum beats for the boys to turn out for their

work before school time. Forty of them answered the roll call for work this morning. Each had to be assigned to his task, and food given out to those who are fed on the station.

We have nearly finished planting for the present season, and now there will be more than the usual amount of planting required to keep them all profitably employed. This morning, we were preparing for planting fruit and shade trees, for which porters were sent to Kaimosi on Monday. Others were plastering with mud the new teacher's house we have been building. It is no small job to oversee all the work and keep the boys busy.

At eight o'clock, Mrs. Ford has her girls' school. She has a two-hours' session before the boys' school. This is all the time that the girls can have away from their daily tasks at home. And there are few who are willing for their girls to have even this amount of time for school. At 9:00 a. m. medicines are dispensed. People come with various aches and pains, ulcers, itch, boils and wounds. Sore, running ears, and sore eyes are very common cases. At times more serious ailments come.

But this is only the prelude to the day's work. The school is held from 10:00 to 12:30 a. m., and from 2:00 to 4:00 p. m. There were today 66 boys in all stages of ignorance, up to what may pass for the Second or Third grade work in some subjects only. My only assistant, a boy from Maragoli, goes to Murunga's school each morning. The mass of the boys are in the chart classes. I find it necessary to care for each of them personally in order that he may learn anything. We have a series of twelve charts, beginning with the vowels, and leading up to the First Reader; each beginner starts on the vowels. It often happens that very small boys help grown men to master these rudiments. In one case here, a small boy of possibly ten years reads in the Second Reader while his father is on the third chart. We stay within the "four R's" entirely. In the afternoon, the whole school has a lesson together in the Gospel of Matthew now. We studied Mark previously. In the morning, beside the chart classes, the more advanced boys write in exercise books three days each week. All do something at arithmetic. In the afternoon, beside the charts again, there are three reading classes in the First and Second Readers, respectively and in the Gospel of Mark.

Usually the boys are free for play

after 4 p. m. But today, on account of the porters having arrived with the trees, I asked for volunteers to help plant them. Quite a number helped at that until sundown. After the evening meal, which is the chief meal of the day for all the people here, the boys have their own praise and prayer service, conducted by the native teacher, while the missionary does what he can to keep in touch with the Friends at home.

J. W. FORD.

NEWS NOTES.

Boise Valley Quarterly Meeting was held at Star, Idaho, on last Saturday.

Dr. Richard Gummere will deliver the commencement address at West-town on June 15.

Alfred C. Garrett, of Germantown, Pa., gave an illustrated lecture on Palestine at London Grove, Pa., recently.

Nineteen new members were received into the meeting at Newberg, Oregon, at the Monthly Meeting on May 3.

Chief of Police, Claire Snively, of Los Angeles, California, was the speaker before the Men's League at Whittier at its April meeting.

The baccalaureate sermon at Whittier College will be preached next Sunday, June 4, and commencement exercises will be held on June 7.

Professor George L. Jones of West-town gave an address at Haverford College recently on "In Quietness and Confidence Shall Be Your Strength."

In the past few weeks the Y. M. C. A. of Whittier College has had a series of Life Work topics presented by prominent members of the community.

President Isaac Sharpless, of Haverford College, gave a lecture recently against preparedness before the Chamber of Commerce at Harrisburg, Pa.

The statement is made that every young man and every young woman attending Pacific College this year have belonged to the Christian Associations.

Thomas Armstrong, well known to Friends in many of the Yearly Meetings, died at his home in Whittier, California, on April 27, at the age of 84 years.

The Christian Endeavor Society of Whittier, California, will have charge of the services at the Friends Fifth Street mission in Los Angeles on the third Wednesday night of each month.

John S. Kimber and wife, of Newport, R. I., who have been spending the past winter in California, attended the Friends meeting at Santa Ana in that state on May 7.

The Minnesota Summer School of Missions, in which friends have a prominent interest, will be held in the Olivet Congregational Church in St. Paul from June 14 to June 20.

Professor Edwin Morrison, of Earlham College, read a paper on "A First Course in Physics" at the conference of the Indiana College Physics Association at Bloomington, Indiana, week before last.

Donald White, one of the young Friends of Pasadena, California, won the gold medal in the Davis-Hall oratorical contest at the high school. His subject was "The Awakening of China."

William C. Allen and wife, who have been waiting for some time to sail for England, went to New York on May 10, expecting to sail on the Noordam for Falmouth, England, on the following day.

Joseph Elkinton spent a Sabbath recently at Sandy Springs, Maryland, attending the meeting for worship in the morning and holding an appointed meeting in the same neighborhood in the afternoon.

Charles S. White, pastor of the meeting at Pasadena, California, recently preached a series of sermons on "The Cross of Christ," culminating on Easter morning with "The Glory Side of the Cross."

Levi T. Pennington, President of Pacific College, gave an address on "The Fallacy of Preparedness" on Saturday evening, May 13, in connection with the sessions of Newberg Quarterly Meeting.

William J. Cleaver, pastor of the meeting at Sugar Plain, Indiana, gave the baccalaureate sermon for the Thorntown, Indiana, high school on Sabbath evening, May 14. About 750 people were present.

Haverford College has received a gift of \$350,000 from the estate of T. Wistar Brown, which, as indicated by the Haverford News, will mark the entrance of Haverford College into a new and possibly unexpected field, that of graduate instruction.

London Yearly Meeting was held from May 22 to June 1. The agenda was most comprehensive and included practically every department of service in which English Friends are interested and a number of subjects relating to matters connected with the war.

Father Baird and Margaret Smith had a pleasant visit to the Christian mission at Kulpahar, India, recently, which is about twenty-two miles from Nowgong. There is a large home there

for women, which carries on a most interesting and profitable fancy work industry.

Thomas E. Jones, Secretary of the Young Friends Board, left Richmond, Indiana, this week for a trip to the Pacific coast, where he will attend Oregon Yearly Meeting, which convenes at Newberg on June 7 and California Yearly Meeting, which convenes at Whittier the last week in June.

The spring number of Friends Oriental News contains an interesting account of a Chinese Christian wedding, the contracting parties being Cheu Ging Hsien and Huang Ging Djeu. The ceremony was performed by Dr. George De Vol, a well-known Friends' missionary in that country.

The thirteenth annual holiness camp meeting, of which O. A. Winslow, of Burr Oak, Kansas, is president, will be held at Winslow's Grove, southwest of Alton, Kansas, June 1 to June 11, under the auspices of the Mt. Ayr Holiness Association. The Association has provided a number of living tents for the accommodation of the persons from a distance.

On account of the recent disturbances in Ireland, Dublin Yearly Meeting has been postponed until a later date, which will be announced in due time. It is stated that on May 4 some eight Friends did actually meet with the clerk of the Meeting at the meeting house at Eustace street, at which time a minute was adopted postponing the meeting as announced above.

Septimus Martin, N. Catharine Albright and Lettice Jowitt, of England, are in this country making an extended tour of Friends' communities in behalf of the relief work being carried on by English Friends. They expect to attend Whitewater Quarterly Meeting at Richmond, Indiana, next Saturday, June 3, and it is expected that they will attend the annual conference of Ministers and workers of Indiana Yearly Meeting next Monday and Tuesday at Lynn, Indiana.

Commencement exercises are being held at Guilford College this week. The baccalaureate sermon was preached by Dr. Byron Clark, pastor of the First Presbyterian Church at Salisbury, N. C. The commencement address was given on May 30 by Dr. William Preston Few, President of Trinity College at Durham, N. C. The American Friend acknowledges with appreciation the receipt of an invitation from President Thomas Newlin to attend the commencement exercises.

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CHURCH AT WORK

Arba, Indiana—The Friends meeting at Arba observed Mothers' Day on May 14. All mothers in attendance were presented with a carnation by the Gleaners' Class of the Sabbath School. Many of the congregation wore white flowers in honor of their mothers. We had a splendid meeting consisting of an informal program and a good short sermon by the pastor, Percy Thomas.

Entiat, Washington—On May 10, Jacob and Susan Replogle, of Entiat, father and mother of Charles R. Replogle, missionary in Alaska, celebrated their golden wedding anniversary. About seventy-five neighbors and friends called at their home and were served with ice cream and cake and hot drinks if preferred. The company left many cheering words as well as tokens of love. During the evening a purse of about \$140 in gold was presented to them. Charles and May Replogle, who are in Alaska, remembered them with \$50 in gold. Tennyson Lewis, of Everett, gave the evening address after a short program and presented the token from Everett meeting and also surprised them with the gift from Alaska. Jacob is quite a cripple, not having yet recovered from an accident which he sustained a few months ago.

Everett, Washington—Everett Monthly Meeting has been receiving several new members of late. The Bible School is doing fine work and some changes in the way of room for the primary department are being made.

Fairmount, Indiana—Fred E. Carter has been presented with a unanimous request by the pastoral committee to continue as pastor of this meeting for the coming year. During his term of service here Mr. Carter and his estimable family have won a warm place in the hearts of the people of Fairmount. He is progressive, up-to-date, liberal and yet he is a sincere advocate of the old-time orthodox religion. The attendance at the meeting has never been larger than at the present time. This is true not only of the Sunday morning meeting, but of all the services.

Greenfield, Indiana—Oscar H. Trader, who has served this meeting as pastor for almost two years, has tendered his resignation so far as the pastorate for another year is concerned. During his stay with us he has been a faithful and conscientious laborer and has done splendid work. The meeting and Bible School have

increased in numbers and interest, the prayer meeting has more than doubled itself numerically and most of those attending take active part in prayer and testimony. Aside from being an efficient pastor he is gifted in singing and with his help the choir has greatly improved. He has made many friends here not only in our church, but among others. Our best wishes go with him and his family.

Knightstown, Indiana—Union services were held by the churches of this place during the week preceding Easter. Robert L. Kelly, of Earlham College, in the place of the pastor, Willis H. Bond, preached the sermon on the Resurrection at the Friends church on Easter morning. On that evening a program of unusual interest was rendered by the children of the Sunday School, assisted by the young peoples' chorus. On the evening of May 5 the Young Men's Bible Class gave a banquet for the young women's class, planning the menu and acting as general managers. Sixty-five persons were served. Many young people have recently been taken into membership. Prayer meetings are well attended, almost everyone present taking some part in the services. The Lord is wonderfully with us. Union services for July are being planned by the Ministerial Association.

Rockford, Ohio—Van Wert Quarterly Meeting was held here May 6. The meeting on ministry and oversight was well attended and on Friday evening Esther Cook, pastor of the meetings at St. Marys and Spencerville, brought a very helpful message. Luke Woodard, of Fountain City, Indiana, brought the message on Saturday morning and that evening Fred Wilcoxen, of Western Yearly Meeting, a converted Catholic, gave the history of his life. Truman C. Kenworthy, Yearly Meeting Superintendent, brought a stirring message on Sabbath morning and on Sabbath evening Robert Douglas gave an able message on the doctrines of our church, or what Friends believe and why. Other visiting ministers were John Kittrell, of West Milton, Ohio, and George Bird, of Portland, Indiana. Other visiting Friends were Dr. H. R. Pearson, of West Milton, Joseph H. Goddard, of Muncie, Elvira Woodard, of Fountain City, and Cora Kittrell, of West Milton, Ohio. All the meetings in the Quarterly Meeting were well represented, all the different pastors being present.

Liberal, Kansas—Rose Valley Monthly Meeting is in the center of a large farming community and in this

busy season of planting crops we had a four days' revival effort with most excellent results. Farmers left their implements in the fields while they came to the day meetings. O. B. Ong, of Pasadena, was the evangelist in charge. Seven services were held, during which sixty-five persons knelt at an altar of prayer for pardon or entire sanctification. Among these were two young men who received a call to the ministry. This makes four young men who have been called to preach the gospel from this meeting within the last year. Two are now in active work.

Oklahoma—Revival meetings have been held this spring at Valley Queen and Happy Hill by J. A. Bales and wife, who have done good work. There were twenty-nine conversions at Valley Queen and twenty-one joined Friends. There were thirty-seven conversions at Happy Hill with four additions to the church. A big tent meeting is being planned for the last week in August at Columbia, Oklahoma.

Stafford, Kansas—Stafford meeting was well represented at our last Quarterly Meeting held at Hopewell. Our meetings for worship and our Sabbath School have had a very good attendance this spring. Able J. Bond, our pastor, and some others have been going to Antioch, ten miles southeast, for a few Sundays past in the afternoon, helping in the Sabbath School and holding services. Mrs. Bond's health has improved, so she has been getting out to meeting lately.

Wichita, Kansas—At a recent chapel service at Friends University, William R. Lewis, who has been on the Pacific coast for some time, spoke on the subject of "Things That Abide." It was a real heart-searching, inspiring message. On Friday evening at a meeting of the members he told the story of the origin and purpose of the Gospel Band, which was designed to promote Christian life and service in the midst of school activities. Mr. Lewis has for some time been engaged in home mission work in California, but is now conducting a campaign for funds for Nebraska Central College.

Gasport, N. Y.—Mothers' Day was observed at the morning service in the Friends church here on May 14. An appropriate sermon was delivered by the pastor, George Hull, at the close of which each mother was asked to come forward and receive a white carnation. Seven new members were received.

Ypsilanti, Mich.—Adrian Quarterly Meeting was held at the Friends Church near here May 5-7. No stranger ministers were in attendance, but Fred J. Cope, of Adrian, preached on Saturday and H. Lawrence Linton, of Tecumseh, on Sabbath. Mr. and Mrs. Harper, of the Baptist Church, missionaries from Burmah, came from Detroit on Sunday morning and gave a missionary address in the afternoon. The weather was very nice and the house was full. There were services as usual at most of the home meetings throughout the Quarterly Meeting.

Bloomington, Indiana—Bloomington Academy closed its seventieth year with the usual commencement exercises. The baccalaureate sermon was an inspiring message from Willard O. Trueblood, of Indianapolis. Julia Fried Walker of the Teachers' College, Indianapolis, gave the class address, taking as her theme, "Indiana, Past, Present and Future." Following the commencement program, the alumni association gave a reception in honor of the graduating class, in the gymnasium. Hadley H. Kelsey remains at the head of Bloomington Academy for the coming year.

Thorntown, Ind.—The men of Sugar Plain church recently enjoyed a banquet given by the ladies in our new church basement. L. O. Brown, from Clinton, Indiana, was the speaker of the occasion and gave a very interesting and helpful talk on the subject of "Our Opportunities." Our C. E. Society presented "The Hope of the World" on Sabbath of Easter.

Leesburg, Ohio—The Friends church was highly favored on May 7 by a visit from Edgar Wollam from Cleveland, Ohio. He preached helpful and instructive sermons both morning and evening. We greatly appreciated having him with us again, he and Merrill Coffin having held a series of meetings with us a year ago.

OUR WASHINGTON LETTER.

The results of the many months' of "preparedness" agitation have now been determined so far as the land forces of the country are concerned. Since we wrote a week ago, that little group of men comprising the Conference Committee reported the compromise army reorganization bill, which it was stated in our last letter had been agreed upon. The Senate immediately took up the report and passed it unanimously. The House was not in such a hurry, but the Representatives also passed the bill after

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It does not pay to experiment with cheap brands and risk the quality and healthfulness of the food.

No Alum No Phosphate

a few days delay. This more popular branch of the Congress did not give entirely unquestioned approval of the bill. There were twenty-five dissenting votes, and a few members answered "present" when their names were called. Some of those who voted in the negative did so because the bill did not go far enough to satisfy their ideas of "adequate preparedness," while on the other hand some Congressmen voted against the bill because they thought it went too far. * * *

The standing army as now authorized by Congress will be about double what it was only three months ago, and we have now embarked upon the dangerous looking, at least, policy of federalizing the National Guard. But the increase is nothing like as large as many feared it would be.

But the passage of an epoch-making army bill was not the only important "preparedness" event of the last week in Congress. As announced by the newspapers, the House Naval Affairs Committee, after months of hearings and deliberation, met last Fifth-day, the 18th, and settled upon the bill to be reported to Congress. There had been no doubt in the minds of people in touch with members of this committee that the bill reported would provide for a considerable increase over the programs of previous years. But the measure decided upon and sent to Congress for its approval was

in more than one respect a complete surprise to many Congressmen as well as people on the outside. The bill does carry additions of new ships, equipment, men, etc., that run the appropriations up some fifty millions over the program of last year. But there is evidence that the men on the committee who stand for moderation had much influence in the shaping of the bill. The five-year program of the Navy Department, involving the expenditure of five hundred millions of dollars in the next five years, was thrown out; no provision was made for dreadnaughts and there were other cuts in the number of vessels of various classes demanded by big navy men. On the other hand a most significant feature of the bill is the provision inserted through the efforts of Congressman Hensley, of Missouri, that at the close of the European war the President shall call a conference of the important nations of the world on the question of disarmament. If this provision becomes law and is carried into effect it may easily serve as a recompense for any increase in the size of our navy forced through Congress this term.

These children, men of the child-heart, keep the world sweet. Three righteous men saved the city, the child-heart saves the world from the decrepitude and ghastliness of old age.—Joseph Parker.

YOUNG FRIENDS BOARD

C. E. CONVENTION.

Indiana Yearly Meeting Christian Endeavor Union just closed one of the most successful conventions it has ever held. Jonesboro's doors were open wide, and the program was an exceptionally strong one.

The Resolutions Committee suggested a campaign for the coming year, that promises a great revival among young Friends. It met with the hearty approval of the convention, and already plans are laid and are being rapidly started for the realization of this program. It is as follows:

1. "The Entire Church at its Entire Task." Prayer that the spiritual life of the entire church may be raised.

2. Adoption of the Efficiency Campaign.

3. Share of Millions Campaign:
1,200 New Members of Christian Endeavor.

1,200 New Church Members.

1,200 New Dollars for Church Extension.

3,000 New Members of the Peace Union.

25 New Christian Endeavor Societies.

50 New Comrades of the Quiet Hour.

50 New Tenth Legioners.

25 New Life Work Recruits.

100 New Endeavor Experts.

50 New Subscribers to the Christian Endeavor World.

100 New Subscribers to The American Friend.

50 New Study Classes.

All young Friends enrolled in the Directory.

4. Every Member Canvass.

5. Church Visitation.

6. Delegates from each Society to Cedar Lake Conference and Yearly Meeting.

Does this appeal to you? Will you help, whether it does or not? When any of the above points are gained will you not report it to Edgar Mote, Richmond, Indiana, who is chairman of the Campaign Committee, or to the Young Friends Board.

Talk this up, not down—and lend a hand.

STUDY CLASS.

(Continued.)

4. Members.

The personnel of the group will depend upon the promoter.

Approach those most interested first.

Solicit both the influential and unpromising church members.

Valuable church workers have been discovered through the Study Circle.

(a). Number.

The class should range from six to twelve in number.

(b). Finding Members.

1. Personal solicitation.

2. Advertising. The pastor, Sunday School Superintendent, or other leader in the church should speak on the advantages of the Class, and urge people to join. Send post cards to those desired. Carefully plan some preliminary meetings on the subject to be taken up. A program such as a paper, apt songs, a stimulating talk by the promoter, and an address by pastor, or other leader, will doubtless awaken interest. Have maps, chart, and a copy of the text book present.

(c). Attendance.

Regularity should be insisted upon. Each member should be urged to study the lesson beforehand. Every household should own a text book.

THE LOCAL UNION.

There are at least eleven kinds of Christian Endeavor Unions. Among these and one of the most important, is the local union. These unions are the strong links in the chain of Christian Endeavor. They are organized for the purpose of mutual helpfulness and Christian fellowship. Consequently they comprise two or more societies, usually more, and the more, the stronger. The strong local union is a union with a purpose. It will be interested and a strong factor in the moral, social and spiritual uplift of the community in which it is located. It will be a power for righteousness.

PILGRIMAGES.

Has your Young People's Society undertaken any Pilgrimages this Spring? Next Sunday will be a good day to begin. Go to the nearest weak meeting. Hold a regular Christian Endeavor or Fellowship Meeting. A program of two or three ten minute talks, interspersed with appropriate songs, might be arranged. Go with a concern and minister for God.

We all are as children in his household, heirs, indeed, of a glorious inheritance, but yet children and then nearest to him when we realize most fully our duties at his feet.—Brooke Foss Westcott.

DEBATE IN POPLAR RIDGE.

About 120 braved the snow storm Friday night for the Washington's Birthday Party at the parsonage of the Poplar Ridge Friends Church, New York. The house had been appropriately decorated by the committee in charge, and flags and pictures reminded one continually of the event celebrated. Supper was served about 8 o'clock.

A social hour followed the supper, and then people settled themselves for the real event of the evening. A debate had been scheduled. The question was "Resolved, That Edwin Mosher would make a better mayor for Poplar Ridge than Alfred Simkin." Several surprises were in store for the guests.

They had no idea there were such debaters in the county. Mr. Merritt and Mr. Montgomery defended Mosher and Mr. Rodenhurst and Mr. Wheeler defended Simkin. Then all were surprised at the very distinguished and able business men in the little city. Finally, though Poplar Ridge is appreciated by loyal citizens, they had no idea of the remarkable future which the town is to have. On this point the debaters were agreed.

One of the five judges refused to vote because of the heat of the argument and the even balance of the sides. Two voted for Simkin and two for Mosher, and Poplar Ridge's first mayor was about to be twins. But finally after careful thought one man changed the vote and Simkin won. He was immediately and appropriately and effectively presented to his people by the defeated candidate.

He began his duties at once by suggesting that it was time to go home. People donned warm caps and heavy coats and faced the storm again, well satisfied with the evening's fun.

Incidentally the social cleared \$25, which will go into the piano fund.

CHRISTIAN ENDEAVOR.

Topic—"The Will and the Way." Phil. 4:1-13.

The motto of the Chicago Convention last summer was, "Trusting in the Lord Jesus Christ for Strength, I will." No word in Christian Endeavor is more typical of its spirit, more vital to its life, or more responsible for its success, than these words of the Christian Endeavor Pledge.

If we go His way, He will give us the strength. His will is best. Christ said, "I am the Way"; for the Christian, He is also the Will. He has given all, and asks all in return. The Master is grieved when we hold something back. Be generous in self surrender. If we love Him, we can say, "I delight to do thy will, O my God!" Do we not hear Him say, "Wilt thou

have me for a friend? Wilt thou follow into suffering, endure hardness, loneliness for my sake, asking no reward save my smile of approval? Wilt thou give me absolute control of thyself and all thou hast? Wilt thou be content to please me only? May I have my way in all things?"

May our surrendered hearts reach out in eagerness to embrace the dear sweet will of God!

THE IOWA PAGE

CHRISTIAN WORKERS' ASSEMBLY

The twenty-second annual convention of the Christian Workers' Assembly of Iowa Yearly Meeting will be held at Richland, Iowa, June 26-29. Lodging and breakfast will be free. Dinner and supper 25 cents each. All persons desiring entertainment will write to Alvin Hoskins, Richland, Ia. Richland is on the Minneapolis and St. Louis Railroad. R. R. Newby is president and Anna Smith, secretary. The program is as follows:

PROGRAM

Monday Evening, June 26th

- 7:45 Devotional—Charles C. Haworth, Pleasant Plain.
8:15 Opening Sermon—Ellison R. Purdy, Wilmington, Ohio.

Tuesday Forenoon, June 27th

- 9:00 Devotional—John R. Wright, Le Grand.
9:30 Address, "Present Day Spiritual Forces"—Edgar H. Stranahan, Oskaloosa.
10:15 General Discussion.
11:00 Bible Hour, "A Study in the Gospel by John"—Wilbert W. White, New York City.

Tuesday Afternoon

- 2:00 Question Box, "Church Problems"—Ora W. Carrell, Beacon.
3:00 Address, "What Jerusalem Stands For"—Wilbert W. White.

Tuesday Evening

- 7:45 Devotional—J. Edward Hartsock, New Sharon.
8:15 Address, "Preaching"—Ellison R. Purdy.

Wednesday Forenoon, June 28th

- 9:00 Devotional—John H. Baldwin, Bear Creek.
9:30 Address, "How to Make Way for the Life and Power of the Church"—Edith Smith, Ackworth.
10:15 General Discussion.
11:00 Bible Hour, "A Study in the Epistle to the Hebrews"—Wilbert W. White.

Wednesday Afternoon

- 2:00 Question Box, "Church Problems"—James R. Howard, Clemons.
3:00 "Religious Education"—David S. Wright, Cedar Falls.
4:00 Meeting of Pastors Association—William S. Kent, Pres., Rubio.

Wednesday Evening

- 7:45 Devotional—Effie Comfort, Stockport.
8:15 Address, "The Beehive"—Ellison R. Purdy.

Thursday Forenoon, June 29th

- 9:00 Devotional—Minnie Bassett, Ackworth.
9:30 Address, "Perennial Evangelism"—Viola Smith, Salem.
10:15 General Discussion.
11:00 Bible Hour, "A Study in the Book of the Revelation"—Wilbert W. White.

Thursday Afternoon

- 2:00 Question Box, "Church Problems"—Zeno Doan, Lynnville.

The American Friend Book Department

The American Friend is arranging to handle books, booklets and pamphlets which will be of general interest to Friends in America. Arrangements have already been made with the John C. Winston Company of Philadelphia, Friends Book and Tract Committee of New York City and the United Society of Christian Endeavor to receive orders for their publications. We hope soon to make similar arrangements with other houses, so that in the near future orders can be sent to us for practically any book that will be of general interest to our membership.

Some Suggestions in Books

The following books together with many others can be secured by sending your orders to this office. In this way you will be helping The American Friend.

Barclay's Apology, by Robert Barclay.....	\$0.70
Beginnings of Quakerism, by William C. Braithwaite.....	3.20
Bright, John, The Life of, by G. M. Trevylan.....	4.70
Christ and War, by William E. Wilson, cloth, \$0.70; limp.....	.50
Christian's Secret of a Happy Life, by Hannah Whithall Smith.....	.35
Decisive Hour of Christian Missions, by John R. Mott.....	.60
Dymond on War, Introductory Words by John Bright.....	.25
Dynamic Faith, by Rufus M. Jones.....	1.00
Fox, George, by Henry Stanley Newman.....	1.50
Fox, George, by R. M. Jones, two-volume edition.....	4.25
Student edition (same author), one volume.....	1.65
Friends and the War, Proceedings of Llandudno Conference, 1914.....	.55
Fry, Elizabeth, Life of, by Georgina King Lewis.....	1.20
Gurney, J. J., Life of, by J. Bevan Braithwaite.....	1.50
Grellet, Stephen, Life of, by William Guest.....	.75
History of Friends in America (Revised edition), by Allen C. Thomas.....	1.15
No Cross, No Crown, by William Penn.....	.70
Quaker Apostle, (in Memoriam of John T. Dorland), by W. K. Baker.....	.85
Quaker Diary in the Orient, by William C. Allen.....	1.00
Quaker Experiment in Government, by Isaac Sharpless (illustrations).....	2.25
(Without illustrations).....	1.50
Quakers, The Rise of, by T. Edmund Harvey.....	.75

The above are only a few of a long list of publications which can be ordered at any time. Send your order with remittance to

THE AMERICAN FRIEND,
RICHMOND, INDIANA.

- 3:00 Address, "The Criterion and the Core of Christianity"—Wilbert White.

Thursday Evening

- 7:15 Devotional—Moses Mendenhall, Center.
8:15 Closing Sermon—Ellison R. Purdy.

SIXTIETH MARRIAGE ANNIVERSARY.

Henderson and Lydia J. McKinney, of Des Moines, Iowa, celebrated the sixtieth anniversary of their marriage on May 17. They were married in Dallas County, Iowa, in 1856, and were among the pioneer settlers of that county. Henderson McKinney was born in Stokes County, N. C., in 1835, coming to Iowa in 1854. His wife was born in Marion County, Indiana, in 1836, coming to Iowa in 1853. They have lived in Des Moines 37 years and are members of the First Friends church. Mrs. McKinney is a birth-right Friend.

FROM THE FIELD.

Smyrna—Ackworth Quarterly Meeting was held at Smyrna commencing on Friday evening, May 19. We had with us George McClellan, pastor of Cedar Creek meeting in Salem County. Charles Moore, pastor at Indiana-

ola, was here on Friday and Saturday. Our Yearly Meeting Superintendent, H. R. Keates, and the Quarterly Meeting Superintendent, LeRoy Hawks, were present at all the sessions. Harry R. Keates preached on Friday night and also Sunday morning and afternoon. Charles Moore preached on Saturday morning and LeRoy Hawks on Saturday night. George McClellan led the praise service on Sunday morning and gave his illustrated missionary address at night, and also his illustrated address, "The Man of Gallilee," on Monday night. The theme of the Quarterly Meeting was "Power." We feel that the Lord was with us in all these sessions and we trust they will be of lasting benefit.

True Christians love one another with sincere affection; they delight in each other's presence; they share each other's happiness, and sympathize with each other in time of sorrow; they are always ready to promote the welfare of their brethren—all because they give expression the same spirit.

AT WEST INDIANAPOLIS.

Very tender and impressive services were held at the Second Friends Church in Indianapolis Sunday, May 21, it being the farewell meeting in the old "church in the valley." The church will dedicate its new building Sunday, May 28, with an all day program. Gertrude Moon Reinier, of

Noblesville, will be with us in our morning meeting. The dedicatory services will be held at 2:30 P. M. preaching by Albert J. Brown. Willard O. Trueblood will preach in the evening.

John R. Hobson composed and read the following poem at our farewell meeting in the old meeting house.

THE CHURCH IN THE VALLEY.

How dear to my heart is the church in the valley
Where for years we have met to study God's Word.
The old house, the coal shed, the lot with no alley,
Leaving them now my emotions have stirred.
The wide-spreading roof, the chimney that's leaning,
The brick foundation which some stories could tell,
The small vestibule, these all add some meaning
To the church in the valley we all love so well.
The old frame church, the weather-beaten church,
The Second Friends church we all love so well.

The church in the valley I hail as a treasure,
For on the Lord's Day when from labor I rest,
I've found it a source of great joy and much pleasure
To meet with you here and with you be blest.
The pulpit, the rostrum, where the minister stands
The old cupboard which too could unfold a tale,
The little bookcase made by loving hands
Are memories of the church that stands in the vale.
The old frame church, the weather-beaten church
The Second Friends church that stands in the vale.

Oh have we met here in joy and in sadness,
We have mingled our voices in prayer to our Lord
As oft has he heard us and filled us with gladness
Believing on Him and trusting His word.
We meet here no more in this church we've outgrown,
There is joy, there is sorrow—'tis willed from on High.
We joy in the blessing of a new Sabbath Home,
We sorrow in saying to this one good by,
To this old frame church, this weather-beaten church
This much beloved church, we now say good by.

CORRESPONDENCE.

Seaside, Hectors River P. O.

Jamaica, B. W. I., 5-11-16.

Editor The American Friend:

Dear Sir: Some time ago, in a report of a meeting held by Ora W. Carrell, your paper gave out the impression that I had been arrested as a German spy. I write to correct this false impression.

Briefly stated, the facts are these: A certain amount of suspicion rested on me at one time, owing to the peace principles which we hold as Friends and which prevented me from taking part in recruiting meetings and in assisting in raising money for other than relief work. Added to this was the fact that my name is of German origin. When it became known to me that the authorities held such suspicions, I secured letters from prominent planters and citizens, in which they expressed their entire confidence in me. Later, I secured official copies of my birth record, and these were all forwarded to the office of the Governor, who expressed himself as satisfied with the evidence produced to prove my citizenship in the United States of America. Since then I have experienced no further difficulty.

Our own people, throughout the time when tongues wagged busily, were exceedingly kind. When the reply was

received from the Governor and read at our monthly meeting, there was a time of general rejoicing. One officer said that if their minister had been found guilty as a spy that not only he, but many of the members of Friends meetings here would have lost their lives, so loyal had they been to us in the trying time through which we passed. We believe it has been the means of establishing greater confidence between minister and people, and that the effect of the suspicion has thus been, to a great extent, overruled by the Divine hand that shapes our lives.

As I am still receiving letters seeking information concerning my imprisonment, I write to ask that you publish this explanation.

Yours truly,

CHARLES KURTZHALS.

BIBLE SCHOOL LESSON.

JUNE 11, 1916.

Subject—Sowing and Reaping.
(Temperance Lesson.)

Lesson—Gal. 6.

Golden Text—God is not mocked, for whatsoever a man soweth, that shall he also reap. Gal. 6:7.

"Bearing one another's faults" is the gist of Paul's teaching in the first five verses of this chapter. Moreover this is the Christ like way of living. It is, after all a very common kind of life—with mothers. Jesus enlarged the family circle. He would in this

respect have us be mothers to the unfortunate. It seems that we cannot understand the passage until we see how true it is that the parent enters the cell with the imprisoned son and suffers with him all the anguish of the hour. This element of God's nature is that which makes Him a father to us. It was this fault sharing which sent Jesus amongst men. He had compassion on the multitudes; He ate with publicans and sinners; He could say neither do I condemn thee, go and sin no more; on the cross amid the deepest soul sorrow, His love caught the dying words of the thief and promised him that together they should go into paradise. If—if we only could enter into this deeper appreciation of the need of the unfortunate ones, if we could only reach this height of divinity—God alone knows what would happen.

"Whatsoever a man soweth that shall he also reap;" and the more we look into the depths of nature the more do we find that this statement contains a fundamental truth. It is true in the farm and garden. It is true in the soul, if we sow hate, hate we shall reap; if we sow love and forgiveness—if ye forgive men their trespasses, your heavenly Father will also forgive you. Jeremiah understood this truth very well and gave it utterance in these famous words: I will bring evil upon this people, even the fruit of their thoughts. Jesus gathered this idea up and intensified it in his sermon on the mount; Ye have heard it said, but I say unto you—etc. But our boasted civilization has a new motto—sow preparedness and reap peace. It is hard for some people to be logical!

Verses 11-16 revert again to the subject of Mosaism—to the question which for so many years was the bone of contention between Paul and certain members of the Jewish Christian Church. Paul insists that the acts of the ceremonial law are in themselves nothing. Their observances may serve the desire for display, but the true Christian is interested in that which is substantial. It would be well for Christians of this day to keep this conception well in mind, that Life is of more value than "ism." "I bear branded in my body." This has always been an attractive passage to me. Paul had suffered much, in many ways, for his faith and the Church. Others might talk about their faith, but here was a man who bore the scars, positive evidences of a willingness to sacrifice all for the one and the cause he loved.

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THE AMERICAN FRIEND
Richmond, Indiana.

BOOKS RECEIVED.

"The Way to Personality," by George B. Robson. Published by Headley Brothers, Kingsway House, Kingsway, W. C. London, England. 210 pages; price two shillings, six pence net.

In the words of the author the book attempts to answer the question "Has the teaching of Jesus any regard and final value for the complex relationships of life in the present day?" The question is further raised as to whether or not Jesus would give the same counsels if he were amongst us in the body today as he did when he lived upon earth, and the statement is made that "We shall certainly have to make up our minds about these things if we desire to be sure that never again shall such a calamity be sprung upon an unprepared Christian church" as has come upon Europe within the last two years. Among the concluding words of the book are "Love, we find has given us a new understanding. We see men differently, we can approach them differently. Behind every face the Son of man greets us: The Son of Man, who is the Christ, the Son of the living God. The last word then is this: the Way of Life, the Way to Personality, is the way of Love." The whole book is a most vigorous effort to face without flinching the meaning of the message of Jesus to the world.

"Including You and Me," by Strickland Gillilan. Published by Forbes & Co., Chicago. 191 pages; price \$1.00. The book contains over a hundred and, for the most part, humorous poems by the well known author of "Including Finnigan." Each poem seems to have the charming quality of human interest for which this well-known humorist is universally known. The author expresses the hope that every reader will clasp the volume more closely and say "My, that fellow's smart! Why, he knows the very same things I know." The book might well be prescribed as a sure cure for the blues.

"Your Baby," by E. B. Lowry. Published by Forbes & Co., 443 South Dearborn Street, Chicago. 254 pages, price \$1.00. The book is a guide for young mothers and contains much that a mother wants to know and must know regarding the care of herself and her baby. Dr. Lowry not only pleads for better babies, but plainly tells how to prepare for them. That which is essential to the happiness of the mother and child is told in sixteen chapters.

"Russellism Under the Searchlight," by Rev. N. B. Cooksey, Published by the Abington Press, 222 W. 4th St., Cincinnati, 68 pages, price, paper cover, 15 cents, cloth 25 cents.

The author deals very vigorously

MOSES BROWN SCHOOL

with many of the well known fallacies of what has come to be known as Russellism, as preached by Pastor Russell throughout the country for some years past. Many of his statements and references to scripture are quoted, and the reader is left in part to judge for himself as to the unsafe character of the teaching of Russell.

"A Book of Common Verse," by Albert L. Berry. For sale by A. C. McClurg & Co., Chicago. 38 pages.

This little work includes a selection of pleasing poems written in fine spirit, about which a reviewer has said: "It is like a walk in the country bringing me near to nature's melodies. I like its originality. I can never see moonlight on the water again without remembering

"And I saw the winds on tiptoe run
Across the shimmering deep."

BORN.

Overman—At Carmel, Indiana, April 9, 1916, to Dayton R. and Alice H. Overman, a son, Joseph Thomas.

DIED

Carter—Jacob V. Carter was born in Guilford County, N. C., June 14, 1833, and died at his home in Garden City, Kansas, April 23, 1916. He came to Indiana when a young man, where he taught for a few years, then to Kansas, where he again taught and engaged in farming. In 1861, he married Eunice Hadley, who died in 1910. In 1914, he married Luella Mills. He was a pioneer in the settlement of Kansas, especially in Lyon County, and around Emporia. In 1882 he was appointed U. S. agent for the Sac and Fox Indian Agency. He moved to Garden City in 1884. He was a birthright Friend and filled many important positions in the Church. His counsel and advice in things divine were sought and proved helpful to his friends and to the Church. He gave liberally of his means for the Church and educational purposes. He leaves the widow and four children.

Coffin—Calvin Reed Coffin, son of Roscoe C. and Isabel Coffin, was born in Minneapolis, Minn., Easter morning, April 23, 1916, and died Tuesday, April 25th.

Haines—Oliver Haines, a member of Carmel Meeting, Indiana, died at his home in Carmel, of heart trouble, April 17, 1916, aged 62 years and 4 months. He was well known throughout the county, having lived in it all his life. He was a birthright Friend. He leaves the widow, one daughter and one son. Funeral services were conducted by the pastor, Lewis E. Stout.

Harvey—Cyrus W. Harvey died at Malvern, Pa., April 26, 1916, in his 73rd year. He was a minister and member of Rich Square Monthly Meeting of Friends, N. C.

Henley—Frank Russell Henley, son of Jesse A. and Lou Henley, met his death December 26, 1915, by coming into contact with a live wire at Raleigh, N. C., where he had been employed by the Carolina Light and Power Company. During the 23 years of his life he had filled many places of trust and responsibility. He was converted at the age of 12 years, and ever

calls the attention of Friends who are seeking a school for their sons and daughters, to its strong moral and religious influence, its complete equipment, its unusually able faculty, and its unique record as a college preparatory school.

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after bore the marks of a Christian life. He married Virda Nunn, February 9, 1915, who, with his parents, three brothers and two sisters survives him. Interment in the cemetery at Guilford College.

Pearson—Enoch S. Pearson, of Eudora, Kansas, was born in Miami County, Ohio, July 22, 1836, and died at Kansas City, May 9, 1916. His mother died when he was twelve years old. A few years later his father moved to Spiceland, Indiana. He was educated at Earlham Boarding School and was married to Edith Stanley, of Plainfield, Indiana, in 1859. In 1872 they moved to Kansas, settling near Leavenworth and two years later moved to Hesper, where he has since resided. Two months before his death he went to Kansas City to reside with his son. He was a devout, consistent member of Friends and an earnest worker in the Friends church, actively interested in education, temperance and all reforms. He died triumphant in the Faith. He is survived by the widow and five children.

Pyle—Rebecca Garner Pyle, daughter of William and Ann Hockett Garner, was born near Westboro, Ohio, October 1, 1827, and died at her home in Sligo, Ohio, March 23, 1916. She married William Pyle in 1846. She was a birthright Friend. Early in life, she found her Savior, and all through her long life she would testify to the goodness and mercy of the Lord. It can truly be said of her, "She hath done what she could." She was a member of Springfield Monthly Meeting. She leaves three sisters, one brother, two sons, a daughter, numerous grandchildren and thirteen great grandchildren.

Quick—Nicholas Quick, an esteemed member of Carmel Meeting, Indiana, died of pneumonia, at his home in Carmel, April 6, 1916, aged 56 years, 6 months and 6 days. He was converted in 1893, and joined Friends and has lived a consistent Christian life, always interested in the things of the Church and in all matters making for the betterment of the community. He leaves the widow, a son and a daughter. Funeral services were conducted by Arthur Hammond, of Watseka, Illinois, and the pastor, Lewis E. Stout.

WANTED—A competent person to take charge of the housekeeping department at Westtown School, Westtown, Pa.; a Friend preferred. Please apply to Mary R. Williams, "Pinehurst," Moorestown, N. J.

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YEARLY MEETING 1916.

New York—At Poughkeepsie, May 31. Clerk, James Wood, Mt. Kisco, N. Y.

Nebraska—At Central City, Neb., May 30 to June 4. Clerk, Eli H. Parish, Central City.

Oregon—At Newberg, Oregon, June 7-13. Clerk, Levi T. Pennington, Newberg, Ore.

New England—At Oak Grove Seminary, Vassalboro, Me., June 26-July 2. Clerk, Walter S. Meader, Gonic, N. H.

California—At Whittier, June 26-July 3. Clerk, John Chawner, 765 Summit Avenue, Pasadena, California.

North Carolina—At Guilford College, August 8-14. Clerk, L. L. Hobbs, Guilford College, N. C.

Wilmington—At Wilmington, Ohio, August 16-22. Clerk, Albert J. Brown, Wilmington, Ohio.

Ohio—At Damascus, Ohio, August 22. Clerk, Edward Mott, 58 Coit Avenue, East Cleveland, Ohio.

Iowa—At Oskaloosa, August 28-September 3. Clerk, S. M. Hadley, Oskaloosa, Iowa.

Canada—At Pickering College, Newmarket, Ontario, Canada, September 7. Clerk, William Harris, Rockwood, Ont., Canada.

Western—At Plainfield, Indiana, September 12-18. Clerk, W. O. Trueblood, 313 East 13th Street, Indianapolis, Ind.

Indiana—At Richmond, Indiana, September 18-24. Clerk, Robert L. Kelly, Earlham, Indiana.

Kansas—At Wichita, Kansas, October 3-9. Clerk, Edmund Stanley, Wichita, Kansas.

Baltimore—At Baltimore, Md., November 17-22. Clerk, Allen C. Thomas, Haverford, Pa.

NEW ENGLAND YEARLY MEETING comes to Vassalboro, Maine, June 26 to July 2.

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Colorado Springs, Col., Friends Church, Tejon and Fountain Streets, on car line. Bible School 10:00, meetings for worship, 11:00 and 7:30. Prayer meeting, Wednesday 7:30. Visitors welcome.

Greensboro, N. C. Asheboro St. Meeting, Cor. Asheboro and Lee Sts. Fred E. Smith, Pastor. Meeting for worship every Sunday, 11 a. m.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting, 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday: Prayer meeting, 7:45. Earle J. Harold, Pastor.

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant street car to Oxford street.

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Thomas K. Brown, Principal
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1915-1916

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The American Friend

Old Series
Vol. XXIII. No. 23.

SIXTH MONTH 8, 1916.

New Series
Vol. IV. No. 23.

"We Can Bring Blessing"

By JENNIE E. HUSSEY

(In a Japanese home for lepers some Christians have formed an Intercessory Prayer Guild. They say: "We are the weakest of all God's creatures, but we want to work for Him. We know He will hear and answer our prayers, and we believe we can bring blessing to moral lepers." Many persons send requests for prayer to them.)

Bound by a malady nothing can cure,
Severed from contact with others,
Keeping a faith that is active and pure,
Reaching afar to their brothers:

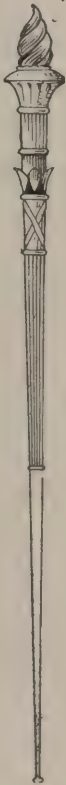
"We are the weakest of creatures of God;
Still, by our prayers interceding,
We may help on in the path where they plod
Others our ministries needing.

"We, in the bondage of physical pain;
They, in the thrall of temptation,
Seeking the haunts where their virtue is slain
Almost beyond restoration.

"Claiming Christ's word to the 'two that agree',
Strong in the faith that 'He hears us,'
E'en the most sinful salvation may see,
Such is the promise that cheers us.

"Thus in our weakness approaching the throne,
Humbly His mercy confessing,
Boldly we plead that His favor be shown.
Thus we bring others a blessing."

Henniker, N. H.



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting.

Published Weekly by

THE FRIENDS PUBLICATION BOARD URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year.

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.
For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

A TRIBUTE

— TO —

RICHARD S. AND SARAH W. COLLINS.

The Occasion Being the

SIXTIETH ANNIVERSARY OF THEIR WEDDING DAY.
FOURTH MONTH 8, 1916

By Alice Earle Stevens.

Hail, dear Ones! the streamlets of whose noble lives,
Have blended into one through sixty useful years.
The retrospect reveals the golden sheen of love
Shine brightly forth in all your labors, smiles, and tears.

A home where many children rose to call you blessed;
A home where genial hospitality abounded,
For when the old-time Quarterly Meeting came,
Large groups your glowing hearth and lavish board
surrounded.

Full often in your hearts' and home's embrace were sheltered
The faithful servants of the Lord of noted name,
Who loyal to the Master's call there preached and prayed,
Regardless each of earth's brief and empty fame.

A stronghold of our Quaker faith, 'mid peace and plenty,
Appears that spacious home, mid scenes of nature's beauty;
All consecrated with a love divine for service,
Where joy serene kept pace with sterner sense of duty.

Within your gentle hearts the dove of peace has brooded,
There wars' dread scourge your souls' depths stirred.
Your protest 'gainst this blood-red carnage fearful,
With earnest voice persistent is ever to be heard.

Another curse that blights the fair land of our birth,
Wrecks homes, breaks hearts, sows seeds of sin untold;
'Gainst this, your staunch souls wage a holy conflict firm.
Your prayers for vict'ry in golden censers angels hold.

In all good words and works, with God's free grace abounding,
A heavenly radiance gleams along your onward way.
The world is better made since you have lived among us,
With hearts surrendered to Christ's love and Kingly sway.

Life's flowing stream draws near eternity's vast ocean,
Within you is "the secret of the Lord," your souls' elation.
"With long life will I satisfy," His promise is fulfilled,
He will reveal in realms celestial, His glorious salvation.
Sunnycote, Tillson, New York.

How You Can Help The American Friend

These are a few suggestions, one or more of which ought to appeal mightily to a number of our subscribers.

1. Help the management by soliciting an advertisement or two from some reputable firm of your acquaintance. For instance, if you or your friend are going to purchase an automobile within the near future, arrange with the firm that a substantial

amount of the purchase price shall be taken out in advertising, to be paid over to THE AMERICAN FRIEND for advertising space at the ordinary rates, which can be secured by addressing the manager at Richmond, Indiana. The same suggestion will apply to any other purchase where the investment amounts to something substantial.

2. Make note of the special offer of THE AMERICAN FRIEND to new subscribers for the next six months for fifty cents (announcements in another column) and endeavor to get a few new subscriptions under this offer. If you do not have time to see individuals personally, why not send in a check for two or three dollars with the names and addresses of persons to receive the paper for the six months indicated? This offer is for new subscriptions only.

3. Say a good word for the paper both publicly and privately as occasion requires and try to impress non-subscribers with the fact that they are losing much by not reading the paper weekly.

4. Send in brief news items of important events occurring in your meeting (unless your meeting is being frequently reported already). What has proved to be a great blessing to you locally will be an inspiration to others if they can only know about it.

5. Send us your suggestions, criticisms or otherwise, that will help us better to know what is needed and what our readers want. We cannot always comply with suggestions and criticisms, but out of the multiplicity of them we will be able to produce a better and more readable paper.

Remember

Remember that under our existing arrangement all correspondence about subscriptions, change of address, etc., should go to THE AMERICAN FRIEND, Urbana, Ohio. All other correspondence relating to news matter, reports, contributed articles, advertising and general correspondence should be addressed to Richmond, Indiana.

For Young Friends—And Others

We call attention again to the announcement in THE AMERICAN FRIEND last week, to the effect that until the first of July new subscriptions to this paper can be taken at 50 cents for six months. At a time when the Young Friends' Movement and the C. E. Unions of some of the Yearly Meetings have set as their goal the securing of a certain number of new subscriptions to THE AMERICAN FRIEND, this offer affords the opportunity to make good their resolutions.

We trust that all Young Friends—and others, will re-read the article under the above heading, beginning on page two of last week's issue, and that a team in each local meeting will begin at once a thorough business canvass of the membership. Remember that this means twenty pages of reading matter each week for twenty-six weeks, or 520 pages in all, and all this for 50 cents.

(Concluded on page 433.)

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 23.

SIXTH MONTH 8, 1916.

New Series
Vol. IV. No. 23.

A Greater Quakerism

It is more pleasant to contemplate the past than it is to face the stern realities of the present. It is far easier to feed off traditionalism than it is to construct a living organism that is adequate for the generation in which we live. It requires less thought—and courage—to proclaim against the sins of Israel than it does to specify the delinquencies of present-day civilization. The problem becomes more difficult if questions of ecclesiasticism are involved, for it has been the weakness of the church in all the ages that it is prone to run to forms and ceremonies, which, in reality, is only another way of stressing traditionalism.

It is in no pessimistic spirit that we raise the issue of a greater Quakerism, yet the fact can scarcely be ignored that the Society of Friends has been much given to the practice of traditional formalism in certain directions, while protesting against it in other directions. Of course it must be admitted that our protest has been mainly against the substitution of ceremonialism for vital, living Christian experience, but bondage to form in the methods of propagating religious truth is almost as dangerous as bondage to form in the expression of that truth. In either case the bondage is of a sort that hinders healthy growth rather than helps it.

We are not suggesting that the Society of Friends shall undergo a revolution. On the contrary, it is our conviction that something of the ancient practice of worship, wherein is involved a larger freedom of expression and the universal responsibility of the worshipers is healthy for this age and for any age. Yet, at a time like this, when the whole church is confronted with the responsibilities of world regeneration and of the reconstruction of the world's civilization to an extent that has never existed before, the Society of Friends needs to be more ready and able to adjust itself to the demands of the changing problems, and, to the extent that our methods of operation need revolutionizing, we should have the courage to face the issue.

As we see it, the Society of Friends is face to face with the alternative of continuing as a provincial church, operating in detached and widely scattered sections, with probably decreasing influence, or of broadening its operations until Quakerism, as at the beginning of its history, shall become potential

again in national and world life. There is not much consolation in being told that denominations have gradually assimilated the fundamental truths for which Quakerism has stood. The fact in itself is splendid, but, standing alone, the meaning is irresistible that Quakerism is a dead issue. There must be something more vital in our appeal than this if Quakerism is to survive. The call to our youth and to our virile manhood and womanhood, anxious to do their part in making the world better here and now, must embody a living message and present a task worth while, if it is to meet a ready and irresistible response on their part, and on the part of others whom we would seek to influence. The coming few years will probably determine the ultimate destiny of our branch of the church, so far as its place in world regeneration is concerned.

It is not a question whether or not the Society of Friends is doing Christian work that is worth while. That will be readily granted. The question is whether or not it is doing the best and greatest work of which it is capable, and whether or not it is preparing its membership for the still greater tasks ahead. The indifferent farmer tills his land in the old way and makes a bare living year in and year out. The thrifty farmer improves his land, increases his crops, adds to his possessions and stores up wealth and energy as the means of greater blessing to mankind. Both life and service are good, but there are conditions in which only the more abundant life and a maximum of service will satisfy.

With evil triumphant in the world, and with war breaking down the bulwarks of civilization, the question has become a world question, as to how far the teaching of Jesus is a practical rule of conduct for human society and for international life, whether or not it is to be taken literally, and whether or not he would speak the same message to this age that he did to Judaism and the Roman world two thousand years ago. The church must meet this question without flinching, and its answer constitutes the supreme issue of the church, not only now, but in every age.

Has the Society of Friends no answer to this honest question of the world? To George Fox

there came the startling but soul-satisfying revelation that Jesus was able then to speak to every needy condition. It is just that revelation that the world needs today, and who better than Friends are able to speak its truth in life-giving power, until not only American civilization shall hear and heed, but questioning Europe and the non-Christian world as well. To be sure, we are few in numbers, and, above all, we are a modest folk, but modesty is not a virtue when mighty truth needs to be proclaimed with boldness. In the early days the Quaker apostles of truth went abroad into every land with their messages of new-found truth and Quakerism was heard and felt throughout Christendom. Real truth will always find an audience if only there are willing messengers to proclaim it.

Quakerism today needs a prophetic voice. What are we doing to produce it and to prepare the way for its coming? If it were to come, are we ourselves ready to welcome it and to back it up as the composite message to the world of a sincere body of believers, in whom the tenets of Jesus have found

satisfactory exemplification? This voice must be both a cultured and educated voice. Have we been willing to put into our colleges that measure of spiritual worth and educational value that will enable them to contribute their full share to the preparation and equipment of this voice when it shall appear? It must be a sympathetic voice, sympathetic with youth and old age, with labor and capital alike, with the starving and with the affluent, with every condition of human life. For Quakerism at its best is religious democracy that makes Christianity available for all men and all nations.

Is it not time to take counsel together about our denominational standing and our corporate responsibilities? Facing the domination of evil in our own land, the appeals of a suffering continent abroad and the degradation of the non-Christian world in the Orient, the dark Continent and Latin-America, do we not hear the imperative call for a greater Quakerism, not for the sake of ecclesiastic profit, but for the sake of the world for whom Christ has died and to whom he bids us minister?

The Greatest Miracle

By ELIHU GRANT

(In response to a questioning letter from the Editor concerning the article under the above heading, the author has sent the following note, which seems to be explanatory both of the meaning and purpose of the article and which we publish herewith, with the consent of the author, in connection with the article itself.)

Northampton, Mass., May 12, 1916.

Dear S. Edgar Nicholson:

I did not have any hidden meaning in the article, but have come to believe that love and forgiveness are all of a piece whether so-called human or divine, to the Christian. Saying with Paul, "it is no longer I, but Christ, etc.;" it would seem to be the power of Christ that enables Christians to do his will and his word in this matter of offenses, to carry on his ministry and incarnate the Lord here and now. It is so much easier to give the body to be burned, to bestow gifts, to preach, to pray, to make a name, etc., than it is to forgive that it seems like love to spring from the greatest. From experience it seems the greatest miracle and to spring only from God and God-possessed people. My only doubt is whether I am a fit one to preach so exalted and so profound a doctrine. But I was preaching it to myself out of real need.

Please send it back and I will look it over and see what I can do with the article.

Fraternally,

ELIHU GRANT.

In my Bible reading the other day, I came upon the answer to an old question: What is the greatest miracle? It is in the familiar story in Mark, the second chapter, where the palsied man is brought by four helpers to the very presence of Jesus. Much attention has been given to the peculiar means by which those men introduced the patient to Jesus' attention. Jesus was especially attracted to the great exhibition of faith, and outraged the sensibilities of the Scribes by saying, "Son, thy sins are forgiven."

The Scribes voiced their horror in the question: "Why doth this man thus speak? He blasphemeth.

Who can forgive sins but one, even God?" As a child and youth my thought was always directed to that word, "God." It seemed to me that Jesus was saying in an indirect but convincing way, "therefore, I am God." But in the recent reading of the passage, it seemed clearer than ever before that whatever Jesus thought about that subject, he was not at that time giving it any attention, but he was leading the way in one of the greatest discoveries and performing his greatest miracle.

The great miracle of the forgiveness of sin must be prepared for. If people have an inadequate sense of the awfulness of the horror of sin, they will not realize the boon of forgiveness in its richness and uniqueness. Some one who sensed the similarity between Jesus' service and that of the great Hebrew leader of the same name, wrote, "and thou shalt call his name Jesus (or Joshua); for it is he that shall save his people from their sins." There has never been a time when it was not known that God could forgive. What Jesus spent his lifetime trying to show was that man could forgive. While the Scribes were right in their theory they were wrong in their spirit and attitude. What fruit is there in the theory that God forgives, if God's people refuse to be the conductors of that grace to each other? Priests, and special groups or institutions have arrogated much to themselves on this preaching, that God alone forgives. By claiming that God appoints special distributors of the grace and practically charging for the favors, worldly

churches have been built up in the times of man's ignorance.

It is necessary to notice here that while the gospel John emphasizes Jesus' relation to God, the more primitive gospels emphasize his relation to man and represent truly that the habit of Jesus' speech was to use the title "Son of Man," which brings out the great truth that Jesus was the deliverer and Savior of man, the representative man, the revealer of what man may attain. Many of the lessons of Jesus show their true meaning when we remember the truth that he was living the kind of life that God wishes us to live. With a glow of revealing light, Jesus, our Lord, proceeded to show that his claim is true, "that the Son of Man hath authority on earth to forgive sins." And he said much more than that God, in heaven, forgives sins while the Son, on earth, forgives sins. Jesus said also, what is of tremendous importance to us, individually and socially, that He, as our representative, forgives sins.

One of the heresies that has appeared in the history of the church has been the denial of the humanity of Jesus. It has been a dangerous thought because its practical effect was to make it seem that what Jesus did could not be a practical guide for human beings. The fathers repudiated the heresy and claimed that Jesus was truly tempted and won real victories over evil, that there is blessed encouragement for us in every achievement of His. Just this is certainly included in Jesus' thought in Mark 2:10, "I, the typical man, right here on earth, can forgive sin, and it is the greater miracle beside which the mere matter of healing the physical body is secondary in importance."

Religion increases not by divine thoughts alone, but also by divine practices. Jesus evidently did not think of himself as doing things which his followers could not do. And this, His greatest deed, is for us, that we may forgive one another. Is there anything quite so hard as forgiveness in all its reaches? Surely the exact nature of forgiveness ought to be better understood. We have noticed how John put it in the words, "love one another." Have we not often failed of perfection because we have not understood the realms of forgiveness? Even the forgiveness of one's self, oftentimes the hardest for very sensitive spirits is to be included in our subject. We know how the withholding of forgiveness blocks, strangles, and chills endeavor and how societies stagger under wars that come of that evil spirit.

The authority of humanity in the name of its head, the Son of Man, to deal adequately with this great social problem of forgiveness is not to be disputed successfully. The question of the power and the willingness to carry out the function depends upon our acceptance of Jesus Christ. Without Him we have found that we can do nothing. The beautiful idea crumples under the drive of competition. Bitterness and hate are engendered and Christ is driven from the heart by the indulgence of revenge.

Age makes matters worse and except we become as little children we stay without the kingdom of heaven.

Jesus Christ's profoundest ministry is in the realm of forgiveness. Here we must find the spirit with which to understand the atonement. Here are the miracles of love. Here, too, alas, is the saddest reluctance of Christians to follow the Lord. In a mysterious way the individual Christian and the Christian society may bind or loose on earth and it will be done in heaven. Read Matthew 18:15-20 and notice the four measures urged there, not for the purpose of getting rid of the offender nor of simply clearing one's self, but in order to save, if possible, the erring one. First, see him about it; second, try with a select group to make peace; third, seek the help of the congregation; fourth, since he has determined to stand outside all these, acknowledge the fact and consider him outside. But this is to be done in genuine love and tender sadness and the principle that we are to forgive, times without limit, applies to him as well as to others. Of course, it takes two sides to make salvation result from forgiveness. Jesus would fain dispossess us of the demons of bitterness, hatred and grudge and be inspired with the Christlike disposition of love. Is this not the greatest of miracles?

Northampton, Mass.

Young Friends and The Ministry.

By ARTHUR M. CHARLES

(Prepared for Meeting on Ministry and Oversight.)

It may be possible that the failure of young Friends and others to be coming forward in the Ministry is partly due, first, to lack of freedom in our meetings for worship and second to lack of feeling of responsibility for using the freedom we may now have in the meeting for worship. I would therefore consider the meeting for worship as the point upon which to focus our attention in looking for causes and cures of the above noted failure. I will endeavor to set down some description of such a meeting for worship as might offer no cause, and effect some cure for such failure.

Our worship should be simple, free from ritual and reasonably free from formality. Its essential spirit should be freedom, individual liberty. Unreality in religion is answerable for much of the opposition to it which we find. Therefore we should strive after sincerity in worship by leaving each one free to speak, or to be silent, as prompted by the Divine Spirit. "God often reveals Himself to the waiting souls in a striking manner in our quiet assemblies." Rufus Jones speaks of worship as the "act of rising to a personal experimental consciousness of the real presence of God which floods the soul with joy and bathes the whole inward spirit with refreshing streams of life." Worship has been called a lost art. This consciousness of the real presence of God may come through a hymn rendered, through the uplift of an inspired sermon, through the message, crudely, falteringly uttered

by any earnest soul in the congregation. To some, I believe, to many, whether Friends or not, it would come clearly in the corporate hush of the assembled group, waiting and each one expectant of "the positive experience of the real presence of God."

If worship has been called a lost art, may it not be because of the desire so common today of always to be having something "doing." With our busy driving modern temper we have lost the art of meditation of concentration of spirit which may yield the opportunity for the personal meeting of the soul with God.

But if, as asserted above, the essential spirit of our meeting for worship is freedom, we must be careful not to insist upon a Quiet or Silence in our meeting which would exclude freedom for vocal service any more than we should insist upon a service of hymn, sermon or testimony to the exclusion of a live silence.

If I were to outline a meeting which would not limit freedom, this individual liberty, unduly in any way, I would suggest that the meeting open, not with a hymn or any formal opening, but usually by all settling themselves in silence to prayer and praise and mediation. Each one should not merely feel free, but should feel an obligation to continue in silent worship or to break the silence by song, prayer or other spoken word as the Spirit gave him utterance. And here is where the elders may feel and exercise their responsibility. By each seeing for himself this silent worship is vital, by being himself ever attentive and sensitive, ready to use, to the Divine Voice as it may direct to vocal service, by seeking to bring the waiting congregation into a habit of expectant waiting, where each one will expect and will realize the real presence of God, and lastly by wise, tactful encouragement of individuals, get those who have a latent gift of expression to use that gift in the meeting.

The elders should work with the pastor in removing from the meeting the feeling that may exist that the silence of the meeting is merely an interlude to the real purpose and service of the meeting, and in bringing the members to see in it one of the most vital forms of our Divine worship.

Now, if I may add something on the pastor in the meeting, I would say that a clear, definite, inspiring message is something our members (in East Main Street) have come to look forward to each time we go to meeting. I believe we should continue to so expect and to welcome this pastoral message. But at present it does not in our meeting, and it certainly need not ever exclude the individual liberty, the spirit of freedom throughout the meeting if the pastor prizes this spirit and is careful to maintain and develop it. But this freedom should be a full freedom and as such should extend to and include the pastor, with the result that he certainly should feel under no obligation to preach if a visiting minister or other Friends, or if a local minister or other

Friends should be led to such vocal service as would consume a reasonable part of the time of the meeting. And this latter condition, that is, expression from members in the body of the meeting is likely to so increase under the fostering care of a wise eldership, that more and more frequently the pastor may find his prepared sermon modified by, or even yielding place entirely to the Divine Spirit guiding and ruling in the meeting. As such a condition comes about this ministry and oversight body may cease to be troubled over the lack of Friends coming forward in the ministry.

Richmond, Ind.

Christ's Attitude Towards War

By W. H. CHAMBERLAIN

At this time, when so many professedly Christian nations are engaged in the bloodiest war of history, the question of Christ's own attitude towards war assumes a compelling interest. Serious thinkers, alike in the countries at war and in those which are still at peace, are striving to reconcile the teachings of Jesus with the apparent necessities of the modern world. Now it is obvious that a satisfactory solution of this problem can be obtained only by an honest and impartial study of the life and teachings of Jesus, as revealed in the Gospels, not by vague and arbitrary conjectures about what Christ might have said and done, if He were alive today. And a careful examination of the Gospel records, without preconceived prejudice in either direction, will, I think, prove beyond reasonable doubt that the great Teacher of Galilee was an unqualified pacifist, an advocate of "peace at any price." There are two ways in which we may determine a man's attitude towards a problem: first, by his words; and, second, by his actions. Let us first consider the words of Jesus Christ which bear upon the problems of war and non-resistance.

The Sermon on the Mount, as preserved in the fifth and sixth chapters of Matthew and in the sixth chapter of Luke, is universally regarded as one of the most decisive and significant expressions of Christ's thought. This sermon is simply filled with the plainest and most direct exhortations to passive submission, even to the most unprovoked and outrageous insults. "Resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also." "Whosoever shall compell thee to go with him a mile, go with him twain." Moreover, the Beatitudes, with which the sermon opens, exalt meekness and patience as the highest virtues. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." "Blessed are the meek: for they shall inherit the earth." Some of those who believe that Christ's teaching can be reconciled with defensive war maintain that these expressions were only meant for the rude and quarrelsome peasants who made up the major part of His audience. But the dangerous fallacy of this contention is almost too obvious to need refutation. Nearly all of Christ's sermons were delivered to audiences of

rude and uneducated peasants and fishermen. If the character of His audience is to rob these sermons of their universal significance, then no part of His teaching can be said to rest on a secure foundation. Another objection to applying the principles of the Sermon on the Mount to international disputes is based on the assumption that principles which hold good for individuals are not necessarily valid for nations. It is very difficult to believe, from all that we know of Jesus of Nazareth, that He ever intended to sanction any such Machiavelian distinction between individual and national morality. But, laying aside this consideration, we find that He expresses himself decisively on the question of defensive war in another place. In Matthew 22, the Pharisees ask Him whether it is lawful to pay tribute to Caesar. If Jesus had considered the ideal of national freedom worth fighting for He certainly would have expressed Himself against submission to Rome. If any war is justifiable, it is a war for the preservation of national freedom and integrity. Yet Jesus said: "Render unto Caesar the things that are Caesar's." Certainly this answer was not based on considerations of cowardice and expediency. Jesus spared neither His own life nor those of His followers when principles which He considered vital were at stake. Therefore we must believe that He condemned war, even when waged in behalf of national independence.

A great deal is made of Christ's statement that He came on earth to bring, not peace, but a sword. But, in this passage, He goes on to say that families shall be set at variance, the son against the father, the daughter-in-law against the mother-in-law, etc. As it can hardly be supposed that Christ wished to promote domestic pugilism, we can only infer that He meant to indicate figuratively the disruption of families which would follow the advent of His new religious idea. There are only two passages which have even a faintly militant tone. In Luke 22:36-38, He advises His disciples to provide themselves with swords; and, when told that there are only two swords among His followers, replies: "It is enough." But, when we weigh against these two sayings alike His own conduct during His trial and the uniformly pacific attitude of the early Church, it is almost impossible to associate a militaristic flavor with His words. Moreover, in all the four Gospels, we have innumerable passages which impress on His followers, in the most unmistakable terms, the principles of forgiveness of injuries, love of one's enemies, and passive submission to wrong and injustice. It is not to be understood, from this last phrase, that Jesus ever advised His followers to acquiesce in or compromise with wrong doing. On the other hand, He exhorted them to protest against evil to the utmost, nay, even to lay down their lives, as He Himself did, in defense of truth and right. It is the use of physical force and violence as a means to resist wrong that He sweepingly and emphatically condemns.

The actions of Christ are quite as decisive as His

words. In only one case can He be accused, by the wildest stretch of imagination, of using aggressive physical force. This one instance is, of course, the driving of the money-changers out of the Temple. And here the provocation was certainly great enough to excuse and explain His departure from His ordinary rule. He saw the Temple, which to Him doubtless represented the highest spiritual aspirations of the Jewish people, turned into a paltry business house; He saw the worship of the true God cast aside for the worship of Mammon. Certainly this one example of righteous indignation cannot outweigh the lessons which we must draw from the rest of His life, and still more from His death. Attempts have been made to derive a justification for war from Christ's bitter denunciation of the Pharisees. But these attempts lose all weight when we stop to consider that these denunciations are never accompanied by any exhortation to the people to rise up and overthrow this Jewish spiritual oligarchy by force of arms. On the other hand, even when Jesus was being condemned by the foulest judicial murder, He made no attempt either to escape or to stir up popular feeling in His favor; but fell a passive victim to the bigotry and malice of His enemies. There were innumerable reasons by which Christ might have justified a longer continuance of His stay on earth. But He preferred to drink His bitter cup to the dregs, to die at the very beginning of His ministry, rather than to violate the principles of non-resistance, of overcoming evil with good, which were the very cornerstone of His philosophy. Can any Christian nation claim that the preservation of its life and integrity is more important to humanity than was the preservation of the life of Jesus of Nazareth?

In a case where the interest of the Christian clashes so obviously with his duty, we have, quite naturally, a flock of arguments to prove that Christ's disapproval of war was conditional and local, not absolute and universal. One of the most specious of these arguments claims that, while a Christian has no right to avenge his own personal injuries, he has both a right and a duty to avenge those of his friends and neighbors. Perhaps this argument can be most effectively refuted by imagining, for the moment, that Christ were alive today, a Frenchman or a Belgian. We can well imagine Him cheerfully exposing His own life in helping the maimed and wounded victims of the war by every sort of consolation, spiritual and material. But can we imagine Him crouched in the trenches, waiting for a chance to kill some of the invaders, His face distorted with the frenzy of battle, His heart black with hatred and thirsting for revenge? Or, perhaps, leading a bayonet charge, consumed with the desire to hack, thrust, kill or destroy? The bare idea is so incongruous with every picture that we have of the life and character of Jesus that we turn away from it in horror and disgust. We have already considered the argument that Christ's active opposition to evil lends sanction to a righteous, or

"defensive" war. Leaving out the fact that the ultimate responsibility for war is usually fixed after all the participants are dead and buried, that each side is always devoutly convinced that its enemies are the aggressors and that it is waging a righteous defensive war, leaving out these vitally important considerations, we still find that Christ did not regard war, and physical violence in general, as legitimate weapons in His warfare against evil. Rightly or wrongly, He thought that the persistent power of evil could only be overcome by the more persistent power of good; and His professed followers, if they are sincere, should certainly be ready to accept this conclusion and abide by the consequences.

Probably the most convincing argument against non-resistance in the minds of many, is the wonderful spirit of devotion and self-sacrifice that is now being shown on every battlefield in Europe. It seems preposterous to assert that men whose nobility and strength of character are so obvious, should be excluded from the ranks of Christ's followers. Certainly no honest or generous pacifist would wish to detract in any way from the credit that is due to men who are, every day, laying down their lives for a cause which they believe to be just and sacred. But, on the other hand, it seems sufficiently evident that while Jesus Christ would have applauded the courageous loyalty to ideals that has sent millions to fight and die in the trenches, He would have bestowed on the whole theory of war His unqualified and unsparing condemnation. The question whether Jesus Christ and His followers dying the passive death of martyrs, or Leonidas fighting to the last breath with his band of devoted Spartans represents the highest and most effective sacrifice for humanity and freedom, is not to be settled lightly or hastily. There is much to be said on both sides. But for a man to profess faith in Christ as a divine and infallible Being in one breath, and to violate one of His most sacred and unmistakable injunctions in the next, is certainly gross and inexcusable inconsistency. Christianity is accepted too hastily and thoughtlessly by many of its advocates. If a man believes that Christ's doctrines of love, unconditional forgiveness of injuries, and non-resistance, represent the highest possible ideal, then, and only then, does he have the right to claim Christ as his Lord and Saviour. If, however, he comes to the conclusion that these doctrines, however beautiful in theory, are impracticable and would actually promote wrong doing and injustice in practice, then, however much he may revere other phases of Christ's life and teaching, he can hardly call himself, with justice, a Christian. For these beliefs are almost the cornerstone of Christ's philosophy; and the man who rejects them, in theory or in practice, not only rejects Christ as an infallible divinity, but also disclaims faith in Christianity as a power that is destined ultimately to conquer and subdue the world.

It is at once ludicrous and pathetic to observe the

complacency with which some advocates of religion view the increase in devotional fervor which appears in time of war. That men are so ready to express dogmatic faith in Christ at a time when they are about to violate one of His most solemn spiritual precepts, should be, to true Christians, a source, not of satisfaction, but of regret and shame. The issue stands out with clear-cut vividness. On one side war, patriotism, revenge of injuries, satisfaction of national honor; on the other side peace, internationalism, forgiveness of injuries, passive endurance of wrong and injustice. Only when the latter principles are carried out to the fullest extent can Christianity be said to stand forth as a prevailing, conquering world-force.—From *The Haverfordian*, April, 1916.

Perfection

J. H. B. in *The Friend* (Philadelphia).

The doctrine of Perfection had relatively a large place in the propaganda of early Friends. From the point of view of the present we often wonder why this was so, as the subject is one about which it were unusual to raise any question now. Perhaps this difference is due to the fact that the early Friends were face to face with an established religious order. Under the establishment the rites of the Church (baptism, confirmation, etc.,) and the assumption of priests in administering these rites, were regarded as essential parts of salvation. In the face of that situation the contrary claim struck at once at the root of priestcraft and at all the supposed virtues of sacerdotalism.

Without reviving the controversial presentations of the case the following quotations will show both how scriptural and how reasonable the doctrine was presented by Friends. Thus John Banks:

"When faith was begotten in my heart to believe in the Spirit of Truth that reproved me, I received power from Him in whom I did and do believe, to overcome one sin after another in order to a perfect freedom from it, which must be in this life, or else there is no entering into the kingdom of heaven. For all who live and die in sin are unclean and therefore cannot enter the kingdom. . . ."—*Journal of John Banks*, Friends' Library, vol 2, page 67.

Isaac Pennington is not one whit less emphatic—in some respects he may seem more clear:

"And this I can faithfully witness, that when the power is revealed, and the blood washeth, the soul is clean and as white as snow, and the enemy hath not power to break in, but life triumphs over him. And why may there not be a continuance of such a state? Yea, I verily believe many can witness a continuance of such a state, which the Spirit of the Lord doth not call less in them than a perfect state, a sound state, wherein Christ the Heavenly Physician hath healed them perfectly, and made them witnesses of true soundness of soul and spirit in the sight of God. O that all knew and enjoyed it, who truly desire and long after it!"

In both quotations it must be plain that the perfection that is claimed is a perfection of experience, a perfection of God's cleansing work in the heart. The salvation is "complete—nothing requisite is wanting."

In that early day, as in this, some of those who heard this doctrine thus proclaimed were confused because they understood it to be a claim for perfection in act—the possibility of an "ideal faultlessness" in human life. In the face of the belief that Jesus alone was thus perfect such pretensions seemed not merely unwarranted, they savored of blasphemy. In modern times we are not without instances of the same misconstruction of the doctrine of perfection. Under the claims of "holiness" and "complete sanctification," attention has been focussed on the acts of a man's life instead of on his heart experience. These human acts often have seemed very imperfect, and lacking in correspondence with the spiritual experience that has been claimed. Thus we have an evident misapplication of the doctrine of perfection if not a denial of it.

Some well concerned Friends have been uneasy with a presentation of the doctrine of Perfection contained in a letter of Archibald Crobie's in "The Friend" of Tenth Month 21, 1915.

A. C. says: "It is, however, a mistake to imagine that even the most devoted follower of the Master can reach perfection while the spirit remains in the body. The most spiritually-minded men and women have all along realized that their experience (in the acts of their lives) at its best is a striving after a higher, closer fellowship with God, to attain which is a continual warfare, a pilgrimage by a narrow path leading to eternal life." We have added the parenthesis "in the acts of their lives." Were this passage to stand alone we should feel that it was at variance with what we have quoted from John Banks and Isaac Pennington. It is, however, preceded by the following: "And Jesus, speaking of His people in His time, and of people of all time, said, 'He that liveth and believeth in Me shall never die.' That is that the ordinary life of the Christian should be in conformity to the will of God, and when the period comes that the spirit leaves the body no change should take place in its character. . . . Thus it is of the highest importance that we ever bear in mind that it is while in our present career that we get fitted for the conditions of the future. The devoted Christian is already in heavenly places with Christ Jesus by conformity to His law. And while this is an internal experience, it of necessity works outward, and men take knowledge of such people that they 'have been with Jesus,' because of their likeness to Him in character and conduct." It seems very clear to us that our friend intended to put in contrast the "internal experience" with the "character and conduct." We cannot reproduce the circumstances that gave rise to the letter, but we should expect to find that it grew out of the pretense of some to "perfection in human conduct."

For Young Friends—And Others.

(Concluded from page 426.)

Remember, too, that this paper is the property of the Five Years' Meeting and EVERY family should feel the responsibility of supporting it by a subscription, especially as the paper contains so much of direct benefit and interest to the whole church.

Will our Young Friends—and pastors not select their canvassing teams at once so they can get busy early in June? Friends ought not to be less loyal to their denominational paper than are others. We will feel that somebody has failed somewhere, if by the first of July we have not received under this offer at least 1000 new names. But this can be done only by an effort being made in every local meeting.

Present Tendencies Among Quakers

(Under the above heading, The Congregationalist had an article some weeks ago by R. W. G. of Chicago, which is in part as follows.)

The Quakers do not believe in war. They believe that the Commandment, "Thou shalt not kill," applies to nations as well as to individuals. None of them will volunteer to do service in the army because there they would be obliged to kill. Yet they are willing to risk their own lives in other service which needs to be done in connection with the war. They will sweep the seas for mines, which is a dangerous occupation. They are fearless and conscientious in this work. Every mine they destroy means the possible saving of lives, according to their views. One English Quaker in his trawler removed 250 of these mines from the sea. Ordinarily the Quakers do not increase their membership to any large extent. Friends from the beginning have been consistent advocates of peace—in fact, they were the original "Peace at any price folks." In our own wars they suffered greatly the beginning have been consistent advocates of peace—in fact, they were the original "Peace at any price folks." In our own wars they suffered greatly for their advocacy of peace. The draft in President Lincoln's day got them into all sorts of trouble.

They have always been reformers and followed up their reforms at almost any cost. At least five of the world's great reform measures have been aggressively advocated by Friends—Peace, Absolute Equality of Women, Prison Reform, Temperance and Anti-Slavery. Women have had the same privileges in being recommended for ministers that men have had. As Miss Addams suggests, Friends have not grown in numbers appreciably, but for many years they have been a mighty force for leavening the whole lump. They have been a "corn of wheat" flung into the ground to die, and they have brought forth much fruit, though it is not called by their name.

This age does not deal gently with Friends. Their loose church government, the reputation for being a peculiar people and a certain lack of aggressiveness in seeking numbers, have kept them from growing. They have passed through a like evolu-

tion to that of Israel when it wanted a king. In the West especially they have demanded pastors, music, an order of worship and more conformity to the "world." They have gotten these, but the spirit of gentleness still persists and keeps them from the desired growth. In their striving after the things that had the credit of making other denominations great, Friends have fallen somewhat from their high estate.

I sat at the head of an old-fashioned Friends' meeting for five years, so I can never forget the characteristics that gave to their gatherings a remarkable religious power. There was the silent meeting—a living meeting, for the atmosphere was alive with the presence of the Eternal, and God spoke home to human hearts with a still, small voice. No doubt this was in the consciousness of Whittier when he wrote:

"Drop Thy still dews of quietness
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace."

Hurry was unknown in those meetings, nor was there anything of the feeling that something must be going on during every moment. God was there, waiting to bless every life that opened to him—that was enough.

Many Friends' meetings, especially those of the West, now have a pastor. It not infrequently occurs that he or she is quite uneducated and inexperienced and it sometimes happens is little more than a "ranter." Many of their meetings have lost the dignity, the quietness and the waiting for God to speak that characterized them formerly. In some cases Friends' boasted lack of form has become in itself a formality. The plan that Friends follow of "recommending" to the ministry those who give promise of being helpful in public speech in their meetings, without giving the candidates special training for the task, has brought about this condition that they probably have more of those they call "recommended ministers" who are unfitted for the task of edification than any other denomination, numbers considered. These larger meetings, especially in the East, still retain the dignity and reverential atmosphere of other days.

The music in most Friends' meetings is poor. It is not possible to bring a denomination suddenly to great musical standards. Friends are so new at the task that they have little or no heritage of hymns. They have produced few hymn writers and their meetings do not take kindly to spending money for music or for proper musical instruments. They protested so long against worshipping God with machinery that it is hard now for them to get into the musical mood. So far as their music is concerned, many of their Western meetings differ little from the old-fashioned Methodist revival.

Friends, with all their supposed quietness and calmness, have not been free from theological

troubles. They had, as did Congregationalists, a controversy over the Person of Christ, which resulted in a separation so that there are now at least two bodies of Friends: the Orthodox, who are Unitarians, and the Hicksite, who are Unitarians. The latter is a very small body and does not grow at all. If I remember correctly, Whittier always remained a Hicksite Friend, though many of his writings are very Orthodox. Their theological troubles now are concerning Higher Criticisms and modern kindred doctrines.

What of the future of Friends? Even if they do not grow, or face gradual extinction, they have done an immortal work. They are to be found in every denomination and are usually loyal to the great fundamentals, are spiritually minded and are usually on the right side of great questions. The great denominations have almost without exception come to emphasize the spiritual message that made Friends great. They have kept their fundamental doctrines before the world until greater forces than their own have caught the vision. They have indeed brought forth much fruit.

"The Present-Day Message of Quakerism," by Charles M. Woodman, just issued by the Pilgrim Press, has a fine setting forth of the basis and guide of the Quaker life, the creed of the Society and the field for its message. The book is a worthy contribution to an understanding of this small but spiritual body of religionists, save that perhaps it idealizes somewhat the consistency with which Friends have lived their creed.

(Note: It sometimes helps to see ourselves through other eyes. Hence the reproduction of this interesting article here.—Editor.)

The Wrong Learning

A man may know all about the rocks, and his heart remain as hard as they; he may know all about the winds, and be the sport of passions as fierce as they; he may know all about the stars, and be as a meteor, whose end, after a brief and brilliant career, is to be quenched in eternal night; he may know all about the sea and his soul resemble its troubled waters, which can not rest.

A man may know how to rule the elements, yet not know how to rule his own spirit; he may know how to turn aside the flashing thunderbolt, but not the wrath of God from his own guilty head. He may have all the knowledge of a Newton, a Laplace, a Watt; he may know many mysteries and understand many hidden things, but if he has no personal knowledge of the love of God, brought near to sinful men in Christ, what shall it avail?

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Mark 8:36, 37).—Ex.

God grant that not only the love of liberty but a thorough knowledge of the rights of man may pervade all the nations of the earth, so that a philosopher may set his foot anywhere on its surface and say, "That is my country."—Franklin.

Women Ministry

By ESTHER B. L. TERRELL

It is not my purpose to discuss the rightfulness of the gift of women ministry. It is understood that our Church recognizes such gifts. But there is a strong feeling existing from coast to coast that women ministry is on the decline, that there is not the place for the women ministers there once was, or in other words, women ministry is not now very popular.

What is the cause of this condition? Some one says, women ministers have made mistakes and have not been true to their trust. But have men ministers succeeded any better? I do not think this an adequate reason. I know there have been mistakes made on our part, and at this time, I would entreat my sister ministers that we go before the Lord constantly and with His divine help, examine ourselves, seek to see ourselves as others see us, and pray constantly for grace and wisdom that we may not make mistakes which will hinder the cause and bring reproach upon us.

Let us always keep humble, "In honor preferring one another." As great a man as Paul said, "I am least of the Apostles; I am not meet to be called an Apostle." Jesus said, "Blessed are the meek." He pronounced woe upon the Pharisees because they loved the upper seats in the synagogues. We remember the Master's parable, "When He marked how they chose out the chief seats," Luke 14:8-10, and closed by saying, "Every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted."

If the Church does her duty (and we trust she will) she will push us up to the positions we are capable of holding and deserve, without our working wires to put ourselves there.

One reason for the condition under discussion is, in this stage of the world's progress, when specializing is called for, the Church has failed, first, to hunt out the young women who feel a call to the ministry, and second, has failed to encourage them to prepare themselves, or to make it possible for them to prepare themselves adequately for the work.

Another reason perhaps is, it is the common understanding that if the young woman marries, upon her falls the care of the home and the rearing of the children; therefore, she does not have the liberty for ministerial work which the man does.

To the young woman who feels that God is calling her to the ministry I want to say, forget all about the possibility of getting married, and as God opens the way, thoroughly prepare thyself for the work of the ministry and then enter into that work. After which, if the Lord opens the way for thee to marry, it will not hurt the cause in any way for thee to give up the active ministry if necessary for a few years while rearing the children. Thy usefulness in the world will only be the richer for the experience when thee again takes up the work. Therefore,

this should not be an excuse for barring women from the ministry.

Every Yearly Meeting should take this subject under serious consideration and appoint a committee to search out the young women called to the ministry, encourage them to prepare themselves for the ministry and if they are not able, make it possible for them to do so.

Western and Indiana Yearly Meetings took up the matter in a quiet way last fall, and I hope all other Yearly Meetings will do so this year.

White Salmon, Wash.

My Chief Need

My heart needs Thee, O Lord, my heart needs Thee! No part of my being needs Thee like my heart. All else within me can be filled by Thy gifts. My hunger can be satisfied by daily bread. My thirst can be allayed by earthly waters. My cold can be removed by household fires. My weariness can be relieved by outward rest. But no outward thing can make my heart pure. The calmest day will not calm my passions. The fairest scene will not beautify my soul. The richest music will not make harmony within. The breezes can cleanse the air, but no breeze can cleanse a spirit.

This world has not provided for my heart. It has provided for my eye; it has provided for my ear; it has provided for my touch; it has provided for my sense of beauty; but it has not provided for my heart. Provide Thou for my heart, O Lord. It is the only unwinged bird in all creation; give it wings, O Lord. Earth has failed to give it wings; its very power of loving has often drawn it into the mire. Be Thou the strength of my heart. Be Thou its fortress in temptation, its shield in remorse, its covert in the storm, its star in the night, its voice in the solitude. Guide it in its gloom; help it in its weakness; direct it in its doubt; calm it in its conflict; fan it in its faintness; prompt it in its perplexity; lead it through the labyrinths; raise it from its ruins.

I cannot rule this heart of mine; keep it under the shadow of Thine own wings.—George Matheson.

Spiritual Density

Is not God, who made the sun to shine, also willing and able to let his light and his presence so shine through me that I can walk all the day with God nearer to me than anything in nature? Praise God, he can do it. Why, then, does he do it so seldom and in such feeble measures? There is but one answer: You do not permit it. You are so occupied and filled with other things—religious things, perhaps—that you do not give God time to make himself known, and to enter and take possession.—A. Murray.

It is not going out of port, but the coming in that determines the success of a voyage.—Henry Ward Beecher.

The Last of a Bad Boy

By SUSAN HUBBARD MARTIN

The stone had made a clean-cut opening through the beautiful, stained-glass window. Whoever had thrown it had aimed true.

Mrs. Day turned to Mrs. Abbott that Sabbath.

"Another window broken," she exclaimed.

"Isn't it dreadful that we have our church in such a bad neighborhood? We ought to move it."

Stephen Best saw it, too, as he went up the aisle that Sabbath, but all the comment he made was: "Brethren, we must redouble our missionary efforts. We have need of them in this community. Another of our beautiful windows has been broken."

The next day he saw a little, round-faced boy playing in the sand near the church. "Do you know who broke that window, my lad?" he asked, pleasantly.

The small boy looked up. "Yes, sir," he answered. "Garth Raymond broke it; I saw him throw the stone." The boy paused. "He's an awful bad fellow," he added. "You won't tell him I told you, will you? He'll lick me if you do."

"No," replied Stephen Best, "I won't tell him. Do you know where he lives?"

"Yes, sir; in that house over there where the gate is down."

It was a small, dingy place, fast falling into wreckage. The back yard was full of old boards and tin cans. A pale-faced woman in a faded dress was just carrying in some wood.

"Thank you, my boy."

"The next moment Stephen Best had started toward it. Just before he got to the gate, however, the door opened and a tall boy sauntered out. His hat was on the back of his head; he wore no collar. He walked with something of a swagger. As he reached the space that had once been a gate he stopped and lighted a cigarette.

Stephen Best went up to him. "Are you Garth Raymond?" he asked.

"I am," insolently replied the boy.

"Did you throw a stone through one of the stained-glass windows of my church?" The voice was still pleasant.

"I did." The boy's voice was more insolent still. There was a scowl on his face. "Well, what are you going to do about it?" he sneered.

Stephen Best laid a hand on the boy's shoulder. "I'm not going to do anything about it," he said, gently. "The fact is, Garth, I think you need me."

"Need you?" cried the boy, his eyes blazing—"me need you? I haven't got any use for a preacher."

"So I suppose; nevertheless, a preacher has his uses. You see, my boy, I didn't go into the ministry to help the good boys. I went into it because I thought I might be of service to boys like you.

Garth stared. In all his life he had never heard any one speak like this. He wanted to get out of

sight; still, there was something very attractive to this boy about the big, broad-shouldered man with the kind eyes.

"What do you want with me, then?" he asked, sullenly.

"I want nothing; only to be your friend."

"My friend?" There was a catch in Garth's voice. "Do you really mean it?"

"I really do."

The boy dropped his head; then all at once he lifted it. "Then I'll tell you something," he cried. "I'm tired of being a bad boy—of being looked down on, with nobody to give me a kind word. I'm tired of living in a place like this. I'd like to be different, but there's never been any one to help me."

Stephen Best laid his hand again on the boy's shoulder. "There's your Saviour, my lad, and me. My church is a very beautiful one, as you see, but, I repeat it, I am not in it because of the good people there. I am working in that church, Garth, because of those outside. The good boy, the boy who does his best, doesn't need me."

Garth looked at him squarely. But "the boy—the bad boy who broke your window—he does. Isn't that it?"

The minister smiled. "Very like it," he admitted.

Garth Raymond stood still. "And you'll be a friend to me?"

"The best I can be, my boy. We'll talk this matter over right now and see what we can do about bettering things for you, Garth."

"Yes, sir."

Such was the beginning of Garth Raymond's new life, a life, a life destined to be full and useful, a blessing to the world; and all because of the great, loving heart of the minister of that church whose window he had broken.—Watchword.

Those Who Stray

"The old shepherd who offered prayer in a Welsh revival meeting put it exactly right when he lamented his backsliding in these words: 'Lord, I got among the thorns and briars, and was scratched and torn and bleeding; but, Lord, it is only fair to say that it was not on Thy ground; I had wandered out of Thy pasture.' And there are many others whose scars were obtained in the devil's thickets outside the field where duty called them."

Oh, beware of your own way! Follow the Lord fully. Take no path that conscience tells you is doubtful. If God's smile is not on it, abandon it forever. Christians bring sorrow of heart upon themselves, darkness of soul and loss of peace, not so much by taking wrong paths as by taking doubtful ones.—Frederick Whitfield.

In the struggle of principalities and powers of which in childhood we knew nothing, we learn to say, "Our Father," with the same faith and heart with which we said it when we first repeated it.—F. D. Maurice.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HIATT, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

A SUGGESTION FOR THE MISSIONARY MEETING.

One society held a mid-summer picnic for its usual meeting in a nearby grove. The near neighbors as well as the ladies' households were special guests. The program was given late in the afternoon to avoid the excessive heat. The young people gave the music. They closed the service in time for supper on the lawn before dark. The social side of such meetings is most helpful, as it gives an element of sociability to our work that is much needed in most of our auxiliaries.

JANE D. H. MOORE.

THEATRE MEETINGS AT SAN MANUEL.

The owner of the theatre at San Manuel in Cuba has placed the building at the disposal of our mission every Sunday afternoon. Lloyd Mendenhall from Puerto Padre, has been going over there once each month to conduct service in English for the Jamaicans who have made San Manuel their home. And now the Jamaicans are beginning to hold services themselves on the Sunday afternoons when there is no preaching service.

TEACHERS' TRAINING CLASS AT SANTA CRUZ DEL NORTE.

Six girls and young women at this station in Havana Province, Cuba, have entered a class in Training for Sunday School teaching. They hope later to be placed in charge of classes.

WORK AMONG MEN AT VICTORIA, MEXICO.

A Men's Bible Class was started a few weeks ago by Solomon Tice. It meets regularly on Sunday afternoon. Mr. Tice reports that there is remarkable readiness on the part of men to investigate the claims of evangelical Christianity. Two men recently made an open confession of Christ for the first time. Others are seriously considering the same step. Writing on April 30th, Mr. Tice says, "I think there never was a time when we needed the prayers of God's people as much as we do just now."

FOUR MEETINGS UNITE IN CONFERENCE.

On Sunday, May 14th, the missionary superintendents of Spiceland Quarterly Meeting, Indiana, conducted a union missionary conference at Cadiz. Shirley, Kennard, Clear Springs and Cadiz meetings were all well represented in the afternoon session. The regular morning service was conducted by Prof. Morrison, of Earlham College, who spoke especially to the church membership upon their opportunities and how to make use of them. In the afternoon, two excellent readings were given, one by Mrs. Ira Bell, of Clear Springs, the other by Miss Kitterman, of Shirley. Prof. Morrison followed with a strong address on "Personal Responsibility." W. M. Stafford, of Carthage, gave a brief sketch of our mission fields, and Oliver Beeson, of Shirley, gave his personal experiences relative to tithing. Both were very valuable. A letter from Russell Burcham, a local young man who is in school preparing himself for missionary work, was read. Good music throughout the program helped to make the time well spent. A similar conference was held at Shirley in the same Quarter two weeks earlier than this one.

DISPENSING JUSTICE AT KETOSH, AFRICA.

Today, as I was at the dispensary, a woman came with a grievous tale about one of the school boys who had taken a chicken. She expected me to have him return the fowl at once. When the boy was called he said the husband had obtained beef from him long before to bring in poles and grass for his house, and that, as he had not brought the poles and grass, he had taken the chicken in place of the beef. A chicken here is never worth more than 8 cents, sometimes only 4 or 5 cents. As I could not be certain of the truth of the matter, it was left until more competent witnesses can appear. This is only a sample of the every-day run of little and larger neighborhood difficulties that they believe the missionary should adjust. Sometimes it is a garden injured by goats or cattle, or a wife who refuses to go to

the man who has bought her.

I deal only with cases in which my school boys are involved; all others must go to their chief. One morning two men came to get a letter to compel some one who had bought honey from them, two days' journey from here, to pay them for the honey. A white man's letter hath wondrous power in this land. They were sorely disappointed when they did not get the letter. They even offered to pay 3 cents for one. But what did I know about the case? And what authority had I to tell people there to pay money, even if they did owe it?

JEFFERSON W. FORD.

"MISSIONARY PROGRAM MATERIAL"

Graded for the Sunday School

A new book, by Anita B. Ferris, bearing the above title is not a book of programs, but is the material out of which programs can be made. It contains graded material for missionary programs in the beginners', primary, and junior departments of a Sunday school. The material may also be used for a Sunday afternoon or evening concert, a week-end interdenominational and social evening, or an informal department gathering.

The most of this material is compiled from standard books and mission board publications. A part of it is original. It recommends certain good material; it prints some material; and gives many suggestions as to the source from which other valuable material can be obtained.

Miss Anita B. Ferris, the author, is an experienced Elementary Sunday School worker and has tried out the most of this material in her own Sunday School, or has known of its use in some other neighboring school.

The book starts with a description of the making of a program, and two specimen programs are given. Then there is a short description of how to use devices to increase interest, followed by a section on missionary hymns and songs with references to the books where the hymns can be found that are not printed in full. The main body of the book is composed of seven sections as follows: American Indian, Africa, China, India, Siam, Mohammedan lands, South Sea Islands, and General. The General section includes missionary recitations and exercises that are not related to any particular country. The sections on the various countries contain a Bibliography, instructions on the use of costumes, a story or two,

and the names of stories that may be used, with reference to the sources of the stories. The material varies for the different countries. The Chinese section gives some of the Chinese Mother Goose jingles, Chinese games, exercises, and a demonstration.

This book is one that will be useful to any person who is looking for good material to be used by Elementary pupils. The material is choice, wholesome, well arranged, and well adapted.

The price is 50 cents, postpaid. The book may be ordered from the American Friends Board of Foreign Missions, Second National Bank Building, Richmond, Indiana.

CHURCH AT WORK

Marion, Indiana—Charles E. Hiatt has accepted the urgent invitation of the First Friends Church in Marion to remain another year as its pastor. His decision to stay was heartily endorsed by the Sabbath School, by the press of the city and by a unanimous expression given by the congregation at the morning meeting on May 14. He and his wife began their pastorate here in October, 1908, and have rendered faithful services since that time, with the exception of one year spent at Long Beach, California. His preaching is clear and uplifting and his life among us is an inspiration.

Our Sabbath School is a living and active organization under the leadership of Fred Lillard, its energetic young superintendent. The average attendance the past month was 304, with an average collection of \$10.91. The large attendance of adults, both men and women, is an encouraging feature. The primary department has its separate organization, with Mrs. Everett Reece as its superintendent. She has proved herself to be an untiring and efficient leader. Extensive preparations are being made for the observance of Childrens' Day on June 11. Mothers' Day was suitably observed on May 14. The collection taken for Southland on May 21 amounted to \$13.62. On May 28 the pastor made a stirring appeal for help for the starving women and children in the war countries, resulting in an offering of \$24.29.

The men of the meeting and neighborhood have organized a Penn Fellowship Circle and are expecting to do good work for the betterment of the community. Several of our young

people attended the C. E. Convention recently held at Jonesboro and interesting reports are being given in the C. E. meetings.

Poplar Ridge, N. Y.—A collection amounting to \$13.00 was taken in the morning meeting May 28 for "The American Committee for Armenian and Syrian Relief."

A young men's class has been started in the course outlined by Jenks in "The Social Significance of the Teaching of Jesus." Seventeen attended the class Sunday.

A student Volunteer Team from Cornell University will speak at both services on Sunday, June 4. A meeting has been appointed for them at Venice Center, a village three miles away, where there is a church but no regular services. The members of the team are: Prof. L. E. Wolferz, of Pekin University, a Ph.D. from Cornell University this June. Miss E. I. Boardman, graduate of Smith College, Medical student in Cornell; D. S. Hatch, in the Extension Department of the Agricultural College of Cornell University appointed to do Y. M. C. A. work in Mesopotamia, in Arabia, in the war zone, and E. J. Anderson, instructor in Cornell University, preparing for educational work in India.

The evening meeting, May 28, was dismissed on account of a meeting at Ledyard, a stereopticon lecture, The Trial of John Barleycorn.

W. J. Reagan spoke to the Endeavorers of the Presbyterian Church at Scipioville, Sabbath evening, May 28, on "The Business of Being a Christian."

Dover, Ohio—Sabbath, May 21, was called "Brown's Day" at Dover. For some time Albert J. Brown was pastor of this church and as he is soon to leave the state and go to another field his many friends of Dover invited him to come as a farewell. He was present at the Sabbath School and gave an enthusiastic lecture on Sabbath School work in general and emphasizing the spirit of the contest which we are now having with our neighbors—Chester. At the noon hour a great feast was spread in the shade and all enjoyed the social hour. In the afternoon, after the singing of "All Hail the Power," and prayer by Mrs. Sydney Bailey, President Brown preached a powerful sermon on "The Invisible and the Value of Friendships." Although the house was crowded every one listened with greatest attention to catch every thought, because it was all so worth while. The music which was much enjoyed

was furnished by Messrs. Austin, Villars, Jones and Brann from Wilmington, with Mrs. Austin as accompanist. The day was also gladdened by the presence of so many of our friends, especially that of Josephus Hoskins, who spent the winter in California. We left the church feeling that it had been a great day and wishing President Brown and his family great success in their work in their new home.

NEWS NOTES.

Pliny Fry, Harry R. Keates and Richard Haworth, of Iowa Yearly Meeting, attended the sessions of Nebraska Yearly Meeting at Central City last week.

M. Davis Branon has accepted the pastorate at Yorktown Heights, N. Y., for the coming year. He expects to take the summer course at White's Bible School June 14 to July 25.

Theodore Foxworthy, Superintendent of Evangelistic and Church extension work of Nebraska Yearly Meeting, has about recovered from an operation performed in April.

Commencement exercises of Nebraska Central College were held on the evening of May 29 with a large attendance. Field exercises were held the following day with an alumni banquet at night.

Chloe Breed, widow of Stephen Breed, suffered a stroke of apoplexy at Bloomington, Indiana, on April 25. She has so far rallied as to be able to walk some about the house without being supported. She is at the home of a relative in Bloomington, where she is tenderly cared for.

Pacific College commencement exercises are being held this week. Levi T. Pennington, president of the college, delivered the baccalaureate sermon last Sunday, while Thomas E. Jones, Secretary of the Young Friends' Board, was scheduled to give the class address yesterday. The American Friend acknowledges with appreciation the receipt of an invitation to attend the exercises.

ERRATUM.

Distressing typographical errors will creep into these columns occasionally. At the bottom of column two, page 417, last week the type should read Esther Baird, instead of "Father Baird."

The line of communication between heaven and earth runs both ways. We claim that many of the petitions we send up are unanswered, but how about God's messages to us? Are they heard and answered?—Young People's Paper.

YOUNG FRIENDS BOARD

WHY BE A QUAKER?

By Charles M. Woodman.

The Apostle Peter tells us that we should have a reason for the hope that is within us. The advice is pertinent today. We ought to know, and be able to tell, why we are Christians, and why we belong to the particular branch of the Church which is called the Society of Friends. The reason we have for our denominational affiliation should be more vital than the answer given by a man who, when asked why he was a Republican, replied, "Because my father was a Republican." Doubtless many Friends are such today because their parents were, or because the Friends Church was the only one in the community where they were brought up. These are reasons, but hardly adequate for a vital faith in the denomination, or a virile loyalty to Quaker ideals. Consider some reasons which make it worth while to be a Quaker.

1. Quakerism possesses a history which is rich in the spirit of martyrdom. Early Christianity flourished under Roman persecution. Quakerism has its page of sufferings, where brave souls faced social ostracism, imprisonment and death because they believed something and were willing to die for it. In an age which is willing to believe most anything, and live most anyway to be identified with an organization which numbers martyrs among its honored dead is a tonic for any aspiring soul.

2. Quakerism is a simple faith. The person who seeks Christian fellowship in this fold finds admission through no labyrinth of ecclesiastical forms, or stern set of rigid dogmas. His personal religious experience of the living Christ as saviour and friend is the single door or condition of membership. He enters here to grow, to go in and out and find pasture.

3. Quakerism has always emphasized the fundamentals as those conceptions of truth which find expression in character and experience rather than in intellectual statement or theory. To the Friend the ability to live in a measure the crucified life with Christ is more essential than any theory of the atonement. The incarnation is more an expression of Christ living in the soul, revealing himself through the character than a mere dogma to be intellectually assented to. This basal principle pro-

duced the Quaker character which has won such a high reputation among all people. It is more essential to guard the Quaker name by producing a rising generation of virile Quaker characters than by securing Federal legislation to forbid its improper use. The latter we wish to see; the former we must have if Quakerism is to survive. The possession of it depends upon the young Friends.

Shore Acres, Cape Elizabeth, Me.

NOTES AND SUGGESTIONS.

The committee in charge of the Efficiency Campaign for Indiana Yearly Meeting, held a very enthusiastic meeting in West Richmond, and discussed details, and laid final plans for pushing the campaign. We bespeak for this Team the hearty support and co-operation of all pastors and Young Peoples' leaders in every Meeting of the Yearly Meeting.

Western Yearly Meeting Assembly will be held in Westfield, Ind., July 25-27. Some of the speakers will be W. O. Trueblood, Morton C. Pearson, William J. Sayers and Thomas E. Jones. Every meeting of the Yearly Meeting should have several delegates present.

If at all possible, keep the Junior Societies going during the summer months. Plan for out door meetings. Take the boys and girls on a tramp. Study plants, birds, stones, etc. Make collections. Mount leaves in a booklet, name them, and send to some Missionary. Other attractive plans can be had for the asking. Write Young Friends Board, Junior Department.

Have you organized your Cedar Lake Club? Ask your Quarterly, Monthly and Local Meeting to send a delegate. Have you seen "The First Call?" If so, post it in a conspicuous place; if not send to us for one.

NEWS.

The Social Service Committee of Muncie (Ind.) Meeting, decided last summer that its best work would be an attempt to acquaint all the members of a fast growing congregation with Friends' life and ideals from the inception of our denomination. They organized a Quaker Study Round Table to train leaders for neighborhood groups at a later period. For best results the class was limited to

twelve members, and we met every two weeks in the home of a member. We begin at 7:30 and close by 8:45 or 9 o'clock. The Chairman of the Social Service Committee appoints a leader from the membership who presents the lesson for the evening. The lessons are so full of vital problems today, that they elicit many questions and some profitable discussion. The evening always includes a word of prayer, which binds upon our hearts the truth we have gained. Recently an open meeting was held at the church; there was a gratifying attendance and great interest shown in the life of Robert Barclay, presented by William J. Sayers, pastor of the Meeting, and George Fox's experiences in America, by Anna Doan Stephens.

STUDY CLASS.

(Continued.)

5.—Meetings.

a. The meeting should be held once a week if at all possible. When it meets less often than this the interest is likely to lag.

b. It should begin on time and close as promptly. If only two or three have assembled when the time comes, the leader should open the meeting.

c. It should last from an hour to an hour and a half. The length of the meeting should be arranged at the first gathering. This first meeting should be for organization, when all details, such as mentioned above, should be arranged.

d. The courses usually cover a period of from eight to ten weeks. This is regulated by the course chosen.

e. The independent study class should meet apart from any other meeting. The best work is done around a table in a private home or a quiet Sunday School room. No other engagement should be allowed to conflict with this class.

I know not how it is—unless

Weakness and strength are near allied;

And joys which most the spirit bless
Are furthest off from human pride.

—Henry Alford.

There is no load that will break a man down so quickly and so surely as a load of revenge. The man who tries to get even with others has few opportunities of gratifying his hatred, but he is all the time corroding himself.—W. J. Bryan.

THE IOWA PAGE

C. E. DEPARTMENT.

Des Moines—The First Friends C. E. Society spent a very enjoyable evening May 15 at the home of Miss Mary Anderson. The Endeavorers held a short, interesting business meeting, after which they engaged in music, games and light refreshments.

Ackworth—Our C. E. Society held a social with the business meeting in April. Our efficiency chart has a standing of one hundred per cent and we have received the Red Seal. Some of our absent members write that they are still interested in C. E. and they ask a share in our prayers.

Oskaloosa—Our C. E. together with other young people of the city had the privilege of hearing Daniel Poling, associate president of the United Society, in his address, "Mothers of Men," last week. Our intermediate society has just paid their missionary pledge of \$31.06. Our treasurer, Cassa Conover, is hoping that other Societies will send in their money soon. The year is three-fourths gone and not half of our money is in. The interests of Cedar Lake Conference were presented in both Societies May 21. We hope we shall have some representatives there.

Are you planning to attend Yearly Meeting? Ross Hadley, Assistant Secretary of the American Friends Board of Foreign Missions, will conduct a mission study class that will surely be interesting. Other good things are in store.

We want enough representatives from the Societies of each Quarterly Meeting to work up a stunt for the evening of the annual picnic. Boost for Yearly Meeting.

FIELD NOTES.

Muscatine, Iowa—Alvin Hoskins, of Richland, gave his stereopticon lecture on "The European War and International Peace" before a large audience at the Bloomington Friends church. The lecture was highly appreciated. A good way to help advance the cause of peace in your community is to ask Mr. Hoskins to give his peace lecture, illustrated with 100 slides, photographs taken from the battle fields of Europe.

A WORD OF EXPLANATION.

It is regretted there is a conflict of the dates of the Christian Workers' Assembly of Iowa Yearly Meeting, June 26-29, and the Iowa State Sun-

day School Convention, June 27-30.

When the date of the Assembly was fixed, the Sunday School Convention date was June 20-23, but a local situation arose where the convention is to be held which forced a change of dates. This occurred too late for the Assembly to change its date.

R. R. NEWBY,
President of Assembly Board.

AT FRIENDSVILLE, TENNESSEE.

Commencement week at Friendsville Academy began on April 16, when Dr. Charles K. Hoyt, of Maryville College, preached the baccalaureate sermon on the subject, "Thinking God's Thoughts After Him." On Tuesday evening the class play, "The Merchant of Venice Up-To-Date," was given to a crowded house and was very successful. An entertainment by the primary and intermediate students and a play entitled, "The Sweet Girl Graduates," were given Wednesday evening. The regular commencement exercises were held in the new Farnum Hall on Thursday evening. Prof. Riley Haworth, of East Tennessee State Normal, Johnson City, gave a very enthusiastic address. One young woman, Ula Gaye Hackney, has completed the course and received her diploma.

The school year has been characterized as one of the most successful in the history of the institution. The attendance has been good and the loyalty of both students and community has been manifested in an unusual degree. The resignation of Miss Mabel Beck was accepted with many expressions of regret. She has accepted a position in Friends Academy, Moorestown, New Jersey. Herman G. Tener has been elected Principal of Friendsville Academy.

HAVERFORD COLLEGE DONATION

Haverford College has received a donation from the estate of the late T. Wistar Brown amounting to about \$350,000.00 for the purpose of graduate instruction in the Bible, Philosophy, Sociology "and kindred subjects."

It was not the purpose of the gift to establish a professional theological school or to confine the instruction to students preparing for vocal ministry, but also to give instruction to graduates who would prepare for social work, for Y. M. C. A. and similar secretaries, and for the application of Christian principles to business and professional life. It was to give a serious education to laymen in subjects which to the donor seemed of

transcendent importance.

It is too soon to determine just how the income shall be applied. Probably but little will be done before the fall of 1917, as a year of thought and planning is none too long for making the wisest disposition of a beneficent possibility. There are, however, great opportunities to work out a plan of the highest utility for Friends and others.

The College has also received a bequest of \$150,000.00 for the establishment of a chair of English Constitutional History. This is a munificent provision for the purpose and should procure an unusual equipment in scholarship.

Whatever other results come from these additions to the resources of Haverford it is evident that there will be added to its teaching force two or three men of the highest character and attainments, and the way will be open for a modest beginning in graduate work in a few departments.

CONGRESSIONAL PEACE RESOLUTION.

Senatore Gore, of Oklahoma, has introduced into the Senate Concurrent Resolution 22, which is as follows:

Resolved by the Senate of the United States (the House of Representatives concurring), That the Congress and the people of the United States are desirous of maintaining an honorable and lasting peace with all the nations of the world, and pending war among other nations are desirous of maintaining even-handed and undiscriminating neutrality.

Second. That the Congress and the people of the United States will support all efforts on the part of the president to preserve such a peace and to observe such neutrality.

Third. That the Congress and the people of the United States earnestly desire and would hail with profound satisfaction the return or restoration of permanent peace to the warring nations of the Old World.

Fourth. That the Congress and the people of the United States would approve and support all seasonable efforts on the part of the President to encourage or to facilitate the establishment of a permanent peace among the warring nations upon such principles as would best conserve the interest of civilization and insure, so far as may be, international peace and justice for the future.

They that bow their heads before God may hold them erect before the world.—A. S. Wilshire.

PENN COLLEGE DISASTER.

Friends throughout America will feel the deepest sympathy for Penn College, which has suffered such a great loss by fire. In the early morning of May 27, a fire started in one of the laboratory rooms of the main building and rapidly spread throughout the building.

The death of two men and the serious injury of two others added greatly to the horror of the situation. We learn that some equipment was saved, especially the costly art pictures. In common with all who know of the excellent work of Penn College, The American Friend expresses its sympathy to the management and to Iowa Yearly Meeting at this time of their trial. The loss is said to be almost a total one so far as the building and much of the equipment is concerned. We understand the insurance carried was only a moderate amount.

JOHN WOOLMAN PILGRIMAGE

Members and friends of the Friends Historical Society, of Philadelphia are invited to join a John Woolman Pilgrimage to Rancocas and Mount Holly, N. J., on Seventh-day, Sixth Month 10th. The recently restored John Woolman House at Mount Holly, which will then be open, will be the objective point of the trip.

It is planned to go by the Pennsylvania Railroad on a special train, with which the ferry-boat leaving Market Street Wharf at 1:25 will connect. This train will make stops at Moorestown and Masonville. A limited number of those who so desire will be met at Masonville by automobiles and conveyed to Mount Holly by way of Rancocas, at an extra cost of fifty cents. Brief stops will be made at Rancocas Meeting House, a fine old house "as yet unspoiled," and at the old Woolman farm on which John Woolman was born and which is now occupied by Granville Woolman Leeds. Those who do not stop off at Masonville will go direct to Mount Holly, where the Woolman House is to be found at No. 9 Branch Street.

The following program has been arranged, to begin at four o'clock:

1. Introductory remarks, Davis H. Forsythe, President.
2. The Local Associations of John Woolman, with Some Account of the Woolman Memorial, Amelia M. Gummere.
3. Whittier's Poem on John Woolman, Hannah P. Morris.
4. John Woolman's Message to the World, Max I. Reich.

The return train will leave Mount

The American Friend Book Department

The American Friend is arranging to handle books, booklets and pamphlets which will be of general interest to Friends in America. Arrangements have already been made with the John C. Winston Company of Philadelphia, Friends Book and Tract Committee of New York City and the United Society of Christian Endeavor to receive orders for their publications. We hope soon to make similar arrangements with other houses, so that in the near future orders can be sent to us for practically any book that will be of general interest to our membership.

Some Suggestions in Books

The following books together with many others can be secured by sending your orders to this office. In this way you will be helping The American Friend.

Barclay's Apology, by Robert Barclay.....	\$0.70
Beginnings of Quakerism, by William C. Braithwaite.....	3.20
Bright, John, The Life of, by G. M. Trevelyan	4.70
Christ and War, by William E. Wilson, cloth, \$0.70; limp.....	.50
Christian's Secret of a Happy Life, by Hannah Whitall Smith.....	.35
Decisive Hour of Christian Missions, by John R. Mott.....	.60
Dymond on War, Introductory Words by John Bright.....	.25
Dynamic Faith, by Rufus M. Jones.....	1.00
Fox, George, by Henry Stanley Newman.....	1.50
Fox, George, by R. M. Jones, two-volume edition.....	4.25
Student edition (same author), one volume.....	1.65
Friends and the War, Proceedings of Llandudno Conference, 1914....	.55
Fry, Elizabeth, Life of, by Georgina King Lewis.....	1.20
Gurney, J. J., Life of, by J. Bevan Braithwaite.....	1.50
Grellet, Stephen, Life of, by William Guest.....	.75
History of Friends in America (Revised edition), by Allen C. Thomas	1.15
No Cross, No Crown, by William Penn.....	.70
Quaker Apostle, (In Memoriam of John T. Dorland), by W. K. Baker	.85
Quaker Diary in the Orient, by William C. Allen.....	1.00
Quaker Experiment in Government, by Isaac Sharpless (illustrations)	2.25
(Without illustrations)	1.50
Quakers, The Rise of, by T. Edmund Harvey.....	.75

The above are only a few of a long list of publications which can be ordered at any time. Send your order with remittance to

THE AMERICAN FRIEND,
RICHMOND, INDIANA.

Holly at 7:30 p. m. and stop only at Moorestown, between Mount Holly and Camden.

The charge for the round trip, which includes coffee and ice cream for supper, is \$1.25. Those who wish to take the side trip to Rancocas will pay fifty cents each in addition. Members and their friends are expected to provide their own supper.

Please reply promptly on the enclosed slip, indicating the number of tickets desired, (1) for the trip to Mount Holly and return, and (2) for the additional automobile trip from Masonville via Rancocas to Mt. Holly. Reservations for the special trip to Rancocas will be made in the order of application.

Tickets will be forwarded, on receipt of remittances, by Mary S. Allen, Treasurer, 24 West Street, Media, Pa. Amelia M. Gummere, Hannah P. Morris, Walter W. Haviland, D. Robert Yarnall, Committee.

AMONG THE INDIANS

The report for April shows that the year of the Superintendents, Clark and Elma T. Brown, closed with all the stations doing good work. Despite bad

weather and some sickness the various stations report the usual amount of activity. The Indians are now doing good work on their farms, although farm work has been delayed somewhat because of the backward spring. The Indian children at Shawnee raised \$17.10 toward the painting of the chapel. \$7.35, as an offering from the North Denver Friends church for the mission at Shawnee, was reported.

The Church of today should beware of depending on other things than Christ. She has frequently sought to improve upon his methods and add to his message. And she has failed just in proportion to the extent of her deviation from him.—Christian Observer.

A Valuable Offer

"The Present Day Message of Quakerism," by Charles M. Woodman...\$1.00
The American Friend (1 yr)..... 1 50

Total\$2.50

Read This: The above valuable book will be sent together with each NEW subscription to The American Friend for one year for \$2.00. Address
THE AMERICAN FRIEND
Richmond, Indiana.

BIBLE SCHOOL LESSON.

June 18.

Subject—The Philippian Jailer.
Lesson—Acts 16:16-40.

Golden Text—Believe on the Lord Jesus Christ and thou shalt be saved, thou and thy house. Acts 16:31.

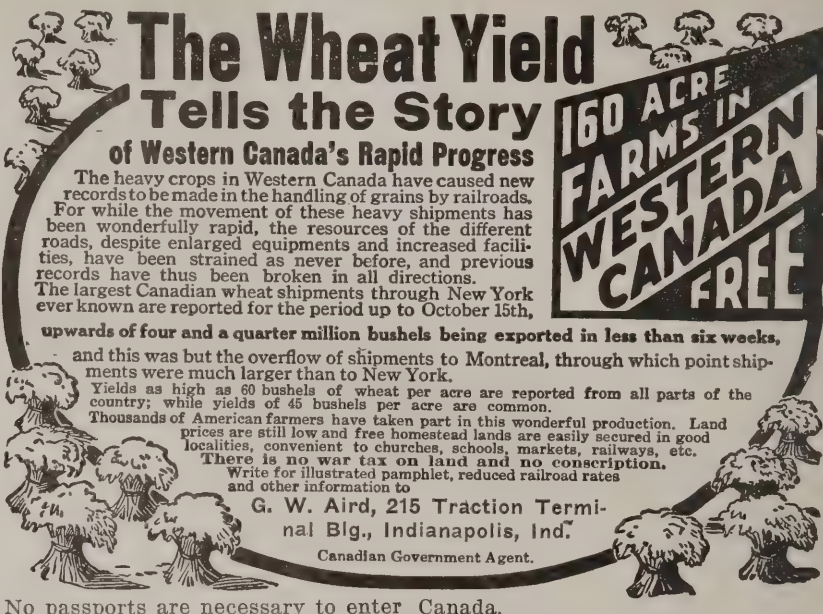
Life saving does not always win the hero's medal. Paul had saved the poor unfortunate girl from her life of enslaved commercialism and received a beating and a jail sentence for his reward. Quite a modern situation, indeed. Rescue wives and children from the drunkard's home by closing the saloons and a great hue and cry goes up for personal liberty, and the rescuer is rewarded in some up-to-date method of boycott—if his house or place of business is not dynamited.

But there is another side of the picture, a more glorious one, one before which people love to stand in later years and receive inspiration. Such stories of faithfulness encourage modern effort. Paul had a reward of far greater worth than any of his enemies knew. The "well done," spoken by God and conscience, made such persecutions seem like "light afflictions." So happy was he and his companion in the night that they sang hymns amid their prayers to the astonishment of their fellow prisoners. If Christians were to sing their way through more of their troubles, there would be more Christians to sing.

The earthquake with its consequences gave Paul another chance to help the unfortunate. The jailer must keep his prisoners or risk his own life for failing in his duty, so under the circumstances he was about to end his career rather than face the accusation of being false to his trust. Paul not only saved him from this rash deed, but as a sequel to the incident, won him to Christ. If the question, "what must I do to be saved," followed as quickly after Paul's calming assurance as the text would indicate, the jailer must have known something of the reputation of his prisoners. He probably had heard them preaching and was already favorably impressed. No doubt, too, he had heard the singing, and was further prepared for the sudden inquiry. Or what is more probable, the question came after some discussion of the event and Paul's Christian relation to it. At any rate the man was ready to follow the advice of the Apostle and become a Christian.

"Thou and thy house." We need not raise a controversial point here. But the phrase is significant. Too often only a part of the family is saved. We need to aspire for group salvation. Our efforts are too individual. Bunyan's Christian is represented as leaving his family and seeking his own individual soul safety. This assurance, "thou and thy house," ought to bring before us a loftier ideal than that of "Pilgrim's Progress."

What a happy termination of this series of events. Note the account, imagine the scene as they eat together in the private quarters of the



The Wheat Yield Tells the Story

of Western Canada's Rapid Progress

The heavy crops in Western Canada have caused new records to be made in the handling of grains by railroads. For while the movement of these heavy shipments has been wonderfully rapid, the resources of the different roads, despite enlarged equipments and increased facilities, have been strained as never before, and previous records have thus been broken in all directions. The largest Canadian wheat shipments through New York ever known are reported for the period up to October 15th, upwards of four and a quarter million bushels being exported in less than six weeks, and this was but the overflow of shipments to Montreal, through which point shipments were much larger than to New York.

Yields as high as 60 bushels of wheat per acre are common in the West, while yields of 45 bushels per acre are reported from all parts of the country. Thousands of American farmers have taken part in this wonderful production. Land prices are still low and free homestead lands are easily secured in good localities, convenient to churches, schools, markets, railways, etc. There is no war tax on land and no conscription. Write for illustrated pamphlet, reduced railroad rates and other information to G. W. Aird, 215 Traction Terminal Bldg., Indianapolis, Ind. Canadian Government Agent.

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jailer. The tasks of the faithful may seem unreasonably severe sometimes but in the end the rewards bring happiness and peace even though one's back is bruised and bleeding.

CHRISTIAN ENDEAVOR

June 18.

Topic—"The Usefulness of Good Cheer." John 16:24-33.

Since our Lord Jesus has overcome the world, why should we not "be of good cheer?" The world has enough of sorrow without your share. We cannot appreciate others' ills, then why discuss our own? Have you not seen the reflection of your smile in the faces of those you meet, especially children? The brightest day can be spoiled by our giving way to melancholy. The man who can sing at his work, is superior to those who work in a sullen attitude. We know the story of Pippa's song, "God's in His Heaven, All's Well With the World," and how it cheered the hearts of those who heard and set them singing, and others caught the sunshine of the song, and passed it on to others still.

"The inner side of every cloud is bright and shining,
I therefore turn my clouds about,
And always wear them inside out,
To show the lining."

One who is faithfully laboring for the cause of Christ has the satisfaction of knowing that there are those who are willing to sympathize in his every sorrow and every success; for he holds in confidence the good will of his brethren.

CORRESPONDENCE.

Plainfield, Indiana.
May 21, 1916.

Editor The American Friend:

In my early childhood I went to this great brick Quarterly Meeting house at White Lick in the month of May. This Meeting was a great feast to Friends. It was the biggest thing in our lives. Because of the long distance people drove the opening hour was 11 o'clock. Such an array of sweet-faced, plain-bonneted women, Nobody sees men attend church today with the quiet dignity displayed by those earnest farmers. Some of them, whom I knew well, walked seven or eight miles beside a horse which carried the wife, a baby in her lap and a little tot riding behind her. As I first knew the gathering, most people came in the family carriage. We had to stir so early, eat breakfast and start that the mothers provided something for us to eat just before we got to meeting or to be eaten during the long business service.

Oh! those slices of bread and butter and sugar! The latter was a scarce article sixty years ago. And those finely phrased minutes, they were stately in expression and sometimes quite long, but at last the meeting was over and the big yard was literally full of young people. I remember wondering if there would be such fine gatherings when I was grown.

There came from those gatherings the men and women who have carried the life blood of Quakerism to the middle west and the Pacific slope. I am glad I had the privilege of seeing those days of deep-seated conviction and devotion to public worship and

Godly living, when we had time to sit down for family worship with the children all at home—no phone calls to answer or so many divergent interests. Benjamin Vestal was a fine product of those days. And how we miss him.

May this tribute (enclosed) to him have a place in *The American Friend*? Excuse this long letter. My mind was so full of the pictures on memory's walls after I had written the tribute that I had to tell somebody, and who deserves attention more than the editor of a good paper like *The American Friend*.

Very truly,
NAOMI P. SHAW.

Every one has no doubt heard the expression, "Strike while the iron is hot;" but did you ever think what a good thing it is to make the iron hot by striking? Nine times out of ten a man who creates his own occasion, instead of waiting for things to turn up, makes a success.

BENJAMIN VESTAL.

In April, 82 years ago, a baby boy was welcomed into the home of Eli and Jemima Vestal. The home was on a farm, near Mooresville, Indiana. The Friends' meeting house at old White Lick was the central point for gatherings of Friends.

It was the Mecca of the young people, who at Quarterly Meeting time came in companies from adjoining Friends' communities as far as Westfield. They came on horseback and in many happy homes in after years were retold pleasing reminiscences. Here love and romance had good Quaker subjects.

Gallant young men and splendid young women there formed life time friendships. The spirit of loyalty to the church, begun in Benjamin Vestal's boyhood in his father's home, continued all his life. All who were associated with him loved that home and the father and mother, because to the end of his helpful life he so frequently mentioned those influences.

All the positions of trust in the church were one by one entrusted to him. No worthy cause in the community or effort of the church passed without a contribution from his purse. Earlier in life he was a most loyal teacher in the Bible School. Until death he was a regular attender of both midweek and Sabbath services. His words of praise and testimony and prayer were full of love and power.

He was kind, and interested in everybody. It was remarked by those who attended his funeral that such

general grief had never been witnessed. Young and old alike had lost a friend. But the triumph of grace through our Lord Jesus Christ is his. His passing is a promotion. He is just beyond the setting of the sun, awaiting the coming home of those he loved.

His wife, Anna Vestal, who had been his loving companion for sixty years is still with us. The funeral services, conducted by Lewis E. Stout at Plainfield, Indiana, Friends church, were followed by interment at Maple Hill cemetery.

DIED.

Borden—Hannah C. Borden, daughter of the late Peleg G. and Mary W. Collins, and wife of Alfred H. Borden of Portsmouth, R. I., was born in South Kingston, R. I., July 1, 1852, and died June 17, 1915. Prior to her illness her life was a busy one, crowded full with loving service for her Master and those about her. She was Secretary of the Portsmouth W. C. T. U. for sixteen years, clerk of her Monthly Meeting for twelve years, an elder in meeting for eleven years and superintendent of the Sabbath School for nine years. Throughout a long illness she displayed a beautiful Christian character. She is survived by the husband, one son, two brothers and three sisters.

Carruth—Martha J. Carruth was born at Hyde Park, Ireland, February 17, 1837, and died at Milton, New York, March 13, 1916. She was an elder in Marlborough Monthly Meeting, but having been an invalid for many years was unable to take active part in the work of the church although still maintaining a great interest in all its activities.

Cook—John R. Cook, son of Robert and Dianah (Cox) Cook, was born in Hendricks county, Indiana, June 20, 1843, and died in Stevens county, Kansas, March 16, 1916. At the age of fourteen he went to Dallas county, Iowa, where in 1864 he married Louisa Barnett. In 1890 he moved to Hamilton county, Kansas, and later to this place. During this period, however, he spent some time in mission work among the Indians in Oklahoma. His life was an example of cheerfulness with an abounding faith in God. He was a loved minister of the gospel in the Friends church and died in the triumphs of living faith. He leaves the widow, six children together with grandchildren and great-grandchildren. Funeral services were conducted by F. Olen Hunt of Fowler, Kansas, and Martha Carr of East Fowler.

Dixon—Enoch Dixon, son of Riley and Anna Jane Dixon, died at the home of his daughter in Carmel, Indiana, April 24, 1916, aged 70 years, 6 months and 13 days. He was a birthright Friend, was converted in his youth and lived a consistent and earnest Christian life. He was active in the work of the church up to the time affliction overtook him. He married Martha E. Carey in 1867. He is survived by one daughter, three sons, four brothers and four sisters. Interment in Carmel Cemetery.

Farr—Gilbert Lathey Farr was born at Hallowell, Maine, February 20, 1843, and died at Oskaloosa, Iowa, March 18, 1916. He was converted when a young man and was recorded a minister by Oskaloosa Monthly Meeting in 1883 and entered upon his public work at New Sharon. In 1891 he went to the Island of Jamaica as a missionary from Iowa Yearly Meeting, where he labored faithfully in gospel service for twelve years. Death came by neuritis following paralysis. His wife, six sons and one daughter survive him.

Gibson—Isaac T. Gibson, son of Montellian and Sarah Embre Gibson, died September 20, 1915, aged 86 years. He

was an earnest, active Christian, ever ready to help sinners to find the Savior. He did much in the cause of temperance and was a candidate for Governor of Iowa on the Prohibition ticket at one time. He did considerable work among the Indians at one time. A good man has fallen, one who tried to make the world better.

Scott—Mary P. L. Scott, daughter of John and Camma Lindley, was born in Chatham County, N. C., January 6, 1847, and died at her home in Greentown, Indiana, August 28, 1915. She married Gideon B. Scott in 1876. She accepted Christ as her Savior while quite young and has lived a consistent Christian life. She was a devoted member of New Sharon Monthly Meeting, Howard County, Indiana.

Parker—Susan Reynolds Parker, wife of Joseph Parker, died at her home in Bloomington, Indiana, after several months of failing health, May 18, 1916, aged 78 years. She was a birthright Friend, a loyal supporter of her own denomination and was always much interested in everything pertaining to church activities. Her husband and one son survive her.

Van Winkle—Irene Van Winkle, youngest daughter of Reuben and Luella Van Winkle of Tecumseh, Michigan, set her clothing on fire with matches on the forenoon of May 22 and was so badly burned that she died at four o'clock in the afternoon. She was three years of age and was accustomed to regular attendance at church and Sunday School, together with her parents, her brother and two sisters. Funeral services were conducted by the pastor, H. Lawrence Linton.

Wilson—Nathan W. Wilson, son of Samuel and Ruth Thornburg Wilson, was born in Hamilton county, Indiana, July 12, 1835, and died at his home near Marcus, Iowa, April 17, 1916. He, together with his wife, was early identified with the Friends Church, their membership being with the local church at Marshalltown, Iowa, at the time of his death. Some time before his death he gave testimony to his abiding trust in his heavenly Father. He leaves the widow, three sons, six daughters, 28 grandchildren and ten great grandchildren.

WANTED—A matron for the Hunting Home, Amesbury, Mass. Friend preferred. It needs a woman of some executive ability, one that will be kind and patient with old people. A man can get work at good wages in Amesbury. For further conditions, address D. C. Maxfield, Amesbury, Mass.

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The humblest man or woman can live splendidly. This is the royal truth we need to believe, you and I, who have no "mission" and no great sphere to move in.—William C. Gannett.

YEARLY MEETINGS 1916.

New England—At Oak Grove Seminary, Vassalboro, Me., June 26-July 2. Clerk, Walter S. Meader, Gonic, N. H.

California—At Whittier, June 26-July 3. Clerk, John Chawner, 765 Summit Avenue, Pasadena, California.

North Carolina—At Guilford College, August 8-14. Clerk, L. L. Hobbs, Guilford College, N. C.

Wilmington—At Wilmington, Ohio, August 16-22. Clerk, Albert J. Brown, Wilmington, Ohio.

Ohio—At Damascus, Ohio, August 22. Clerk, Edward Mott, 53 Coit Avenue, East Cleveland, Ohio.

Iowa—At Oskaloosa, August 28-September 3. Clerk, S. M. Hadley, Oskaloosa, Iowa.

Canada—At Pickering College, Newmarket, Ontario, Canada, September 7. Clerk, William Harris, Rockwood, Ont., Canada.

Western—At Plainfield, Indiana, September 12-18. Clerk, W. O. Trueblood, 313 East 13th Street, Indianapolis, Ind.

Indiana—At Richmond, Indiana, September 18-24. Clerk, Robert L. Kelly, Earlham, Indiana.

Kansas—At Wichita, Kansas, October 3-9. Clerk, Edmund Stanley, Wichita, Kansas.

Baltimore—At Baltimore, Md., November 17-22. Clerk, Allen C. Thomas, Haverford, Pa.

NEW ENGLAND YEARLY MEETING comes to Vassalboro, Maine, June 26 to July 2.

FRIENDS, OLD AND YOUNG, plan to attend this year. Business, Conferences, Sunset Meetings, Recreation, Tent Life, Camp-fire Talks for Young People. All these to make the greatest week of our Quaker year. Come prepared to get and be a blessing.

Send requests for rooms or tents to
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Vassalboro, Me.

FRIENDS MEETINGS.

Chicago, Illinois Meeting House, at 4413 Indiana Avenue. Take elevated trains to 43d Street and walk west and south to Meeting House; or take Indiana Avenue surface line to 44th Street. Bible School 9:45; Worship 11:00; Social hour 5:30; Christian Endeavor 6:30; Fourth Day meeting 7:45.

Colorado Springs, Col., Friends Church, Tejon and Fountain Streets, on car line. Bible School 10:00, meetings for worship, 11:00 and 7:30. Prayer meeting, Wednesday 7:30. Visitors welcome.

Greensboro, N. C. Asheboro St. Meeting, Cor. Asheboro and Lee Sts. Fred E. Smith, Pastor. Meeting for worship every Sunday, 11 a. m.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting, 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday: Prayer meeting, 7:45. Earle J. Harold, Pastor.

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant street car to Oxford street.

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Thomas K. Brown, Principal
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The American Friend, Richmond, Ind.

A weekly religious journal, published by Friends Publication Board, under the direction of the Five Years Meeting of Friends. Price \$1.50 per year. Should be in every Friends' family in America.

Mission Study Books

1915-1916

Foreign Mission Study Books

The King's Highway, cloth 58 cents; paper 36 cents. How to Use, 10 cents. Leaflet Helps: A Living Force in a Dying Land, Incidents of Leavening, Cho-son-a-ky, White Fields in Korea, 2 cents each.

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Home Mission Study Books.

Home Missions in Action, cloth 58 cents; paper 36 cents. Teacher's Supplements, 5 cents.

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Federation Bulletin, issued quarterly, 25 cents a year. Everyland issued monthly, \$1.00 a year. Rising Churches in Non-Christian Lands, paper 40 cents; The Churches at Work, paper 40 cents; Comrades in Service, cloth 50 cents; Thy Kingdom Come, 25 cents; Missionary Hymnal, 10 cents; Five Missionary Minutes in the Sunday School, 50 cents.

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The American Friend

Old Series
Vol. XXIII, No. 24.

SIXTH MONTH 15, 1916

New Series
Vol. IV, No. 24.

A Prayer

Let me be a little kinder,
Let me be a little blinder
To the faults of those about me,
Let me praise a little more;
Let me be when I am weary
Just a little bit more cheery—
Let me serve a little better
Those that I am striving for.

Let me be a little braver
When temptation bids me waver.
Let me strive a little harder
To be all that I should be;
Let me be a little meeker
With the brother who is weaker.
Let me think more of my neighbor
And a little less of me.

Let me be a little sweeter—
Make my life a bit completer,
By doing what I should do,
Every minute of the day.
Let me toil without complaining,
Not a humble task disdaining;
Let me face the summons calmly
When death beckons me away.

—Detroit Free Press.



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting

Published Weekly by

THE FRIENDS PUBLICATION BOARD
URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.
For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

"Columbia"

Read at Friends National Peace Conference, Winona Lake, Indiana, July 23d to 26th, 1915.

She's standing at the parting of the ways,
To right, to left, she turns her searching gaze;
She's standing, in her strong and clean-souled youth,
Silently waiting for the dawning truth.

For she must choose the armor of her might,
And she must choose the Captain of her fight,
And she must follow, on her chosen path,
The God of love—or the wild god of wrath.

And one would gird her with a flaming sword,
And One with His unconquerable Word.

My country, oh, my country, arm thy youth
With honor and invulnerable truth;
Yea, follow to a great and lofty goal
The God of Love—the Captain of thy soul!
—Esther Morton Smith.

For Young Friends—And Others

We trust that Young Friends generally and pastors as well, have read carefully the articles in the last two issues of THE AMERICAN FRIEND, suggesting that young Friends and others make a canvass of the various Friends' neighborhoods for new subscriptions to THE AMERICAN FRIEND at the rate of fifty cents for six months.

Young Friends generally have been pledging themselves to secure a certain number of subscriptions for our church paper. This affords a most excellent opportunity, and if young Friends do not take advantage of it, it will serve in large part to cast discredit upon the program to which they are pledged. We say this is no offensive sense, but in order to emphasize the importance of this opportunity with which young Friends are now confronted.

THE AMERICAN FRIEND will continue to be of increasing importance to the whole church, but the paper cannot fulfill its highest mission unless we can have a larger list of readers. We ought to have not fewer than a thousand new subscribers under

this offer, between now and the first of July, and we have the utmost faith to believe that these can be actually secured if only our young Friends and others will go after them. The paper belongs to the Five Years Meeting and this service will be for the church and the upbuilding of the Master's kingdom.

How You Can Help The American Friend

These are a few suggestions, one or more of which ought to appeal mightily to a number of our subscribers.

1. Help the management by soliciting an advertisement or two from some reputable firm of your acquaintance. For instance, if you or your friend are going to purchase an automobile within the near future, arrange with the firm that a substantial amount of the purchase price shall be taken out in advertising, to be paid over to THE AMERICAN FRIEND for advertising space at the ordinary rates, which can be secured by addressing the manager at Richmond, Indiana. The same suggestion will apply to any other purchase where the investment amounts to something substantial.

2. Make note of the special offer of THE AMERICAN FRIEND to new subscribers for the next six months for fifty cents (announcements in another column) and endeavor to get a few new subscriptions under this offer. If you do not have time to see individuals personally, why not send in a check for two or three dollars with the names and addresses of persons to receive the paper for the six months indicated? This offer is for new subscriptions only.

3. Say a good word for the paper both publicly and privately as occasion requires and try to impress non-subscribers with the fact that they are losing much by not reading the paper weekly.

4. Send in brief news items of important events occurring in your meeting (unless your meeting is being frequently reported already) what has proved to be a great blessing to you locally will be an inspiration to others if they can only know about it.

5. Send us your suggestions, criticisms or otherwise, that will help us better to know what is needed and what our readers want. We cannot always comply with suggestions and criticisms, but out of the multiplicity of them we will be able to produce a better and more readable paper.

Remember

Remember that under our existing arrangement all correspondence about subscriptions, change of address, etc., should go to THE AMERICAN FRIEND, Urbana, Ohio. All other correspondence relating to news matter, reports, contributed articles, advertising and general correspondence should be addressed to Richmond, Indiana.

It is cheaper to pardon than to resent. Forgiveness saves the expense of anger, the cost of hatred, the waste of spirits.—Hannah More.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII, No. 24.

SIXTH MONTH 15, 1916.

New Series
Vol. IV, No. 24.

A Greater Quakerism

II

A greater Quakerism is not a possibility without the consciousness of an impelling mission, or a consuming passion to realize the fullness of consummation in the accomplishment of that mission. It is equally certain that a greater Quakerism will not become a reality without the harmony of team work on the part of ministers, elders and members, without the development of a denominational spirit that will set the whole body to work at our common tasks, without the corporate sense of a purpose to reach out for larger things.

At the very outset we need to eliminate the selfish element in any propaganda for a larger life and service that may claim our attention. It should be taken for granted that no one desires to see Quakerism filling a larger place in the world for its own sake. These are not the days to talk about sectarian bigness. When individuals are being educated, when high ideals are set before them, when they are besought to attain to the best in character and in service, it is not for the laudation of personality for its own sake, but for the sake of the larger potentiality of service which personality can render to the world by reason of this culture and training. There is no more need of relegating denominationalism to the background of Christian activity than there is of condemning individualism in its relationship to personal service for the betterment of the social order. The break up of religious bodies is not so much in evidence yet as to warrant the conclusion that Christian growth in any large sense can be considered separate and apart from denominational activity.

In pleading for a greater Quakerism we have regard only for the great field of Christian service to which the whole church has been irrevocably committed by the positive commands of our Lord. If Quakerism has no part to play in the building of the world's civilization, if it has no assignment in the great task of establishing the kingdom of God on earth, if its only claim to existence is to uphold its ancient ecclesiastical landmarks and to minister to the spiritual tastes of those who have been trained in a particular school of faith and doctrine, then it is time, if not to yield to others entirely, at least to abandon our pretensions to general Chris-

tian work and resolve ourselves wholly into a brotherhood of religious aristocracy. If, on the other hand, Quakerism can have a vital message that is adequate in any comprehensive and practical sense to meet the cry of needy humanity, if in association with others, it can contribute something of real value to the whole plan of Christian workmanship, there is an obligation that is imperative that Quakerism not only strive to attain to the best, but that through consecration and prayer it shall plan for an enlargement of its borders, the broadening of its program and the strengthening of its working organism.

Probably Friends have much to learn in the way of more efficient organism and in the adjustment of their departmental service. We have added to our machinery without much reference to its adaptability to that which we already had. The accumulation of Committees and Boards has added to our administrative expenses in certain directions, with the result sometimes that the products have been distressingly meager.

There is, however, a power in Quakerism at its best that is quite beyond the scope of its mechanical operations. Quakerism has lost much through its methods, and it is probably true, as has been expressed by others, that if Quakerism had preserved intact the virility of its spiritual message and had adapted itself to the changing conditions which had to be met, there would have been no call for Methodism in the days of the Wesleys. But the soul of Quakerism is not in its methods. Friends are known historically by that conception of spiritual realism for which they have stood and of which they have been famed as apostles.

It is not that Friends are better than others, but in the early days at least they were freer to proclaim living, vital truth which had come to them as a fresh revelation from God. In that day they would have been hypocrites, had they failed to practice the things which they professed. Is it our weakness today that as a body we have failed in large measure to practice the things which gave Quakerism its characteristic stamp, and so failing, we have not dared to preach the fullness of the message of Christ with convincing power?

What are the things about which Friends are thinking and talking these days? While giving full credit of sincerity to all, have most of us not been over zealous in emphasizing our differences rather than in finding the bonds of fellowship that would establish our workmanship for the cause of Zion? It must be said in truth that the Society of Friends has not escaped its measure of that disquieting element known as church politics. But the Holy Spirit cannot operate where individualism is ambitious for preferment or is over anxious for the success of its program. Friends need again a baptism of that friendly spirit that gave them their name in the beginning, as an example in Christian procedure that appeals for faithful discipleship in others.

What greater need is there in the world today

than that there shall be a body of believers who dare to practice literally the teaching of Jesus as the only practical program for daily life? In this field Quakerism must excel if it excel anywhere. It is folly to preach idealism if it be not incarnated in visible, satisfactory form in the lives of men and women whom we daily meet and who are subjected to like temptations with ourselves. Fundamentally, it is not so much what we do as what we are that will determine the greatness of our mission in the world today, but it is a principle of life that what we are determines in large degree that which we do. A greater Quakerism must be sound at the heart, must exemplify its ideals, and must not be afraid to conform its methods of operation to the needs of this day and generation.

The Yearly Meeting of Other Days

By DAVID BUFFUM

As the time approaches for New England Yearly Meeting, I find my memory running back to the old-time Yearly Meeting that I knew in my boyhood—the time when Yearly Meeting was always held at Newport and began on the first First Day after the second Sixth Day in the Sixth Month.”

This old-time Yearly Meeting was the time of the whole year to which all looked forward and was the center around which the social life of every Quaker family revolved. When new broadcloth suits, new silk gowns, new harness or new carriages were purchased it was always just before Yearly Meeting. Such things might be needed at other times; but the real crying need, the need that could brook no denial, was always just before Yearly Meeting.

And then the dinners! For it was the custom then for all resident Friends to take home every day a lot of the Friends from a distance to dinner. These dinners were no stinted or make-believe affairs and I am certain that those who recall them can testify that they have never eaten better. Every day, while meeting lasted, the long table in our dining room was filled and frequently a second table for the younger Friends for whom there was not room at the first. We youngsters rather preferred this second table, for you may be sure the supply of good things still held out and we felt less constraint than at the first.

In still older days, long before my recollection, and when there was no railroad to Newport, nearly all the Friends came to Yearly Meeting in their own carriages. The Meeting then owned a considerable tract of land, part of which was mowed and the hay used to feed the horses of those who cared to keep them in the shed. Few, however, cared to do this. The rest of the land was used for pasture, and into it the majority of the horses were turned for the week. As these horses were all strangers to each

other, a tremendous kicking and squealing ensued, which continued, in gradually lessening degree, through the week. In my boyhood a large part of this land had been sold, but several acres had been retained for pasture and in it some twenty or thirty horses, the driving stock of Friends who still preferred to come by carriage ran during the week. So we still had the equine music of earlier days, which was borne to our ears through the open windows, and a long business session would hardly have seemed complete without it. It is always associated in my mind with recollections of Yearly Meeting.

We had our distinguished Friends, whose names are still often recalled and some few of whom are still living. There were the Hoags, a family of preachers and, if my memory serves me rightly, Lindley Hoag sat at the head of the meeting—though of this I am not quite sure. Then there were Eli and Sibyl Jones, whose stories of Palestine and the Far East interested even the restless boys and girls; and among visiting Friends, the Douglasses, John Henry and Robert, Elizabeth Comstock, Caroline Talbot and others equally well known. I should not fail to mention also my grandfather, David Buffum, who, though not a minister, was always a prominent figure in the meeting.

Most of these Friends wore either a Quaker or semi-Quaker costume. Some, of course, wore it as a “testimony,” but I believe that most of those who wore it did so chiefly because they preferred it and not from a sense of duty. I cannot remember ever hearing my grandfather say anything about it one way or the other, though he always wore it.

Of course, our most distinguished member was the poet Whittier, though he took little part in the meetings and, in deed, did not attend them very closely. He preferred drives in the country or walks on the cliffs or along the beach. One of my aunts,

Ann B. Earle, once asked him why he did not attend meeting more. He replied that the long sessions wearied him; and he added, "Friends have a capacity for sitting that any hen might envy." I had sat with my father through some of the interminable sessions (we boys were not required to attend them all) and I remember that my opinion of the Quaker poet at once went up several degrees when I heard of his expressing such sound sentiments.

I afterwards saw Whittier occasionally at the Friends School in Providence, which, during my stay there, he sometimes visited, though not very often. I have always heard him referred to as a very genial and sociable man and I have not the slightest doubt that he was so when among his chosen friends or those whom he met under the right circumstances. But from what little I saw of him he certainly seemed a rather reserved man, who did not invite much familiarity, though always a polished and courteous gentleman. But this reserve was not the cultivated aloofness that has so often marred men who have won a high place, but the nature of the man—like that of Cowper who, though the gentlest and most kindly of souls, wrote:

"The friend who hails you Tom or Jack,
And proves by thumping on your back
His sense of your great merit;
Is such a friend that you must need
Be very much his friend indeed
To pardon or to bear it."

I do not think that Whittier was often subjected to this experience, but I am sorry to say that I have seen men and women—members of our Society, too, force their society upon him and fawn upon him and flatter him in a way that was neither self-respecting nor in good taste.

Of course, the men and women met in separate session and when a measure was passed by the men's meeting it was sent by messenger to the women's meeting for its concurrence. Women Friends, then as now, were supposed to have an equal voice with the men; but if there was ever an occasion in which they did not concur, I have never heard of it.

A conspicuous feature of the meeting of those days was the reading of the Queries. These, with their answers, were always read in monthly, quarterly and yearly meetings. The answers were exceedingly similar in both substance and phraseology—so much so, indeed, that one could give the answer to any given query from any meeting without any knowledge whatever of that meeting's condition and take very little chance of having it wrong. Take, for instance, the query which dealt with the attendance at meeting and the conduct of Friends therein. The answer, almost invariably, was exactly as follows: "All our meetings for worship and discipline have been regularly held and at the hour appointed. Those in the middle of the week and on the afternoon of First Day much neglected by some. A few instances of sleeping noticed." Any deviation from this answer, in this exact form, would

have caused great surprise; and yet it, as well as all of the others, was always listened to attentively—we boys sometimes speculating on how nice it would be and what would happen if we might have a report of conduct a little less exemplary, or at least a little more out of the ordinary. But such enlivenment never came.

Neither the queries nor their answers are now read in our meetings—though I am by no means sure that the former might not still be with profit. But the answers, with their eternal sameness, were well discontinued.

I have referred briefly to the Quaker costume—and perhaps brief mention is enough. But this dress has gone so thoroughly out of use—not one wearer of it left in all New England Yearly Meeting as far as I know—that a few words may be of interest to younger readers.

Time was when consistent Friends wore complete suits of drab broadcloth, the coat of the "shad-belly" pattern. In my boyhood old Joseph Tillinghast was the only one who still clung to the drab. Of the others, many had abandoned the plain coat altogether, while those who wore it had changed to black, brown, or even blue shad-bellies. If well-fitting, no handsomer coat was ever made. The hat—and here we come to the acme of Quaker elegance—was of pure beaver, beautifully brushed, and buff in color, not black, like the modern silk horror that sometimes masquerades under the name of "beaver." This silk hat was first made as a substitute for the beaver when beaver fur had become too scarce and costly for ordinary use. I remember hearing my grandfather denounce it as a "vile imitation" and for that reason not to be worn, at least by him. Many of the older Friends apparently held the same view and beaver after beaver adorned the heads of those who sat on the rising seats. Meanwhile, beaver fur continued to rise in price till, at the last of their being worn, beaver hats cost from twenty to twenty-five dollars.

The older women Friends wore the regulation Quaker bonnet and these, too, though simple, were rather costly. Women who did not care to be so plain but still wanted to show a strong leading to Quaker simplicity, wore an affair called a "drawn" bonnet. I am unable to describe this garment in intelligible terms, but many of my readers will doubtless recall it. Thus a woman's exact degree of Quakerliness could be at once determined by the fact that she wore a Quaker, a "drawn" or a "world's" bonnet; and in this her costume beat that of the men by several points.

But if, as I have said, the shad-belly coat was, if well-fitting, the handsomest coat ever made, what shall we say of those that did not fit—for these we also saw. Any ill-fitting coat is uncomely, but the shad-belly had possibilities in this line unequalled by any other. In fact, it was, with its graceful lines and curvers, a work of sartorial art and not to be entrusted to any ordinary tailor. To bring it forth in its true splendor required a true artist, a poet of

cloth, as it were, inspired with an Idea (spell it with a capital I, please.)

With the passing of a by-gone age all these things have passed away. It was inevitable that Friends should change, inevitable that they should abandon a distinctive costume, inevitable that they should affiliate more and more with what our ancestors called "the world's people." And if I have written in lighter vein of Friends as I knew them in my boyhood, let me add just a few words that I would not wish to be taken lightly. Wherein our departures from the old order concern only unessential things we have suffered no loss—for these things, after all, were but the fashions of our ancestors, and "the fashion of this world passeth away." But abstract truth, unlike fashion, cannot change. And the great truths which lay back of the Quakerism of our ancestors—the truths which moved them to the rigid denial of all priestly power and the testimony to an absolutely free and untrammelled gospel ministry; to the advocacy of simplicity and "true moderation in all things," and the insistence upon clean and honorable living as the visible fruit of their faith; these are our heritage, to be still observed without change—for no new fashion can take their place.

Prudence Island, R. I.

Guilford College

PRESIDENT THOMAS NEWLIN

(From *The Westonian*, February, 1916)

To give the history of Guilford College would be to recount the history of Quakerism in North Carolina. George Fox, although not well educated in the schools, yet was a great advocate of education. As early as 1737, London Yearly Meeting became concerned in regard to the education of its children, and recorded a minute advising its members to provide school-masters who were faithful Friends. George Fox came into North Carolina in the autumn of 1671, crossing the Dismal Swamp with great difficulty; but he was received with great kindness, and it is reasonable to believe that he set up some meetings, though North Carolina Yearly Meeting dates from the year 1698. Friends made their way westward rather slowly, and not until 1830, one hundred and thirty-two years after the founding of the Yearly Meeting, were the meetings directed to report on the condition of the schools attended by the children of Friends, the number of children of school age and the number not attending any school. These reports revealed, the next year, that there was not a single school of Friends, and very few members were teaching. At the yearly meeting in 1831, a committee was appointed to prepare an address to the subordinate meetings on the subject of education. This report speaks of the "Christian and literary education of our children in a manner consistent with the simplicity of our profession." At this time a subscription was started to raise a fund to found a boarding school. The sum of \$370.55 was subscribed and the subject was left to

a large committee to formulate plans, to purchase land and put the school in operation. The next year the plan was produced, about \$1,200.00 subscribed and the subject left in the care of the committee for another year. The next year (1833) the school was located by purchasing a tract of land, and the next year seventy acres adjoining this were given to the school by one of the trustees, Elihu Coffin. It is somewhat remarkable that in the first charter there was no mention made of the Society of Friends or Quakers, but the institution was incorporated by the legislature as New Garden Boarding School. The anti-slavery attitude of the Friends was well known and it was feared that any mention of Quaker would defeat the charter.

Funds, mostly small in amount, were collected from various sources. At that time and since, English Friends have been liberal contributors. In these ways the sum of \$5,000 was collected. The original building was finally completed and on the first day of Eighth Month, 1837, the school was opened with 50 students, 25 boys and 25 girls. From the first day New Garden Boarding School, and likewise Guilford College, has been thoroughly co-educational, perhaps more truly so than any other school south of Mason and Dixon's Line.

The story of the financial struggles of New Garden Boarding School is too long to relate. In 1860 deputations from Baltimore, Philadelphia and Indiana Yearly Meetings came to advise with the trustees, and their united opinion was that the trustees of the school should as soon as possible dispose of the property and close the school, of which the Yearly Meeting approved.

Instead of doing this the trustees assumed the responsibility of the \$26,000 debt, engaging a superintendent to take charge under agreement not to increase the debt. This agreement lasted for five years, and in this way New Garden School never missed a day through the war, which cannot be said of any other school of like grade in the South. The privations and sacrifices of those years may never be fully told. Such great care was used that at the end of these years the superintendent was able to report that all the debts against the school prior to 1864 had been paid. In much the same way the school went on until, in 1881, the Baltimore Association came to the rescue under the able and revered leadership of such men as Francis T. King and Dr. James Carey Thomas.

In these early days the discipline was very strict. The teachers were expected to look after every detail of student life day and night. The dress was to be of a prescribed pattern and the plain language spoken. The boys and girls were carefully kept apart, both in classes and at meal time. No whiskers could be worn nor the hair roached (curled over the forehead or made to stand upright). Cousins could have a brief conversation once in a week. The hours were exactly fixed for retiring and rising. In the summer time there were lessons before breakfast and in the winter after supper. At first only members of the Society of Friends were admitted.

Later, others on certain conditions of conforming to the customs of dress and language were admitted. Some of the early teachers in one day would give lessons in three or four classes in Mathematics, two or three in English, two or three in Science, Logic, Latin, Greek and Scripture.

A new era was dawning for the school. From the start thoroughness was the aim. The courses had been increasing in number and quality, so that the school had to be merged into a college in 1888, after having been conducted as a Boarding School for more than a half century. At first the equipment in the material sense was meager for a college, but it has always been recognized that teachers are the life and vitality of a school. Guilford College was the name of the chartered institution. Guilford College has always had some great teachers—men and women who were giving their lives and their substance for the good of the young men and young women.

Lewis Lyndon Hobbs, who had been educated at the school and later graduated at Haverford College, was chosen as the first president, which position he held until the present year (1915), retiring at his own request. For twelve years before the opening of the college, in 1888, he had been connected with the school, making an unbroken record of thirty-nine years. He is still active and vigorous and connected with the college as President Emeritus. To him more than to any other one man does Guilford College owe its high and pure standards. He, with many others, has labored hard and unceasingly to bring together better equipment, to beautify the campus and make Guilford a safe and beautiful place—a place where sound learning, pure morals and true religion were united, where strong characters could be cultivated.

In spite of the poverty of the early days of the school Guilford College now has ten principal buildings on the campus, besides the heating and electric plant and many smaller buildings. These buildings are conveniently located on a campus than which there are few more beautiful in the whole country. The grand old native oaks and black gum trees and tulip trees, to which have been added maple and other varieties of deciduous trees, never failed to elicit the admiration of the resident and the wonder of the visitor.

Guilford College is justly proud of its record. A long line of worthy men and women point with loving recognition to the worth of the service the college performed for them. The men and women who are advancing the cause of North Carolina Yearly Meeting have nearly all gotten their inspiration from New Garden School and Guilford College. Guilford College has been not only an institution, but also an influence, and that influence has been for sound learning and positive, constructive Christian character.

Guilford College now has well equipped laboratories for Chemistry, Biology and Physics, a

good Library building well supplied with general books and reference books and facilities for research. Our requirements for admission to the freshman class are the same as for admission to the University of North Carolina and all other high-grade colleges in the South. The work is carried on under fifteen different departments, at the head of each is a trained teacher in charge. In the selection of his work the student has a large range of choice in the various departments. We wish to limit this only so as to secure for each student a breadth of view and concentration along some chosen line of work that will develop mental power, skill, and a fund of actual knowledge in his particular field. Certain courses, because of their mental training and universal value to all, are required of all applicants for a degree.

Guilford College gives two degrees for the fulfillment of the requirements, Bachelor of Arts and Bachelor of Science. The attempt is made to make these two degrees equivalent. Both Haverford College and Bryn Mawr College offer scholarships to the best prepared graduates of Guilford College. The record of the Christian work done by the students and graduates of New Garden School and Guilford College is an honor to the college and the church. The Y. M. C. A. and the Y. W. C. A. have for many years been strong factors in the lives of the students. Christian culture has always been foremost in the thought of the managers. The future of Guilford College is bright, for we have the plant, the young people and the spirit of comity in the South that aid in building up a strong institution of learning where the moral and religious lives of the students are guarded.

There is great need of larger endowment and better equipment, especially for dormitory rooms for boys, and for a dining room and kitchen, with rooms for the matron, as a help to her in work in the boys' club. This work is now carried on where more than forty boys take their meals, in a small wooden building of inferior grade. These boys need better accommodations.

Because so many of our patrons do not have good public schools within their reach, we have to maintain two years of sub-freshman work, but as the high schools are rapidly improving in our territory this preparatory work can be omitted at some future date.

Sudden Prayer

I have a thousand times tested the efficiency of sudden prayer in moments of difficulty, when confronted with a little temptation, when overwhelmed with irritation, before an anxious interview, before writing a difficult passage. How often has the temptation floated away, the irritation mastered itself, the right word been said, the right sentence written! To do all we are capable of, and then to commit the matter to the hand of the Father, that is the best that we can do.—Arthur C. Benson.

THE GENERAL SECRETARY

The Gospel Ministry In The Five Years Meeting

III. Educational Qualifications

A true minister of the Gospel is all that every true Christian must be, plus the special gifts and obligations of his holy calling in the ministry. Whatever contributes to his strength as an individual contributes to his efficiency in the ministry. If, as George Fox maintained in his establishment of schools among the early Friends, instruction in everything civil and useful in creation is profitable in preparation for general life work, then education in history, literature and science as taught in Christian colleges must be regarded as an important part of the "general qualifications" for the Gospel ministry prescribed by the Uniform Discipline.

But here it must be reiterated that the college performs its highest function, not in conferring scholarship, but in developing the student, in organizing him for personal efficiency, in raising his God-given abilities to their highest power. In no instance is this more essentially true than in the case of a student who is under the Divine call and preparation for the ministry.

George Fox was right; not Oxford nor Cambridge nor any other institution of human learning can make a minister. Nevertheless, a good college training can render indispensable assistance in promoting the development of his spiritual gifts, which, according to the Richmond Declaration of Faith, it is the duty of the Church to do "by all means in its power." The college can instill into the student who is gifted for the ministry the habit of sustained, intelligent attention to the subject or task before him. It can beget in him that aptitude for all-round Christian service which comes from a disciplined and versatile mind. It can foster in him the ability for clear and accurate thinking so essential as a qualification for presenting spiritual truth to the understanding of men. It can drill him in the art of concise and forcible statement and thus enhance his power of convincing men and fitting spiritual truth to the needs of the human heart. It can train him in the right use of the imagination by which to so picture spiritual truth in concrete form as to cause it to arrest the attention and stamp itself upon the memory and heart of the hearer. The atmosphere of student life in a present-day Christian college can broaden his outlook, deepen his moral earnestness, expand his social calibre and give him a forceful personality. Among all the human agencies for the developing of these particular qualifications for the ministry, experience and training in a Christian college take first rank.

David's anointment for kingship was of God, but his skill of eye and hand in the use of the shepherd's sling which, under God, turned an alien army to flight, was a human acquirement. John Wesley's

ministry was "in demonstration of the Spirit," but the logical force of his preaching, which was so large a factor in his success, he ascribed in his later years to his early training as a debater in Lincoln College. Paul was put into the ministry, not by reason of his having sat at the feet of Gamaliel, but because he had been counted faithful by Jesus Christ. But at the same time it is to be remembered that the greatest of the Apostles was a product, on the human side, of the best learning of his age.

Time was when not a few Friends distrusted college education for ministers on the alleged ground of its tendency to water down a Christian student's orthodoxy and reduce his spiritual voltage in religious service. But who have been the outstanding men in the history of modern evangelism? Martin Luther, the German Reformer, a university-bred man and professor of philosophy; Wyckliff, "the Morning Star of the English Reformation," Tyndale and Coverdale among its chief spirits; Cranmer, Ridley and Latimer, the Oxford Martyrs—all of them university scholars; Barclay, Penn and others of the foremost colleagues of George Fox in the great Quaker awakening—men of university culture and training; the Wesleys and Whitefield, of the Methodist revival, all members of the "Holy Club" at Oxford; Edwards and Finney, the two greatest names on the roll of American evangelists, both of them distinguished college presidents. What did Dwight L. Moody think of the importance of advanced educational training for Christian workers? Northfield and Mount Hermon are the sufficient answer.

About two years ago a careful survey was made of the educational preparation of the pastors then serving in certain of the constituent Yearly Meetings of the Five Years Meeting. Its only purpose was to obtain such light as it might throw upon the estimate which Friends, as a denomination, place upon the education of the ministry and the extent to which it is made a matter of practical encouragement and assistance by the church.

The Yearly Meetings canvass included nearly one-half of the total membership of the Five Years Meeting. Their members were gathered into 341 local congregations. Of these congregations, nearly two-thirds were at that time served by pastors—190 pastors in all. Eighty-six per cent of the pastors kindly aided in the investigation by responding to requests for particulars concerning their educational preparation. Out of 165 pastors reporting, 58, or a little over one-third of the whole number in the Yearly Meetings under the survey, had attended college for longer or shorter periods—25 for (approximately) four years, four for three years, nineteen for two years and ten for one year. That is to say, thirty per cent of the pastors then laboring in the Yearly Meetings here referred to had received some measure of college training. Twelve per cent had attended Friends' academies or seminaries, of which there are sixteen in the Five Years Meeting, but had not gone on to college. Including those

who had attended both academy or seminary and college, Friends secondary schools had had a share in the preparation of about twenty-five per cent of all the pastors of the Yearly Meetings in which the survey was made. At least forty per cent of the whole number of pastors serving at that time in the Yearly Meetings here referred to had enjoyed no school-educational advantages beyond the common school branches.

It is believed that the foregoing showing may be accepted as approximately representing the educational status of pastors throughout the Five Years Meeting at the present time.

JOSEPH JOHN MILLS,
General Secretary.

525 South Catalina Avenue, Pasadena, California.

"As The Days Go By"

Quarterly Letter by Gurney Binford

One day, about a year and a half ago, as Mr. Suzaki was walking in the streets of Ishioka, a very nicely dressed country lady spoke most politely and thanked him for kindness in the train. He was much puzzled, but said nothing, for he evidently ought to have remembered something. So, after some days thinking it over, he remembered a time about a year and a half before, that, when coming home from Tokyo there were some nice ladies and children got into the same compartment of the train where he was. Soon after the train left the women were much troubled about some baggage which they had forgotten in the Tokyo station. What should they do about it? Mr. Suzaki could not help but hear their trouble, and begging their pardon, suggested a way of recovering the forgotten baggage. The plan worked, and it so happened that they, too, were going to Ishioka, and they got off together. He left them at the station to wait an hour till the next train would bring the lost articles. He did not hear their names, nor whether they lived in Ishioka or some other place, and so forgot the incident till called to his mind by the thanks, more than a year afterwards.

This little act of kindness on Suzaki's part, although forgotten by him, was bearing fruit that he knew not of. It was the night of the 26th of February, six miles from Ishioka in Kakioka, when he and I were entertained in the home of an old lady of eighty-five. Her daughter-in-law, about sixty, and a great daughter-in-law about thirty-five were the managers and servants in each other's way, to do the work of a very large house which had been a general merchandise store before the family retired with sufficient wealth to require the time of the head of the house to manage it. These were the women to whom Suzaki San had been kind three years ago, and this is the first time he had heard their names or knew where they lived.

They had opened their home for a public Christian Magic Lantern Meeting. We had intended to go back to Ishioka after the meeting, but on ac-

count of a snow storm which came up, they invited us to stay over night, and it was around the fire-box, after the three or four inquirers who had remained after the lantern meeting had gone, that the women again repeated their thanks to Suzaki for his kindness, and so he at last knew whom he had helped and regarded from his standpoint as so little that it was not worth remembering.

And for more than two years this same family have been giving to Mr. Suzaki free rent on the use of a room next to their home, where he and Kameyama San go twice a month to hold meetings. This is a town where we took Asa S. Wing for an evening meeting when he was in Japan. At that time there were three or four Christians there, but one of them became a "Socialist" and was arrested. The group was scattered, and Christianity was put in bad repute, and so the way was closed for work there for a few years. But Mr. Suzaki has kept his eye on conditions, and it may be that this one little act of kindness at a place far from Kakioka was the thing in God's providence as the days go by, to re-open the place for work.

The two older women are widows. The husband of the youngest is away from home most of the time and a younger brother was the only man of the family at home when we were there. A sister is married to the head man of the village, or mayor, and her oldest son is almost grown, and was there to help out. We had a nice meeting with these two young men, and in the morning, while the snow was going off, we got them interested in Bible study. The one of the house had visited a Bible class of mine in Tsuchijura about ten years ago, but did not at that time get interested.—From The Canadian Friend.

In Business for the Lord.

When a man had become a Christian and joined the church, a steward came to him and told him that the board of stewards had assessed him \$12.50.

"For how long a time?" he asked.

"For the whole year."

"Why, I often spent more than that in a single night when I was serving the devil."

He talked the matter over with his wife. They began to read the Bible, their new guide, to try to learn how much they ought to pay. They marked all the passages bearing on the question.

"But this is what settled it," he said to his friend—"Malachi, third chapter, verses eight to ten. That is so plain there is no mistaking its meaning."

So they began paying a tenth of what they made. "During the first six months of last year," said the man to whom he had told his experience, "this man gave \$328"—more than twenty-five times as much as the stewards asked for the whole twelve months.

The Lord's estimate of what the man ought to do to help him win the world was more than fifty times the estimate of the steward. God wanted him to have a man's share in the glorious work.—Presbyterian Banner.

WITH THE CHILDREN

The Frown's Companion

Said the Frown to the Smile, "Come walk with me today."
"Very well," said the Smile, "since you're going my way."

They journeyed on slowly for perhaps half a mile
And each person they met said, 'Good morning, dear Smile.'

Till at last cried the Frown, "Now, this never will do;
There's no greeting for me, though I'm bigger than you."

"That's true," was the answer; "but remember the while
Even you, as companion, selected the Smile."—Selected.

The Whispering Footprints

"Eddy, oh, Eddy, where are you?"

"Here, mother," came a shrill little voice from the back yard.

"Come here, Eddy; I want you to do something for me."

Then the back door opened and Mrs. Taylor heard the soft thud of bare feet along the passage. But when Eddy entered the sitting-room and stood by his mother's sewing-table, she only said, "Why, Eddy, what's the matter?"

Now, there were no cuts or bumps or bruises about the little boy. Why should the mother think anything was the matter? Because his brown eyes, which generally looked right up at you, like two little birds flying out of a cage, now had an uneasy look; neither here nor there, but away.

"Nothing's the matter," said Eddy, looking out of the window; "what did you call me for, mother?"

She had wanted him to run down to the village postoffice to mail a letter, but the letter was forgotten now. Mother was silent for a few minutes; then, seeing something between her table and the door, she spoke.

"I am sorry my little boy has disobeyed me about going to the apple-bin without leave." Eddy gave a little start. "The reason God put me here as your mother, Eddy, is because he thinks I know better what you ought to do and ought not to do, than you do yourself."

Eddy did not answer. He was asking himself how mother knew everything a fellow did.

"I am especially sorry that you should disobey me by sneaking through the coal room window," said Mrs. Taylor. "I would much rather have you say, 'I won't mind you,' and go in before my eyes, than go in by telling a lie."

"Why, mother, I didn't say—" began Eddy, glad of a chance to defend himself.

"Do you think you only talk with your lips?" interrupted his mother. "What do you suppose has whispered to me that you have been in the apple-cellar, and that you went through the coal-room?"

"I can't imagine," said Eddy, honestly.

"Look behind you."

The little boy turned, and there, between him and

the door, were five coal-dusty footprints on the white matting! Mother could not help smiling at the look of surprise and dismay on the little face, but it was a rather mournful smile.

"Do you think we can ever do wrong, Eddy, and not leave marks of it somewhere?" she asked. "And, oh, my little boy, the marks that sin leaves are on your heart, which ought to be clean and white for God's eyes, instead of being all tracked over by wrong-doing."

"Won't they come out?" asked Eddy. He meant the footprints on the matting, but his mother was thinking about those other marks when she said: "The blood of Jesus Christ cleanseth from all sin. You must ask him to forgive you, Eddy, and to take away your guilt, and make you hate sin, which leaves such ugly footprints on your life."

And then, for a punishment, and for a reminder, mother kept the footprints on the sitting-room floor that whole day, so that Eddy might see them and remember how every wrong deed left dark stains in his little heart.

Aunt Isabelle's Recipe

Oh, it's just pouring," said Edith dismally, "and I wanted to go over to Mary Vinton's house to play."

"And I can't go out, either, because I've such a cold, mamma said," groaned Jack.

There were frowns on both little faces as the children gazed out of the window at the splashing rain-drops.

"But why don't you make it a sunshine day?" asked Aunt Isabelle. "I have a recipe that I've seen tried many times, and I never knew it to fail."

"Oh, what is it? Please tell us," cried both children at once.

"The recipe is: One hundred pleasant smiles, one hundred laughs, and one hundred pleasant remarks to and about some one," replied auntie.

At first the children thought it would be night before all the three hundred could be found, but they started out bravely.

If Jack smiled so pleasantly that the cook smiled right back, that, of course, counted two smiles right away. And the success of the experiment generally made them both laugh, which added two more. How hard they worked to make everybody in the house laugh and smile!

"I've made twenty-five pleasant remarks; auntie kept count," said Jack.

"I've smiled so much I can hardly look sober," said Edith, with another laugh.

And do you know that by dinner-time they were having such a merry time that they thought the rainy day was brighter and jollier than any other kind. The whole house seemed full of sunshine.

—Our Little Ones.

I am almost content with that which happens, for I think that what God chooses is better than what I choose.—Epictetus.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HITT, TREASURER

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NEW BURLINGTON, OHIO.

A very interesting missionary conference was held at this place May 31. The morning session was addressed by Homer Biddlecum, of Xenia, and Henry Cox, missionary at Puerto Padre, Cuba. Wilmington Yearly Meeting is greatly interested in this station since it really set up the station, and one of its own members, Eva Terrell Woody, was there for some time. After a very substantial lunch, served by ladies of the local congregation, the program was continued. Maria Stout gave an address—"How to Interest Children and Young People in Missions." Laura Dunham, a member of the American Friends Board of Foreign Missions, read a well-prepared paper. A discussion of the day's program was taken up and was lively and spirited. Henry Cox conducted a questionnaire. Ellison Purdy encouraged the use of the every-member canvass method for money raising. Tithing was discussed by several speakers. These addresses and remarks were interspersed with good music. The attendance was large, more than two hundred being present at both sessions. Representatives were present from Lebanon, Waynesville, Harveysburg, Wilmington, Xenia, Spring Valley and Dayton, besides a good percent of the home meetings of New Burlington and Caesar's Creek.

There is a live W. F. M. S. auxiliary at this place, which forms a nucleus for much missionary activity.

BERNICE E. HAWKINS.

CHRISTIANS AT A HINDU BURIAL.

Two years ago, Mary White, working in Port Antonio, Jamaica, found a strong prejudice against Christianity. Her work is mainly among East Indians. Gradually these two years have witnessed a change in these people. As they become better acquainted with the workers and learn more about what the religion of Christ really means, their opposition is disappearing.

In one of the Indian homes, a young woman early this spring was taken sick. Shortly after the first of April, she passed away. In their grief, the family, which has not yet renounced the Hindu religion—the re-

ligion of more than two hundred million of their fellow-countrymen in India—called Miss White and asked her to help at the funeral service. The Hindu priests were there with their books and sacrificial vessels. Most of the funeral rites take place at the burning ground, for the Hindus, instead of burying, cremate the bodies of their dead. It was a very attentive and respectful company. Before the funeral procession left the house, Mary White read parts of the 14th chapter of St. John's Gospel and of the 1st chapter of the first Epistle of John. It was a very quiet, respectful and attentive company—relatives and friends of the young woman, Hindu priests and other East Indians—who listened to these words of comfort and hope in Christ in their own native tongue, the Hindu language.

A STUDY CLASS IN DES MOINES.

The Mission Study Class of the First Friends Church of Des Moines was organized by the chairman of the missionary committee of the Y. P. S. C. E. Notwithstanding, it was rather late in the season to take up a course of lessons in mission study, when the opportunity was given in a Christian Endeavor meeting a number expressed a desire for the work.

The book selected for study was "Rising Churches in Non-Christian Lands," by Arthur Judson Brown, and when the work was fully planned others came into membership who were not of the Christian Endeavor. The members were capable, enthusiastic and regular. The majority of them came quite a distance, but none were absent except when necessary. The class proved to be unusually interesting and the interest grew from week to week. It was felt eight lessons were insufficient for the eight chapters as the chapters were long and some reference work was done outside, so part of the chapters were divided, making eleven lessons.

The references to Korea had been of special interest all through the course and, as there was a desire to know more about it, one member gave a very interesting talk on the country, people and mission work done there. The meeting was helpful, and the general expression was a regret

that the course was ended.

The class would heartily recommend "Rising Churches in Non-Christian Lands" to other study groups. The matter of the book is of such recent information and advanced thought as will certainly lead to a new era in missionary intelligence and work.

ROSALIA, THE SHUT-IN.

Just around the corner from the Mission Home at Gibara, Cuba, lived a fisherman with his family of eight children. At best a fisherman's life is hard, hard for himself and hard for his family. His income is meager and uncertain, this together with the irregular hours is not conducive to a well-ordered household. But if this condition is trying to those in health, how much more was it to the one member of this household who was a helpless paralytic, the grandmother, Rosalia.

When we first found Rosalia she occupied a room, six by eight feet, in a back shed of the house. The only outside opening was a foot square sawed out of the weather-boarding, and as it was on the side of the prevailing winds it was usually kept shut. The floor was mother earth, carpeted with such trash and refuse as during the passing days fell upon it. The only furniture in the room was a square-bottomed chair, covered with untanned goat skin. This was a general receptacle for medicine, food, candle, etc. The bed was a piece of canvas stretched between two scantling and held taut by the cross-legged support. The only bedding was a sheet made of calice. Upon this bed Rosalia sat during the day and lay during the night. Pitifully she tried to find comfort in the dreary, gloomy days by chewing tobacco, but the filthy spittle marks on bed, chair and wall added to the disgusting squalor of it all.

Into this place the missionaries went with comfort and cheer. Later they took with them the young people from the Christian Endeavor and the children from the Sunday School, who, with their exuberance of life and joy of song, brought gladness and courage to the lonely life. Flowers were sent, Bibles and papers found their way. Soon her heart, already tendered by suffering, found peace in the Saviour who had suffered for her. After that, I think I never visited her without hearing her give some expression of thankfulness to her Heavenly Father.

Rosalia's surroundings changed; her health did not come back, for that

was not to be; but filth and gloom could not thrive with visits of joyful Sunday School children with flowers and songs of gladness. Her son put a floor in her room, whitewashed the wall and things were cleaned up. When death released Rosalia, she departed in peace.

But this story cannot all be written now. In fact, it is not all made yet. But I will close this short chapter by saying that Rosalia had two little granddaughters that listened and helped and learned. Now they are young women and faithful members of the Christian Endeavor Society and leaders among the young people. The older of the two is in the Mission School preparing herself to be a teacher. SYLVESTER JONES.

OUR WASHINGTON LETTER.

At the close of a week of struggle between Democrats and Republicans to get the upper hand, the national House of Representatives has passed the naval appropriation bill. As in the case of the army bill nearly every member present gave his approval when the final vote was taken. This act carries appropriations of close to three hundred millions of dollars, about twice as much as the naval appropriations last year and by far the largest naval program ever undertaken by the United States government.

The Administration forces, including the Naval Affairs Committee, did not have such plain sailing in getting their program accepted as had been expected. The bill as introduced provided for expenditures of nearly two hundred and fifty millions of dollars, an increase of nearly one hundred millions over last year's appropriations. Chairman Padgett of the Naval Affairs Committee stated that his committee considered that they were recommending a program quite as large as needed and much larger than some members of the committee believed it ought to be. But the "big navy" advocates made a contest for increase on every important section of the bill and in addition tried to get two battleships included where none at all were provided in the committee program.

Just before voting on passage of the bill another roll call was taken on an amendment offered by Congressman Browning, of New Jersey. This amendment embodied items of increase that would have added another one hundred millions of dollars to the measure as it passed. It was

defeated by only six votes, a very narrow escape for those who stood by the more moderate program. Knowing the reputation of the Friends with relation to military preparations it seemed rather an anomaly to see Congressman Butler, of Pennsylvania, and Browning, men with hundreds of Friends in their districts, standing out as two of the leading and most strenuous advocates of big increase in the navy.

The bill still falls short by more than two hundred million dollars of the program originally recommended by Secretary Daniels and urged by such organizations as the Navy League. It makes provision for fifty submarines, five battle cruisers, a type of vessel not now in our navy and costing over \$20,000,000 each, numerous auxiliary vessels, an increase of about 15,000 in number of enlisted men and the addition of many aircraft.

The naval bill has now gone to the Senate. It will not come up there until after the national conventions. A member of the Senate said today that there was sure to be an effort made in the upper branch of Congress to still further enlarge the program, especially to the extent of adding battleships.

It is urged that Friends now write to their two Senators asking them to stand against the inordinate increase in the navy and appealing to them to support the provision in the bill for the President calling an international conference on disarmament at the close of the European war. No matter how many letters have been written heretofore it will be decidedly worth while to write again especially on the naval bill.

THOMAS ARMSTRONG.

Thomas Armstrong, son of Samuel and Elizabeth Armstrong, was born February 2nd, 1832, near East Fairfield, Columbiana County, Ohio, and died at Whittier, California, April 27, 1916, aged 84 years.

His parents were birthright members of the Friends church and were useful and influential members. Their home for many years was the home of traveling ministers and these had a wholesome influence upon all the children of the family. Opportunities for education were very limited, yet these limited opportunities were so made use of that every member of the family became a school teacher, with the exception of one, who did not care to engage in that work. Early in life

Thomas Armstrong was impressed with the importance of becoming a Christian, and he much enjoyed reading the biographies of ministers and other Christians.

On October 8, 1857, he was married to Sarah Josephine Lipsey, of New Waterford, Ohio, and immediately settled in Jennings County, Indiana. In the year 1861 they moved to Washington County, Indiana, in the limits of Blue River Monthly Meeting.

They remained in Washington County for five years during which time Thomas Armstrong was principal of Blue River Academy. Following this they moved to Hopewell, Jennings County, where for twelve years he had charge of the Hopewell Friends school. In 1876 he became teacher at Bloomingdale Academy, where he remained five years. Later he taught at Ackworth, Iowa, and at New Providence, Iowa. At this latter place, which was his last school work, he served also as pastor of the meeting.

In the summer of 1890 he accepted a call to the pastorate of the Whittier Meeting and served in that relation for eight years. He has also served as pastor at Alamitos, Long Beach, Newberg (Oregon), San Francisco Mission, and at El Modena. He served at two different periods as a Yearly Meeting Evangelistic Superintendent and has served for many years as a member of the Evangelistic Board.

The life has been an active one and in every way constructive. As a teacher he possessed the ability to inspire and to lead and he ever compelled the respect and devotion of his pupils. As a minister and pastor he was thoughtful, wise, sympathetic, patient and kind.

A loving companion with whom Thomas Armstrong has walked life's pathway for more than fifty-eight years, two daughters and three sons and a large company of grand-children remain. The community and the local church and the entire Yearly Meeting have suffered a conscious loss, and a sense of loss will be felt throughout the entire circle of Friends in America.

Funeral services were conducted by H. Edwin McGrew, assisted by Andrew F. Mitchell. Most of the pastors of Friends' churches in Southern California were on the platform and most of them, as did some others, spoke briefly. Rev. Tinning, President of the Ministerial Union, spoke words of appreciation on behalf of the Union.—Pacific Friend.

PEACE DEPARTMENT

NOTE—It is hoped that this page may present in brief form a record of activities typical of the work Friends are doing for peace. News items, short, pointed arguments, suggested plans, all will be welcome, and will be used subject to the limitations of space and the proper distribution and arrangement of the matter received. All communications intended for this page should be addressed to **Allen D. Hole**, President, 615 National Road, West, **Richmond, Indiana**.

INDIANA YEARLY MEETING.

Meeting of Executive Committee On Peace.

The Executive Committee of the Peace Committee of Indiana Yearly Meeting met in Richmond, Indiana, on June 1, 1916, to hear reports concerning work already planned for, and to consider what may be done for the remainder of the year.

From reports received it appears that the following literature has been distributed pro rata to the various Quarterly Meetings, the expense being borne by the Peace Committee, viz:

One thousand copies of "Military Training in Our Schools."

One thousand five hundred copies of a leaflet with cartoon on the danger of military "preparedness."

There has also been furnished 1000 copies of Dr. Henry T. Hodgkin's "A Quaker View of the War," as a part of the allotment made to the Peace Committee by the Book and Tract Committee of the Yearly Meeting.

At the meeting of the Executive Committee in last December, a plan of co-operating with the Young People's Societies or other groups of Friends in the Yearly Meeting desiring to form classes for the study of the peace question was adopted, by which the Peace Committee of the Yearly Meeting agreed to supply to any such study group desiring it, a copy either of Wilson's "Christ and War," or of "Selected Quotations on Peace and War." Reports received at the meeting on June 1, show that classes at the following points in the Yearly Meeting have up to date availed themselves of this arrangement and have been furnished one of these books, viz:

West Milton, Ohio; Newcastle, Indiana; Winchester, Indiana; East Main street church, Richmond, Indiana; Wabash, Indiana; Junior Endeavor Society, West Richmond, Indiana; Young Friends' Fellowship Society, West Richmond, Indiana; Amboy, Indiana; Van Wert, Ohio; Spiceland, Indiana; Dayton, Ohio; South Eighth Street Church, Richmond, Indiana.

The plans for the future include the

distribution of additional literature, co-operation with local meetings in supplying speakers, and co-operation with other organizations wherever possible, especially in the relief work for victims of the war, and in assisting in stemming the rising tide of militarism, which in the name of "preparedness" is becoming so serious a menace to the development of the higher life of the nation at this time.

On behalf of the committee,

ALLEN D. HOLE,

Chairman.

PHARIBA W. STEPHENS,

Secretary.

AT MUNCIE, INDIANA.

On Sunday evening, May 21, Phariba W. Stephens, Secretary of the Peace Committee of the Yearly Meeting, addressed the Christian Endeavorers of Muncie on "World Peace and the Price Which Must Be Paid To Secure It." She had the earnest attention of these young people and the meeting closed with urgent inquiries about how Friends may promote peace, also as to what is being done not only in Indiana Yearly Meeting on the subject, but among all Friends and especially the noble activity of English Friends in relieving suffering in Europe.

SPICELAND QUARTERLY MEETING.

The Newcastle (Indiana) Times recently published a paper read by Dr. T. R. Woodard, of Knightstown, before the W. C. T. U. County Institute held in Newcastle a few days before. The paper is entitled, "The New Patriotism," and is a clear and forcible presentation of the contrast between the meaning which is attached to the term "patriotism" now and the meaning which it surely will have when the Kingdoms of the world become the Kingdom of Christ the Lord. Dr. Woodard is the Superintendent of the peace work in his Quarterly Meeting and a member of the Executive Committee of the Peace Committee of the Yearly Meeting, and is active in promoting the cause of peace by giving addresses as in the instance just referred to, by using the columns of local newspapers from time to time, and in arranging for conferences once each year as a rule.

KANSAS YEARLY MEETING.

Military Training for High School Pupils at Wichita.

In the Wichita (Kansas) Beacon for April 29, Professor William L. Pearson, Chairman of the Peace Committee of Kansas Yearly Meeting, has a letter entitled "Why Out-Herod Herod?" being a discussion of the question of military instruction in schools.

The occasion of the letter is an agitation which is being undertaken by certain citizens of Wichita to introduce military training into the High School at that place. Professor Pearson reviews the principal arguments advanced, and shows especially how leading educators of the United States are arrayed against the plan. Two sentences from a resolution adopted last summer by the National Education Association are well worth being repeated again and again whenever the agitation for military training in schools appears, viz:

"The Association deploras any attempt to militarize this country. It again declares against the establishment of compulsory military training on the grounds that this is reactionary and inconsistent with American ideals and standards."

A SOLDIER'S VIEW OF CHRISTIANS AND WAR; FROM "THE LAST WEAPON."

"And how about the Christians—in all nations, who call us 'the scourge in the hand of God to chastise their enemies!'" suggested the Northerner.

"The queerest part of the whole business!" laughed the Corner man. "I'll never say that war, as war, is wrong. It's been my trade ever since I ran away from my mother; but it only needs a blind man to see—no offence, mate—that if these Christians had jumped clean out of their skins with horror when this war started, they could have stopped the whole bang business, and stood a better chance of getting things set straight than ever we soldiers could do! For I ask you—what have we set straight?"

"Oh—why didn't they?" groaned the woman.

"Because—well, I'm not inside a parson, and don't fancy the situation, but you see, we army men, we believe in our job, and when the chance comes, we're there! But the parsons, they don't down at the bottom, really believe in their job, and when their

chance comes, they're not there! As I said to an old Sunday School teacher of mine, who was boasting of the number of youngsters he'd got to join: 'Look here, you're a grand old man, and have done many a good turn to me when I was a young scamp, but don't you go Sunday-School teaching no more. It doesn't somehow go down to hear a man sing at the top of his voice:

'Sufficient is Thine arm alone

And our defence is sure.'

and know that all the time he is saying in his inside, 'But we should be dished if we hadn't our army and our navy!' If I set up for believing in an Almighty God, I wouldn't insult Him like that!"

NEW YORK YEARLY MEETING.

New York Yearly Meeting met in its 221st Annual Session at Poughkeepsie, New York, on Fifth Month, 31st. The meeting of Ministry and Oversight had held its sessions on the previous day, and an unusually large and attentive gathering met for the opening minute at ten o'clock on the last day of the Fifth Month.

The Poughkeepsie Meeting-house is beautiful, though not exactly after the ancient usage of Friends. It is possible that it was more appreciated on this account.

The reading of the London General Epistle for 1915 and the receipt of a cablegram from London Yearly Meeting, which is now in session, brought the Meeting very close to English Friends. The Epistle Committee presented the summary of the Epistles from American Yearly Meetings in an attempt to bring to the Yearly Meeting a touch of the interests of American Quakerism. A brief mention of the particular interests of each Yearly Meeting and the circumstances under which the Yearly Meetings met, added color to the picture. The Meeting was much moved by the loss of Penn College.

James Wood was chosen Clerk, and Eleanor W. Taber and L. Hollingsworth Wood were chosen Assistant Clerks.

In the midst of the afternoon session on Fourth Day, a delegation of five Friends was announced from the Yearly Meeting of the other branch of Friends, which holds its sessions at 15th Street in New York. They presented their concern for a better co-operation in our work in peace and philanthropy, and the Meeting unanimously accepted their proposition for the appointment of a Joint Committee

to investigate in what ways we could more effectively cooperate. The Committee is to report next year.

In the evening, the reports of the Yearly Meetings Peace Committees and the Joint Committee on Peace, with the report of the Peace Association of Friends in America, were presented. Felix M. Morley, one of the Haverford graduates who has been serving with the Friends' Ambulance Unit in Northern France and Belgium, gave an interesting account of the civilian work of the Ambulance Unit for the Belgians in that part of Belgium which is still under the Belgium Flag. His lecture was illustrated with lantern slides. Mr. Morley is devoting himself to the task of spreading information about this work among American Friends and others. Mr. Morley was followed by Mr. Malcolm Davis, who is associated with the New York Evening Post, and who spoke on the point of view and opportunity of the Fellowship of Reconciliation.

The report of the Joint Committee on Peace spoke of the work done in connection with the Constitutional Convention, which met last summer to frame a new Constitution for the State of New York, in which they had endeavored to have written a clause exempting from military service the conscientious objectors such as those of the members of the Society of Friends. The report presented a copy of the brief which they had submitted on the subject.

On Fifth day morning, Lettice Jowett and Septimus Marten from London Yearly Meeting, gave the illustrations to accompany the reading of the London Special Epistle. They spoke of the work for the "alien enemies" interned in camps in England, and the reconstruction work in Northern France which Friends are so heroically doing. The Meeting appointed a Committee to present this work of English Friends in subordinate meetings of the Yearly Meeting, the Committee to continue its service until not only the war is over, but until normal conditions of living are resumed.

The consideration of the state of Society with a summary of the proceedings of the Meetings of Ministry and Oversight was taken up. The report showed a good degree of optimism and considerable courage in facing difficulties throughout our Meetings, of which there are forty-two. Seventy-two members of the congregations had been added as concerned Friends to help the Pastoral Committees. Twenty-seven of the congrega-

tions report special continuous pastoral care. Twenty-one of our ministers are settled in active pastorates, three are missionaries in active service in the field, and six are in educational service. D. Hodson Lewis and Martha H. Harris, of Indiana, and William J. Reagan, of Kansas, have come into the Yearly Meeting as pastors, while John R. and Pearl W. Walters have been transferred to Indiana.

A concern was expressed for the better shepherding of the congregations through visits by the pastor and the Visiting and Pastoral Committees, and particular emphasis was placed on the fact that this visiting should not be left to the pastor alone.

No Epistle was received from Dublin Yearly Meeting, as the clerk informed the body that eight Friends had met in the midst of the Dublin riots and adjourned their Yearly Meeting to meet at some less difficult season. The rest of the morning session was taken up with consideration of the Committees having to do with distribution of literature, for which there has been a continuous demand not only from within the borders of New York Yearly Meeting, but from the outside.

The afternoon session was devoted to the missionary interests of the Society with stirring addresses by Edgar T. Hole on work in Africa, and by Prof. Alfred J. Griffen, the colored principal of the Yearly Meeting School at High Point, North Carolina. The Epistle from North Carolina informed us that Alfred J. Griffen had also acceptably presented the work of the School to North Carolina Yearly Meeting, which seemed a good augury of cooperation between our Yearly Meetings.

On Fifth Day evening, the Temperance Committee made its report with the reading of the prize essays from an essay contest on temperance topics held at the Yearly Meeting School, Oakwood Seminary, and the progress of temperance work in the state was ably described by a representative of the Anti-Saloon League.

On Sixth Day morning, the business meeting of the corporation met and presented the report of the trustees who have charge of \$193,110 of invested funds, in addition to some real property, and also presented the report of the trustees of the Murray Fund, who have charge of invested funds in the amount of \$77,067.10. Most of these funds have been left to the Yearly Meeting by will, the income to be used for specific purposes

directed by the donors, James Wood was elected a Yearly Meeting trustee for five years to succeed himself.

The report of the Joint Committee on Records of the two Yearly Meetings in the State of New York was read and showed that there had been collected, tabulated and deposited in fireproof safes, 1356 volumes of Records together with a quantity of old manuscripts which have not yet been assorted.

In the afternoon, the work of the Evangelistic Committee of the Yearly Meeting was presented, and a most stirring address on the interpretation of the spiritual life as power was delivered by Alexander C. Purdy, who had just received his doctor's degree at Hartford Seminary. The work of the Bible School Board occupied the evening session with an address by H. McKenney, of the New York City Mission on "The Teacher's Personality."

The quartette from the Cleveland Training School, which is accompanying Eli Rece of North Carolina, who was present at the sessions of the Yearly Meeting, was very helpfully present at the devotional meetings, and also at some of the sessions of the Yearly Meeting.

On Seventh Day morning, the report of the Finance Committee with its recommendations as to a quota and as to a beneficence budget was read, together with the report of the treasurer. The Finance Committee recommended that \$1500 be raised by quota, and that \$3000 be raised by voluntary contributions for a beneficence budget, and that the opportunity to contribute to this budget be given to every member in the Yearly Meeting. It was afterwards directed that the salary and expenses for the Yearly Meeting secretary amounting to about \$1800 should also be placed in the quota, so that the New York quota for this year will be \$3300.

The statistics of the Yearly Meeting were also presented, showing a total number of members of 3724, of whom 2055 are female and 1669 are male, a gain of fifty over the totals given last year. The number of members in colleges were 29, in school 497, and 7 members are at work as missionaries in foreign lands.

The afternoon was devoted to the interests of education and the report of the committee in charge of the Yearly Meeting School at Oakwood Seminary was presented. An address on education was given by the new principal of the School, William J. Reagan. This was followed by the

supper of the old Scholars' Association and was to have been preceded by a picnic luncheon for young Friends on College Hill, had not a thunder shower prevented this pleasant enterprise.

In the evening, the report of the Christian Endeavor Union was presented and upon their request, the Yearly Meeting approved of the change of name to the Board of Young Friends' Activities of New York Yearly Meeting, and accepted the organization as a regular committee of the Yearly Meeting.

On First Day, in addition to the regular services, the Meeting attended at Clinton Corners, a village near Poughkeepsie, exercises in connection with the opening of a new meeting-house which had been built there. Addresses were delivered by James Wood, Errol D. Peckam and Lindley M. Stevens.

The closing minute was read after the First Day evening service with the joint expression that this had been one of the most favored Yearly Meetings in the long history of New York. Friends had seemed able and willing to differ in sweeter spirit.

The passage of laws by the Legislature of the State of New York providing for military training in schools and for the registration of all males between the ages of nineteen and forty-five in the militia reserve had brought home to Friends the possibility of that bond which comes from suffering for conscience sake, and the Meeting felt very close to the sufferings of English Friends as they contemplated the possible approach of similar service in our own State.

The hospitality of Poughkeepsie Friends had been greatly enjoyed and Friends departed from the sessions of the Meeting greatly helped and comforted by their so-journ together. The devotional exercises had been times of real spiritual refreshing and the religious note had been present in the consideration of all the business which had come before the meeting.

L. HOLLINGSWORTH WOOD.

There is always someone to smile at, somebody to give your chair to, somebody to whom a book, a flower or even an old paper will be a boon.—Josephine Pollard.

WANTED—A matron for the Hunting Home, Amesbury, Mass. Friend preferred. It needs a woman of some executive ability, one that will be kind and patient with old people. A man can get work at good wages in Amesbury. For further conditions, address D. C. Maxfield, Amesbury, Mass.

CORRESPONDENCE

Fort Collins, Colo.,

June 1, 1916.

Editor The American Friend:

Many Friend communities have their pioneers who tell thrilling stories of hardships endured when our country was new in days long gone by. It is a rare privilege to arrive on the scene of action in time to see the hardships, feel the joys and witness the heroism of a Quaker community on the American frontier.

Last week I was sent by the Colorado Agricultural College down into Baca County, Colorado, which is in the extreme southeast corner, in what is known as the "short grass" country and is only now being homesteaded and settled up. I was scheduled to give a number of addresses, mostly on agricultural topics to homesteaders. One was a commencement address at an unheard of "Richland Friends Academy," located out in a desert country seventy-five miles from a railroad. At the stage station I was met by Brother I. N. Rich, the leader of the Richland Colony. He took me twenty-three miles over a barren prairie to his home.

Two years ago the nearest school was eight miles. There being little patented land, the county was unable to contribute towards the support of a school, so the neighbors joined together and erected a dug-out school house and church, which is the present home of Richland Academy and Richland monthly meeting. They had about twenty students this last year, with one paid teacher and one volunteer. The modest little building would not hold the interested crowds who came to attend the exercises from nearby homesteads, some coming from ten, twenty and thirty miles. The little dug-out church in which the school meets is the only house of worship in the great county of 25,000 square miles. The people are an inspiration to meet, made of true pioneer stuff, used to hardships and overcoming difficulties. They have had two good crops but are having a great drought at the present time, and unless rain comes very soon they are fearing it will be impossible to employ a teacher for the school next year. But the Good Father will certainly send the showers to his children who need them and deserve them so much.

M. N. DILLON,

Acting Director of Extension, Colorado Agricultural College.

YOUNG FRIENDS BOARD

YOUNG PEOPLE'S WORK IN NEBRASKA YEARLY MEETING.

Because of the widely separated condition of the Meetings and because of lack of funds to employ a Field Secretary, the Christian Endeavor Union of Nebraska Yearly Meeting has been thrown into a weakened condition. There are fewer than eight Societies in the twenty-three meetings of the Yearly Meeting. There does not seem to be much interest in Young Peoples work as such.

But there is a marked enthusiasm in the Meetings as a whole. Working on the plan of "One thing each time and that done well," the Yearly Meeting seems to be turning every attention to raising one hundred thousand dollars endowment for Church extension and Central College. Young People and all are expected to work towards this end. Until we can work out a better system of inter-meeting visitation it seems that the Young Peoples work of Nebraska must remain a problem. The National Secretary, Thomas E. Jones, expects to spend a few weeks in this Yearly Meeting during the month of July.

OUR "FIRST CALL."

Have you received our "First Call" to the Conference at Cedar Lake? If so, will you not post it in a conspicuous place where all may read? If not, a card will bring you one.

THE STUDY CLASS.

(Continued.)

6.—Method of Holding Session.

1.—Gather around the table shortly before 8 o'clock, with maps, charts and blackboard on the wall, and books for study and reference on the table.

2.—As the hour strikes, open with prayer. A few informal, introductory questions which have been carefully prepared to draw out special interests, aroused by the previous week's study, should be presented.

3.—The leader should ask a member of the class to state clearly the first question to be discussed. He should get opinions of the others, should not criticize, should try to stimulate discussion by raising two-sided issues; keep people on the subject, and check long talks. No member should be allowed to remain long in silence. When the class breaks out into discussion, spontaneously, the leader should hold

his peace. If the interest lags, he should question the position of some, until the fire of discussion blazes up again. After fifteen or twenty minutes of this kind of activity, a paper bearing on the question should be read.

4.—Some member of the class should lead the discussion on one of the topics that several people may be trained in the art of questioning. Three or four topics may be discussed in one evening. This will be regulated by the course of study, the interest of the class, and the length of time for each meeting.

IMPORTANT.

If you know of a new Christian Endeavor Society, Study Class, or any young peoples organizations, report the same to us, so that we may get in touch with them.

Send to us for Christian Endeavor supplies, study class books, Efficiency Charts, etc.

Write the Conference Secretary for announcements and programs containing enrollment blanks for the Conference at Cedar Lake. Ask your Quarterly Meeting, your Monthly Meeting for delegates.

FROM KANSAS CITY.

Our men have several times arranged entertainments. In each instance these entertainments have consisted of musical and literary numbers, most of which had been secured from outside the church.

The most successful things of the sort we have had, have been dinners cooked and served by men, at which the women were invited guests. After dinner there were speakers arranged for, whose subjects were of interest to both men and women—two or three speakers each evening. One evening we had the Representative in Congress from this district and the Postmaster of Kansas City. The postmaster gave an account of the workings of Civil Service, and told many interesting facts in connection with the mail service. The Congressman outlined some needed changes in our political system, and indicated some of the causes which obstruct their enactment.

ARTHUR JONES.

Goodness has ever been a stronger guard than valor. It is the surest policy always to have peace with God.—Bishop Hall.

CENTRAL COLLEGE AND NEBRASKA YEARLY MEETING.

By Thomas E. Jones.

One of the first things that impresses one in Nebraska Yearly Meeting is the tremendous seriousness with which church movements are undertaken. Nothing seems too difficult. Filled with a spirit of enthusiasm and consecration they launch a scheme to raise a hundred thousand dollar endowment for Church extension and college work as easily as most Yearly Meetings would undertake the erection of a new Meeting House.

As pleas for new churches came from the frontier in Montana and Wyoming the Yearly Meeting arose to the demand. It is little wonder that the Spirit of God moved us to the depths of our beings when we saw that there are a hundred districts within the limits of the Yearly Meeting that are unchurched, and that will probably not be touched unless Friends meet the challenge. No Yearly Meeting has a greater opportunity than Nebraska in church extension. And probably nobody among Friends feels this responsibility more keenly than that Yearly Meeting. But the immediate challenge for church extension does not obscure the longer look of providing leaders for the future. In fact the latter is accentuated by the former.

The problem of Nebraska Yearly Meeting and of Quakerism in this great central west rests in a large measure with Nebraska Central College. One's scepticism vanishes when he sees the seriousness with which the Yearly Meeting meets her problem. I say meets it, because I believe she is actually meeting the situation. The influence of the school was witnessed to by eight of her leading students. As they told the story of how the institution had found them with little hope and low ideals, and how it had cared for them as a mother who advises here and strengthens there, we were moved to see that God had placed His seal upon the institution and that it is bound to succeed. Missionaries, ministers, teachers and business men have already gone out of this comparatively new school and are filling positions that would give glory to any college. With the country church problem staring Nebraska Friends in the face she must have trained leaders and that soon. This school is in a position to find and equip these. Let us thank God that these courageous Friends are facing their problem not

only with credit to themselves, but to Quakerism at large.

The second thing that impresses one with the Yearly Meeting is the extent of its territory and the financial standing of its constituents. It is hard for Eastern Friends to realize the size, territorially of the western Yearly Meetings. Perhaps it will help to consider that it is as far from Nebraska's extreme eastern Meeting to its farthest western one as the distance from Chicago to Pittsburg or Boston to Raleigh, North Carolina. North and south the distance of its extremes is equal to that of Philadelphia and Cincinnati. In all this territory there are but twenty-two hundred Friends. Ninety-five per cent of these are farmers, many of whom are trying to pay for their homes, build local churches and pay heavy road and school taxes. When we add to these things the expense of running the Yearly Meeting, which is but nine years old, and the support of local pastors, it is a matter for encouragement to see people tackle the problem of raising a \$100,000 endowment for college and church extension.

The third thing for encouragement is to see the business-like way in which the problem is being met. A thoroughly modern, efficient business system has been established in the school. The trustees know where every penny of support goes. The school lives within its means. Not one cent of indebtedness was incurred last year. The school will progress as rapidly as funds come in. A slogan of 300 students at Nebraska Central College during the winter of 1916-17 has been adopted, and committees appointed to go before the Yearly Meeting and all interested Friends with this plan and to thoroughly organize the \$100,000 campaign. Plans for church extension are also thoroughly business-like. The Evangelistic Superintendent has thoroughly surveyed the field and arranged a definite program of aggression. In spite of the great distance he has touched every local meeting and established them on a modern working basis. The spirit of Nebraska Yearly Meeting is adventure, consecration and evangelization.

Still it is not to be presumed that this body of Friends is the embodiment of all goodness for they are not. One can't help feeling that the deep sincerity, business integrity and church loyalty that characterized the old-time Friend has partially been

lost in the eager grasp for more land. Religion and business life have been divorced in a measure. It seems rather easy to express one's love for God fluently in Meeting and to bitterly criticize one's neighbors in private life. One is impressed with the greater amount of attention given to expressing religion by word than by the ordering of the whole life. While these things appear to be true to a visitor in Nebraska they are no less true of several other Yearly Meetings.

As a denomination, facing the most tremendous issues ever presented a church, does it not behoove us to so order our lives that men shall see as well as hear of the power of Christ in human affairs. "He called for my life, and I gave it at His footstool" is a line from a quotation in the London Epistle two years ago. Its challenge has not ceased to move us to give up our wills to work out the plan of God in our local communities. With the splendid forces Nebraska does have, we have little doubt that she will soon emphasize this last point quite as fully as any other Yearly Meeting.

CHURCH AT WORK

Washington, D. C.—Friends held their annual Sabbath School picnic on May 30, using the occasion as at other times of this kind for a presentation of some form of a peace message. The speaker at this time was James A. Edgerton, of Friends' stock and conviction, though not a member. He emphasized the need of a spiritual foundation for internationalism as the only safeguard against such outbreaks as Europe is now experiencing. A pleasant incident was the observance of the twenty-first anniversary of the marriage of two of our leading Friends, H. Virgil and Anna M. Easterling, in the form of remarks, a gift of silverware and the recital of the marriage ceremony.

Gate, Oklahoma—Gate Quarterly Meeting was held here May 26-28. M. F. Swafford, our Yearly Meeting Superintendent, was present and also James Fiske, of Rose Valley, Kansas. They were wonderfully favored in bringing the message that just fit our needs. Brother Swafford delivered the dedication sermon on Sabbath morning for the new church, which has recently been built by the Friends of Gate. Funds were received in sufficient amount to cancel the indebtedness which still remained

on the building. Constance Gidley is pastor.

Sand Arroyo, Colorado—On April 12, Kirby V. Bowen, Superintendent of Denver Quarterly Meeting, to which Sand Arroyo Monthly Meeting belongs, made our meeting a visit, holding evangelistic services one week. His plain gospel teaching has given strength and encouragement to our meeting. On May 21, P. D. Guyer, who just closed his pastoral work at Paonia, conducted the revival services. The Lord gave great power and victory in preaching the Word which resulted in a general awakening of the church. Some persons were definitely blessed at nearly every service, and thirty-two received the blessing of conversion, renewal or sanctification. There have been nine accessions to the church, with good prospects of others yet to come. There was a good attendance throughout the meetings.

The church here was organized two years ago and has a membership of seventy-three. This being the only organized church within twelve miles, the field is large and affords great opportunity for the Master's service. We are very grateful for the coming of these servants of the Lord.

Central Village, Mass.—The Friends' church at Central Village treated the community to a free concert given by the New Bedford Y. W. C. A. orchestra at the Grange Hall on Sunday evening, June 4. The day was pleasant and nearly 150 people filled the hall. In the near future we are expecting State Senator Knowles to come and speak here. These rather popular meetings reach and touch the community more than any other service.

Marshall, Indiana—Our meetings and Sabbath School are maintaining a good degree of interest, and the attendance is very good. We were favored on the night of June 3 with the presence of E. Howard Brown, of Westfield, Indiana, who gave his lecture on the history of the Friends church. Then on Sabbath morning he preached a strong sermon and on Sabbath evening delivered his illustrated lecture on peace. The attendance and interest were good at all the services, especially the last session. His argument for peace and against preparedness was logical and forceful. Brother Brown was pastor here twenty-two years ago and Friends were glad to have him here again. The memory of his visit and labors will live long in the hearts of our people.

NEWS NOTES

Medals were given to various winners in athletics at the chapel exercises of Earlham College on the morning of June 5, President Kelly making the distribution.

President Robert L. Kelly gave the formal address at the closing session of the Indiana Centennial Anniversary of Madison County at Anderson, Indiana, on May 27.

On Commencement Day, June 7, Friends University, of Wichita, Kansas, conferred the honorary degree of Doctor of Laws upon S. E. Nicholson, editor of *The American Friend*.

Ruth Kelsey, daughter of Mead A. and Anna Kelsey, of Richmond, Indiana, has accepted the assistant principalship at Southland College, Arkansas, for the next school year.

Philip W. Furnas, who receives his M. A. degree from Harvard this year, will be instructor in Freshman Rhetoric at Earlham College next year, succeeding Professor Lawrance.

President Isaac Sharpless, of Haverford College, spent the week-end of May 27, 28 at Washington, D. C., attending the National Conference of the League to Enforce Peace, of which he is a vice-president.

A letter from Charles L. Jessup, of San Benito, Texas, brings the information that he is enjoying better health than he has for years. He recently gave the commencement address at the San Benito high school.

Charles and Lenna Lescault have resigned their pastorate of the First Friends Church of Los Angeles, California, to enter the evangelistic field, to take effect the first of July. They are expecting to return to the middle west.

We are in receipt of the May number of "The Harvester," published in the interests of the missionary work of Friends in Guatemala. It is an interesting number and indicates progress at the various mission stations in that country.

The Japanese work conducted by Friends at Pasadena, California, is increasing in interest. There are afternoon classes for women in English and in sewing, eleven being enrolled in the latter class. Five are enrolled in the English class.

Prof. and Mrs. Roderick Scott (the latter the daughter of President and Mrs. R. L. Kelly, of Earlham College), will sail for China on September 7, under appointment of the American Board of Foreign Missions to take an important educational position in Foochow Union University.

Hannah L. Jessup, of San Benito, Texas, is not in good health, but she is a very busy woman. She is President of the local Humane organization and is also President of the humane work of the Federated Women's Clubs of the Rio Grande Valley. She also does considerable church work.

At its recent session Nebraska Yearly Meeting took a most important step when it launched a campaign for an endowment fund of \$100,000. Half of this is to be invested for purposes of church extension and the remaining half is to be added to the permanent endowment of Nebraska Central College.

"Isaac Sharpless Hall" is a building to be erected at Haverford College by the alumni association in the near future at a cost of \$100,000. It will house the laboratory for physics and biology. A committee of over forty men is working on subscriptions with their different classes with excellent results.

Fairmount College at Wichita, Kansas, at its recent commencement exercises conferred the degree of LL. D. on President Edmund Stanley, of Friends University, in recognition of his years of service in the educational field in that state. For many years he has stood at the front in that commonwealth in behalf of higher education.

The pastoral committee of the meeting at Wabash, Indiana, has extended to A. J. Furstenberger and his helpful wife a call to remain in the pastorate there another year, and the meeting in general has endorsed the action of the committee. There appears to be renewed interest in the Sabbath School and in the work of the church.

The American Friend acknowledges with appreciation the receipt of an invitation to attend the commencement exercises of Friends University, which were held June 4-7. The baccalaureate sermon was preached by J. Arthur Wollam, pastor of University Church, while Dr. Frank G. Smith, pastor of the First Congregational Church, Kansas City, Mo., gave the class address.

The American Friend acknowledges with appreciation the receipt of an invitation to attend the commencement exercises at Wilmington College June 11-15. The baccalaureate sermon was preached by Daniel McGurk, an M. E. pastor from Cincinnati. A Shakespearian festival was to be given on Tuesday afternoon and evening and on Thursday Hon. D. D. Woodmansee of

Cincinnati gave the class address.

The Haverford summer school, a biennial conference, held under the care of Haverford College will, this year, transfer its scene of operations from Haverford to Swampscott, Mass. The management will be largely in charge of Henry J. Cadbury and the program will include the following speakers: George A. Barton, Alfred C. Garrett, Rufus M. Jones, Elihu Grant, Elbert Russell and William E. Sperry. The time will be September 5-12.

A number of Earlham College men were to leave this week for the annual Y. M. C. A. Student Conference at Lake Geneva, Wisconsin, which begins June 16. The girls expect to have at least a dozen in attendance from Earlham at their Lake Geneva Conference the latter part of August.

F. W. and Phariba Stephens, of Richmond, Indiana, started for California last week, where they are expecting to stay the coming year. They will make the trip by automobile and will stop at various places en route. Interested Friends will note the advertisement of Phariba Stephens in another column. She is the general agent of the Sunday School Times and subscriptions for that journal should be sent through her. Their future address is to be 363 West Forty-Fifth Street, Los Angeles, California.

A week-end peace conference was held at Wanstead, England, on April 29 and 30. The London Friend says: "Both the Men's and Women's Adult Schools entered heartily into the spirit of the conference, and the National Council subject for the day (The Kinship of the Peoples,) was especially appropriate, and was introduced at a joint meeting on Sunday afternoon by Dr. Henrietta M. Thomas. After tea on the terrace, Dr. Thomas gave to a group in the garden a delightful account of her experiences in Germany."

The London Friend gives an account of a Yorkshire conference of young men at Bradford, England, at which John Percy Fletcher gave an address. Concerning him The Friend says:

"Brought up in a radical home, in which the name of Gladstone was spoken with awe, having Cromwell as a hero, he early learned of the practical religion of the Quakers through reading 'John Halifax Gentleman,' an extract from a Quaker diary and the teaching of George Fox, leading him to a definite position, and from that time he had never had a doubt in his

mind as to the unlawfulness of a Christian to bear arms."

Septimus Marten, M. Catherine Albright and Lettice Jowett, the three English Friends who are in this country in the interest of increased support for the relief work which is being done by English Friends, attended Whitewater Quarterly Meeting at Richmond, Indiana, on June 3. On the following day they attended the different Friends' meetings in Richmond, all joining in an evening service at East Main Street. They attended the annual conference of the ministers and workers of Indiana Yearly Meeting, at Lynn, Indiana, on the 5 and 6, following which they have been visiting various other points in Indiana and Western Yearly Meetings.

The Friends Historical Journal of England, of which Norman Penny is editor, is out with its second quarterly edition for 1916. It contains an account of Jacob Lindley, who lived 1744-1814, as given in an address by Truman Cooper at the two hundredth anniversary of the establishment of New Garden Meeting, Pa. It also has an interesting account of "William the Quaker" or the Friend in fiction, who is dubbed "a Quaker pirate." There is much other interesting material of an historical nature, including notices relating to Friends in "The Gentleman's Magazine" 1762-1779. Four pages are devoted to "Friends and Current Literature." Price per copy, 50 cents; per year (four numbers), \$1.25.

FAIRMOUNT ACADEMY

Fairmount Academy closed a very successful year's work on May 26. The enrollment the past year was 178 regular students. Charles E. Hiatt, pastor of the First Friends Church at Marion, Indiana, preached the baccalaureate sermon to a congregation which completely packed the church auditorium, estimated at 1000. The commencement address was given by Dr. G. F. Crawford, of Beloit College.

The graduating class numbered 45, the largest class ever sent out from this institution. The faculty, as announced for the coming year is as follows:

Principal, Albert R. Hall; Science, Benjamin Purviance; English, William M. Cochran; History and Domestic Science, Addie E. Wright; Languages, Gladys Neal; Manual Training, John R. Little; Agriculture and Director of State Vocational Training Department, Fred L. Kem; Vocal and Instrumental Music, Elsie Macgregor.

BIBLE SCHOOL

June 25.

Review—The Phillippian Christians.

Reading Lesson—Phil. 1:1-11; 4:1-9.

Golden Text—Finally brethren, whatsoever things are honorable, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Phil. 4:8.

The lessons of the Quarter began with the conversion of Saul and closed with the entrance of Paul and his party into Europe as heralds of the new gospel. The interim marks the passing of Judaism as a favored nation, and the opening of the gospel doors to the Gentile world. Jerusalem has to yield its prestige as the leading Christian center to Antioch, which stood at the gateway to Asia Minor and the West, while Peter disappears as a leader, and Paul, the survival of the fittest as a preacher "to the whole creation," becomes the greatest apostle of the new faith.

Christianity was learning that it could not be kept in a straight jacket, nor be expressed alone by definitions. Theoretically Peter and the other leaders believed in Christianity as the heritage of the Jews, but in the face of visions and the visible visitation of the Spirit upon non-Jewish peoples, they accepted the inevitable and turned the decisions of Councils in favor of liberal and progressive policies. Circumcision and other rites wholly Jewish had to yield to a religion that appealed for correct moral living and a holy relationship with God.

The march of the new truth toward Rome, the very heart of the Roman Empire, which now ruled the world, was irresistible. God's hand was leading the new church to larger destinies than even Paul probably realized. With Western Asia, Southern Europe and Northern Africa permeated with the new faith, its ultimate success was assured.

The modern missionary propaganda is only second in importance to the program of those early missionaries, whose zeal carried them into every land to preach, to witness, to suffer and to die for the Christ who had died for them. Both then and now the gospel has proved itself the power of God unto salvation to all who believe.

CHRISTIAN ENDEAVOR.

JUNE 25.

Topic—"What is the Purpose of our life on Earth?"—Eph. 2: 1-10.

Emerson tells that when on a trip to New Hampshire he found a large building going up in a country town. Struck by its ungainly and rambling appearance, he asked a man who was working at it, who the architect was. And the reply was, "Oh, there isn't any architect settled on yet. I'm just building it, you see, and there's a man coming from Boston next month to put the architecture into it."

The Creator did not make us and then leave us to ourselves. It is His wish that the plan He had for our lives from the beginning be carried

to its perfection. A two-talented man is as responsible for four talents as a five-talented man is for ten.

The man without a purpose is like a ship without a rudder; a waif, a nothing, no man. "Have a purpose in life," says Carlyle, "if it is only to divide and sell oxen well, but have a purpose; and having it, throw such strength of mind and muscle into your work as God has given you."

A stonemason may be a mere machine for breaking rock, or he may become an artist. It all depends upon his point of view. If he is absolutely ignorant of the stone which he hammers he will be the machine. But if he has the idea that his block of stone is going to be set somewhere between the base line and the spire of a cathedral his work takes on the artistic. The knowledge that the beautiful building waits for his bit of stone, makes that stone mean more than stone to him.

"For we know that all things work together for good,—to them that are called, according to His purpose."

MARRIED.

Harris-Royer—At the home of the bride's parents, May 3, 1916, Silas Harris, of Americus, Kansas, to Hattie Royer, a member of Homestead Monthly Meeting, Kansas, C. C. Haines officiating.

The American Friend acknowledges receipt of the announcement of the marriage of S. Adelbert Wood and Ida M. Wood on June 1, 1916, at Portsmouth, Va. After June 15 they will be at home at Belvidere, N. C.

DIED.

Newlin—Amy Newlin, daughter of Jesse and Lydia Hobson, was born at Marshall, Indiana, August 16, 1832, and died at New London, Indiana, May 8, 1916. She was a birthright Friend and although deprived of the privilege of attending church the last few years she always maintained a great interest in its work. On account of her cheerful, Christian spirit, she was much loved by all who knew her. She leaves a son and two daughters.

Rayle—Alfred V. Rayle died at his home in Carmel, Indiana, May 27, 1916, aged 61 years. He was a member of Carmel Monthly Meeting. He leaves a wife and one son. Funeral services were conducted at the church by Thomas C. Brown of Plainfield, Indiana. Interment in Carmel cemetery.

THE SUNDAY SCHOOL TIMES

The "How to Teach Paper," \$1.00, per year, can be secured through Phariba W. Stephens, Richmond, Indiana.

LOW ROUND TRIP VACATION FARES VIA CHICAGO & NORTHWESTERN RY.

Now in effect to San Francisco, Oakland, Los Angeles and San Diego, Cal., Portland, Ore., Seattle and Tacoma, Wash. Effective June 1st to Salt Lake City and Ogden, Utah, Denver, Colorado Springs and Pueblo, Colo., and effective June 10th to Yellowstone National Park. Wide choice of routes and numerous free side trips. Favorable stop-over privileges, liberal return limits. San Diego Exposition open entire year 1916. Splendidly equipped through trains leave the new Chicago Passenger Terminal at convenient hours daily. The Best of Everything. Let us plan your summer trip. We will be pleased to submit an attractive itinerary, furnish illustrated booklets and full information regarding fares, schedules, etc. Address C. A. Cairns, G. P. & T. A., 226 W. Jackson St., Chicago, Ill.

HAVERFORD COLLEGE

Offers to young men for the Collegiate Year 1916-17

Four Graduate Fellowships of \$500 each.

These are subject to the conditions that the recipients shall reside at or near the College and that they shall take courses in the

Bible, Philosophy,

Sociology or Kindred Subjects

Candidates should apply immediately to the

PRESIDENT OF
HAVERFORD COLLEGE,
Haverford, Pa.

NEW ENGLAND YEARLY MEETING comes to Vassalboro, Maine, June 26 to July 2.

FRIENDS, OLD AND YOUNG, plan to attend this year. Business, Conferences, Sunset Meetings, Recreation, Tent Life, Camp-fire Talks for Young People. All these to make the greatest week of our Quaker year. Come prepared to get and be a blessing.

Send requests for rooms or tents to
LOUIS T. JONES,
Vassalboro, Me.

FRIENDS MEETINGS.

Chicago, Illinois Meeting House, at 4413 Indiana Avenue. Take elevated trains to 43d Street and walk west and south to Meeting House; or take Indiana Avenue surface line to 44th Street. Bible School 9:45; Worship 11:00; Social hour 5:30; Christian Endeavor 6:30; Fourth Day meeting 7:45.

Colorado Springs, Col., Friends Church, Teajon and Fountain Streets, on car line. Bible School 10:00, meetings for worship, 11:00 and 7:30. Prayer meeting, Wednesday 7:30. Visitors welcome.

Greensboro, N. C. Asheboro St. Meeting, Cor. Asheboro and Lee Sts. Fred E. Smith, Pastor. Meeting for worship every Sunday, 11 a. m.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting, 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday: Prayer meeting, 7:45. Earle J. Harold, Pastor.

Meeting Houses, 144 East 20th Street, New York City and Lafayette and Washington avenues, Brooklyn, New York. Meetings for worship Sabbath morning at 11 o'clock.

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant street car to Oxford street.

Nicholson & Bro., Richmond, Ind. Friends' Marriage Certificates—
On Parchment, postpaid.....\$3.00
On Bond Paper, postpaid.....\$1.10
Books at publishers' prices, postpaid.
Remit by P. O. order.

WESTTOWN SCHOOL

is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about sixteen Yearly Meetings. It has all the attributes of an efficient high school and successfully prepares for College some twenty pupils a year.

Will Friends kindly bear Westtown in mind in laying plans for their children's education? If their current plans have been interrupted, perhaps Westtown will satisfactorily fill out the balance of the year. The school is unusually large, but there is room for a few more.

Thomas K. Brown, Principal
Westtown, Pa.

5½% FARM MORTGAGES

ON IOWA AND MINNESOTA FARMS ARE THE SAFEST FORM OF INVESTMENT. Tested by our customers for forty-four years. We collect and remit interest wherever investors desire. Write for booklet and list.

ELLSWORTH AND JONES.
IOWA FALLS, IOWA.

The Oakwood Seminary

Union Springs-on-Cayuga Lake, N. Y.

Endowed boarding school for boys and girls under management of New York Yearly Meeting. Eighth grade, high school and college preparation work. Strong Christian faculty of 11 teachers. Board and tuition, \$275.00. Capacity 75. Patronage not limited to Friends. Send for catalogue. Eliezer Partington, A. B., Principal.

The American Friend, Richmond, Ind.

A weekly religious journal, published by Friends Publication Board, under the direction of the Five Years Meeting of Friends. Price \$1.50 per year. Should be in every Friends' family in America.

Mission Study Books 1915-1916

Foreign Mission Study Books

The King's Highway, cloth 58 cents; paper 36 cents. How to Use, 10 cents.

Leaflet Helps: A living Force in a Dying Land, Incidents of Leavening, Cho-son-a-ky, White Fields in Korea, 2 cents each.

Around the World with Jack and Janet, Junior, 29 cents; Guide Book, 5 cents; Round Trip Tickets, 2 cents each; Steamer Trunk (mite boxes) 20 cents per dozen; Jack and Janet Buttons, 5 cents; Jack and Janet paper dolls with costumes for America, Egypt, India, Burma, China, Korea and Japan, 27 cents. Set of Postal Cards for Foreign and Junior Books (24) 25 cents; Missionary Helps for Junior Leaders and Primary Class Teachers, 25 cents; Talks on David Livingston, Girls and Boys of India, Africa, Changing China, 25 cents each.

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The American Friend

Old Series
Vol. XXIII. No. 25.

SIXTH MONTH 22, 1916.

New Series
Vol. IV. No. 25.

Friends

What are friends for but to divine
Fairest and finest that we are,
And think in all our glances shine
The morning and the evening star?

Wealth may dissolve, a fading cloud,
Home prove a castle in the air,
Fame pass with the forgetful crowd,
Love, when one ceases to be fair.

But closer than our brothers they
Who are our friends fall not nor fail,
Forgive our faults, and help us slay
The dragons at whose breath we quail.

There is a Friend, there is a Friend
Whose love exceeds all other, who
Lives, in our thought, where great skies bend,
Beyond the height, beyond the blue.

Who knows our inmost sin, but still
Gives us great love; and in the end
Each earthly friend with sweet good will
Patterns for us that mightier Friend.

Harriet Prescott Spofford, in C. E. World.



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting

Published Weekly by

THE FRIENDS PUBLICATION BOARD
URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.
For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

"Sine Sole Sileo"

(Without the sun I am silent.)

By JENNIE E. HUSSEY.

A quaint sun-dial in a park,
Somewhere across the sea,
This helpful message brings to all,
To you as well as me:
"Without the sun I silent am."
And so, my friend, are we.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings.—Malachi 4:2.
Henniker, N. H.

A Word To All Friends.

We want a word first of all with the present subscribers of The American Friend. Occasionally, and especially at a time when delinquent notices are sent, we have some subscribers who ask for a discontinuance of the paper.

Frequently the excuse is given that the subscriber has other good reading matter and that he does not have time to read more. Sometimes the statement is made that the subscriber cannot afford to take the paper another year. Within the three years and a half that the paper has been under the present management, we have not had a half dozen requests for discontinuance upon the grounds that the subscriber was dissatisfied with the paper.

The time has come when not only our present subscribers, but all Friends must face without flinching their obligations to The American Friend. It may be that interested individuals and the various Yearly Meetings will be willing to go on indefinitely contributing extra amounts to meet the deficiency caused each year by the publication of the paper, but the important question is, is it fair that they shall do this?

When anyone of our subscribers asks for a discontinuance of the paper, it means that someone else, and generally someone else who is already paying for his own subscription, must go down into his pocket to pay an extra amount in order that the

paper may continue publication. There is no more reason, except the reason of greater interest in the welfare of the church, why any Friend should pay \$50.00 additional, or \$10.00 or \$5.00 or \$1.00, than that every one of our subscribers should continue paying a year's subscription for the paper if it is within his power to do so. Furthermore, there is no more obligation upon any Friend to pay an extra amount to insure the continued publication, than rests upon every family of Friends in the Five Years Meeting to patronize the paper, especially when those who patronize it are getting value received week after week in return.

Of course it is evident to everyone who thinks about the proposition, that the only alternative of the non-support of The American Friend is that it should cease publication. This latter alternative of course is unthinkable, and probably there are few Friends in America who would feel that the church can now afford to do without a weekly periodical.

As has been said in these columns before, The American Friend is the greatest asset which the Five Years Meeting has. There is no other department or instrumentality that has such a large and continuous hearing as The American Friend, and in that sense it has the greater potentiality for the upbuilding of the church and the development of the resources of the church.

The ease with which some Friends decide that they have enough good reading already and conclude, therefore, to do without The American Friend the coming year is most disheartening, and the ease with which a host of other Friends sidestep any question of responsibility toward this organ of the church is equally discouraging. If the same spirit existed in many of our local meetings toward the support of the pastor or the current and beneficent budgets, we would of course soon be without any local meetings or any denomination.

We have no hesitancy in saying that the meetings which most generously patronize The American Friend are not only our liveliest and most up to date meetings, but they are doing more to meet the demands of community service and to strengthen and extend the work of the denomination than other meetings which are indifferent to the claims of the paper. This is necessarily true, for The American Friend is more and more not only an agency that is helping to build up the denomination as a whole, but by virtue of this fact is contributing to the larger interest and success of the local meeting.

Our appeal is first to our present readers that they dismiss all thought of discontinuing The American Friend, and second to all Friends generally in the Five Years Meeting to accept the responsibility that is upon them by subscribing for The American Friend, and thus making it more possible to serve the entire church in the largest possible way. Our appeal is for loyalty to the denominational paper, although with equal propriety we might appeal for

(Continued on page 473.)

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF *QUAKERISM IN AMERICA*

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 25.

SIXTH MONTH 22, 1916.

New Series
Vol. IV. No. 25.

A Greater Quakerism

III

Whether or not we shall have a greater Quakerism will be our answer to the question as to what is the meaning of the church. If the establishment and perpetuity of the church are the chief purposes of religious endeavor, if the church is an end in itself, then a small and unprogressive body may be just as satisfactory as any other and even more so. Probably no Friend would consent to any such characterization of the mission of the church. Yet, in effect, has not Quakerism often been idealized as an end to be attained, and have not too many of us been content if there were a faithful few left to maintain the ideal and bear testimony to its undeniable worth?

On the other hand, if the church is meant to be a means to an end, if it is to become an instrument of righteousness, if it shall be potent as a living organism to go into all the world and preach the gospel to the whole creation until the last man and the last woman and the last child shall have heard the glad message of redeeming grace, then the size and capability of the body is quite as essential as its intrinsic value. Without denying the power of Quakerism to give character and standing to its adherents, we are now brought face to face with the fact that unless Quakerism is potent to reproduce the essential characteristics of its faith in others, unless it can induce a hungering after righteousness on the part of the multitudes, unless it can become the herald of a new day of hope for a suffering and sinful world, its mission is vain and it can have little further place in the Christianization of humanity. The dominating spirit of the early church was missionary, and within a generation the devotees of the new faith had carried the good news throughout the then civilized world. Had early Christianity assumed the spirit of exclusiveness, Christianity would have remained a sectional religion, with Jerusalem as the Mecca where the Shekinah of God was believed to be vouchsafed to all the believers.

We should say that two forces, unrelated to each other, have been operating to keep Quakerism confined to all too narrow limitations. First of all, it has oftentimes been exclusive to its own hurt. In the second place, when it has yielded to the call of pro-

gressivism and has sought to enlarge its fields of service, it has found itself handicapped distressingly by a lack of means with which to carry on the contemplated work. In either case the remedy is with us and does not depend greatly upon outside circumstances. There is an exclusiveness of experience that belongs only to those who have been born again that constitutes a fellowship of believers and that embodies the real church of God on earth. But the exclusiveness of fellowship in service creates an aristocracy of religion that is sure to produce decay and ultimate death. Quakerism is not something to be maintained for its own sake. As an instrumentality for the propagation of gospel truth, as a voice to proclaim the message of Jehovah under the inspiration of the Holy Spirit, it possesses a potentiality of power that is worthy of the most vigorous usage everywhere.

A greater liberality in giving, together with a more systematic scheme of operations, and a constantly enlarging membership will remove the handicaps of unsupported service. As the years have come and gone, our sources of support have not kept pace with our purposes to serve. While no doubt the members we have can do much more than they are now doing, if they were taught to practice tithing, if they could get a larger vision of the importance of the tasks that are before us, and if the every-member canvass were to be universally observed, yet the limitations of our membership are bound to remain constant sources of discouragement, whenever the church is ready to undertake any service that is really aggressive.

Friends are constantly losing out because so many of our members are moving to localities where there are no Friends' meetings. Methodists and Baptists and Presbyterians suffer no such handicaps, for no matter where their members go, they generally find a congregation of their own faith with which to affiliate. There are those among us who feel that it makes no difference if our meetings are few and widely scattered, that our members can worship and serve with other communions just as well. This is true, in part at least, so far as individuals are concerned, the logic of which is that Friends as a body might cease to exist, allowing our membership and

machinery to be merged with others, and thus save the expense of operating a separate organism. But if Quakerism is to have a continued existence—and few Friends or others will claim that its mission is ended—and if it is to be an active force in the interpretation of gospel truth to a needy world, it must be able to do more than hold its own, in numbers as well as in service; it must, in fact, lay the groundwork for a constantly increasing enrollment of communicants, adequate to support our enlarging lines of service, and it must extend our centers of activity, both for the sake of the communities where these centers exist and as a means of retaining a larger percent of our moving membership.

We do not minimize what Friends are now doing. On the contrary there are many evidences of a life that is edifying both to ourselves and others, and the stirrings upon every hand betoken a progressive spirit that is encouraging. But it is pitiable to see a body of believers with spiritual ideals such as the whole world needs, striving to enlarge its endeavors, with a membership that is at a standstill and inadequate to support what we really want to do. Our advocacy of a greater Quakerism is not for its own sake, but for the sake of the larger service which it should be rendering humanity. The door is open for such an achievement.

The Appeal and the Method of Foreign Missions

By WM. W. CADBURY, of Canton Christian College.

In Ex-President Taft's lecture, delivered at Swarthmore College in 1915, he refers to Foreign missionary work as follows: "It may be bringing coals to Newcastle for me to speak on this subject in the presence of the Society of Friends, for the missionary spirit manifested itself in George Fox and William Penn and all the early leaders of that Society. * * * The Christian missions have performed a great office with the Pagan peoples. By their good works in establishing hospitals and furnishing medical aid, in founding schools and in the sacrifices that the missionaries and their families made to help the people with whom they live, they have offered to those peoples an incontestable evidence of the spirit of the Christian religion, whose ministers they are. * * *

"The outpouring of the Chinese to attend meetings in behalf of Christianity and its spread, are startling evidences of the religious movement among the ancient people, and are a proof of the continued success and the absolute necessity for the foreign missionary movement in the spreading of light among a people who, until recently, were smug and atrophied in what seemed almost a stupor of religious contentment."

The appeal to Friends for service on the foreign field is the same as the appeal for work at home, and the same kind of philanthropic endeavor in which Friends have always been pioneers, is the kind of missionary work which will regenerate China, India and Japan. There are five lines of service which should engage the attention of all who desire to help in the uplift of the peoples of the East. These are Education, Economic Reform, Social Reform, International Peace and a new Spiritual Conception of God.

1. Education. In Quaker communities like the New England States and Pennsylvania, Friends have taken a leading part in the establishment of schools and colleges. In a country like China this is one of the greatest needs of the present day. The young people are eager for western learning to a

degree almost never seen in our American institutions. The government is unable to supply this demand because of inadequate means and the lack of teachers. To one who believes in education, there is no more inspiring task than to impart to these eager students the learning that only the missionary institution makes available. The Friends' school is the ideal type for this work.

2. Economic Reform. The weakness of the government of China rests in the corruption and inexperience of its officials. They have yet to learn that justice and uprightness are the basis of all sound government. In addition to political reform there is great need for improvement in agricultural methods, which have varied little from those in vogue two thousand years ago. The Chinese are indeed skillful farmers, but by the introduction of scientific methods their labor would go much further. Millions of dollars and human lives are lost yearly through flood and famine, which the reforestation of the hills and mountains can alone remedy. Again, the laws of sanitation, so essential to the well-being of the State, are almost unknown. The great mass of the people in Oriental lands are below par physically because of their unsanitary surroundings. Can we blame them if they fall behind morally? Thousands of babies die yearly before they are two weeks old, from one easily preventable disease tetanus neonatorum.

3. Social Reform. In many of their customs Orientals set us an example, as in their industry and their exaltation of the obligations of the family. But woman is often regarded as a slave, blind girls are sold by their parents into lives of shame, orphans and the poor are neglected, the prisons are still foul dungeons, such as existed in England in the eighteenth century, the insane are bound in chains or allowed to wander at large, and the sick die before their time for lack of scientific care. Here are opportunities for Friends along special lines of philanthropic work for which they have always been noted. They have accomplished much in England

and America, they should now turn their attention to those lands where the work is yet in its infancy.

4. International Peace. Much hostility to western nations has been aroused by merchants and syndicates who have endeavored to exploit the peoples of Asia. Three of the greatest curses that could befall any land have been introduced, and even forced upon the Chinese by western traders. I refer to opium, spirituous liquors and the cigarette. Governments have abrogated treaties to attain selfish ends. To counteract this malign influence there is no agent more potent than the missionary college or hospital. A few years ago it was found that of fourteen institutions of college grade in China, twelve were American. This fact alone accounts largely for the friendly feeling that China holds towards the United States. One missionary in China or Japan is worth more than ten soldiers at home for defense, and a missionary college with an endowment of \$1,000,000 is worth far more in preserving peace than a dreadnought for which the nation is taxed \$15,000,000.

5. Spiritual Uplift. This is the crowning aim of the missionary, and may I not say of Friends, too, in all their philanthropic endeavor, to tell the people that God is not a malevolent spirit, always seeking to injure men; that the malarial chill or the infantile convulsions are not the evidences of a malicious demon, always lurking about in order that he may play some foul trick or injure in some way the children of man. Can we conceive of what it means to these people when they realize that God is a loving Father who careth for the sparrow and much more for his human children? When fear is thus removed, life assumes a new aspect and the transformation in the soul can often be read in the enlightened countenance of him who has found the Way, the Truth and the Life.

The appeal is urgent to all who believe in the brotherhood of mankind, and every Friend must feel it. What, then, is the method of meeting this need? How shall the Friend who is called to this service conduct himself? St. Francis Xavier walked up and down the lands of heathendom ringing a bell and as the people flocked around him he sprinkled water on their heads that he might save them from eternal perdition. Equally futile will be our endeavor if we denounce the religions of the heathen as solely of the devil, and the worshippers of Buddha and Confucius as without the light of God. Certainly the Friend cannot take this point of view. In the first place the missionary must respect the people among whom he works. He must believe in their possibilities, mental and spiritual. Secondly, he must teach them to respect their own religious leaders and sages. As of old, these holy men lived and taught, so the present generation should endeavor to copy them.

Thirdly, in presenting Christianity, the attitude should not be a dogmatic one. The Orientals know something of God. The light has already illumined their dark hearts. But as every man seeks the

highest truth, so we who have received from Jesus Christ what we believe to be the supreme revelation of the Father should tell them of the gospel that they might share with us the joy of believing and be saved through it from the darkness and death of superstition. How different this attitude of mind from that which sets out by telling the proud Oriental that all the learning which he has been taught to revere is based on falsehood and must be trampled under foot.

But if this religion is the supreme revelation of God, if Christ is the Master and Saviour of men, then it behooves his followers to prove this by the nature of the service they render. I believe it is on such principle that is based the efficiency for which Friends have always been noted in education, business and all their affairs. It is essential to successful missionary work. The school or college must be the best. The doctor must be thoroughly equipped. The Christian must be a "Kwan-tsz"—the Superior man of Confucius.

The Christian ideal implies the spirit of service—and the Oriental who accepts Christ must realize his obligations to his fellow men. The actual teaching of the Bible is an important part of the work. Intimate friendship makes the imparting of religious truths much easier, and public worship offers the opportunity for explaining the truths of religion. But above all the missionary will prove the superiority of his Christian faith by his daily life. He will be closely scrutinized in his attitude toward the sick and poor, toward his household servants and the common laborer, toward his students, his own family and his fellow workers.

Spiritual growth is like the physical. Expansion is essential to life. The self-centered and selfish individual or society is like the prison cell, which, at first a large room, could be gradually narrowed down smaller and smaller till it became the coffin in which the criminal died. The inventor of this cell was its first victim. The same fate awaits the individual soul or the religious society which centers upon itself and fails to see the great need of the world.

It was the missionary spirit of the founders of the Society of Friends that spread the "Seed" broadcast in England and America. We read of George Fox's deep travail of soul day and night that he might bear testimony to that inward light which had swallowed up the ocean of darkness and death. In his General Epistle to Friends at the Yearly Meeting in London in 1676, he writes:

"The Lord God Almighty keep you, and preserve you all in his power, light and life, over death and darkness; that therein you may spread his truth abroad, and be valiant for it upon the earth, answering that of God in all; that with it the minds of the people may be turned to him, so that with it they may come to know the Lord Jesus Christ in the new covenant in which the knowledge of the Lord shall cover the earth as the waters do the sea."

Moorestown, N. J.

The Other Side of a Man's Religion

By GERVAS A. CAREY

In much of the popular religious discussion of the day but one side of the subject is recognized. We hear a great deal said about man's religious nature and desires, his religious alignment, his religious activity development and attainment, until a Friend at least is justified in asking for a hearing on the other side of a man's religion.

The following definition of religion in its most general meaning is one that may be understood easily by the practical mind, and it will serve as a starting point for our consideration. "Religion may be defined as a man's consciousness of relation to a realm of being beyond the reach of human senses, and the expression of this consciousness in worship, customs, rites, institutions and personal conduct."

It occurs to me that the other side of a man's religion, where that religion is Christianity, is the side of God, the side of Divine manifestation. Revelation unveils to our consciousness the realm beyond the reach of human senses, and in this otherwise unknowable realm we are brought into the presence of a personal God made manifest in Jesus Christ and today aggressively active in the person of the Holy Spirit. Man does not align himself with an abstract principle, nor does he rise by the development of any native goodness; through faith in Jesus Christ he is adopted into the family of God, a personal and loving Father. Man's attitude toward God finds its response in a definite interposition of Divine activity.

Thus vital religion cannot be a matter involving man and his attitude alone. It involves God, and an attitude of God, the disregard of which makes futile any activity of man toward the realization of righteousness. This is elementary Christian philosophy, yet there are all too many to whom the personal Divine manifestation is unknown, unheard of by some, while considered merely a neurotic illusion by others. In spite of the confessed ignorance of these masses still the fact of God's visitation remains as there are many who can knowingly testify that He has appeared unto them.

Man's primary consciousness of his relation to a realm beyond the reach of human senses was termed the "Inward Light" by the early Friends. This is no other than the universal manifestation of God as declared by the Apostle John, "There was the true light, even the light which lighteth every man, coming into the world." God has bestowed upon man this religious consciousness as a universal gift of Divine favor, yet man, in his self-will, frequently prides himself upon the belief that he has discovered God by the brilliancy and penetration of his own intellect. William Penn states, "By this principle they understand something that is Divine, and though in man, not of man, but of God; it came from him, and leads to him all those that will be led by it." The position of our church upon the subject is set forth in the Declaration of Faith, "We own

no principle of spiritual light, life, or holiness, inherent by nature in the mind or heart of man. We believe in no principle of spiritual light or holiness, but the influence of the Holy Spirit of God, bestowed on mankind, in various measures and degrees, through Jesus Christ our Lord."

It will be noticed that while the latter quotation undoubtedly refers to the universal impartation of light, it includes also the operation of the Holy Spirit in his more specific visitation to the individual. Christ stated of the Comforter, the Holy Spirit: "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment." To those who have experienced deep conviction it is very clear that the Spirit of God strives with the sinner. Social pressure may produce remorse, and the psychologist is no doubt correct in attributing some "so-called" conviction to the suggestive influence of the crowd, yet neither of these causes is to be confused with that visitation of the Spirit of God which produces the godly sorrow referred to by Paul: "For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret."

In the next place, should anyone suppose that God would be thus active in the quest of men and then leave them to their own devices? The writer once heard a minister state in the pulpit that the leadership of the Holy Spirit is no more than the exercise of common sense and good judgment. Certainly such a declaration can have no weight beyond that of a negative testimony concerning a fact of which the speaker admitted his own ignorance. To offset this there may be produced the positive experience of many a Spirit-led life that has been directed mysteriously, yet most certainly, in ways that neither common sense nor good judgment would have suggested. This is in accord with the specific promise of Christ to his disciples.

The ideal human relationship of father and child is that of companionship. So it is with our heavenly Father and his children in Christian experience. The expediency of Christ's going away was based upon the coming of God in the person of the Holy Spirit to convict, guide into all truth, and to glorify Christ by declaring unto men the things of the Son. This fellowship with the Holy Spirit is a closer one than was possible with Jesus in his physical limitations.

The Christian religion is vital because of the life-giving grace of God, while the truly victorious Christian life can be known only through the guidance and power of the Holy Spirit. From this viewpoint it appears that the other side of a man's religion is the all-important side, the one worthy of first consideration since we are wholly dependent upon the unmerited favor of God. "And they that heard it said, Then who can be saved? But he said, the things which are impossible with men are possible with God." Paul said, "—it is no longer I that live, but Christ liveth in me: and that life which I

now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me."

Let us give due recognition to the human responsibility of yielding to God and of co-operating with the Holy Spirit, but at the same time we need to pray for a greater manifestation of Divine activity in our midst. As for our religion, may it savor less of self and reflect more of God.

Wichita, Kansas.

Clothes

By L. HOLLINGSWORTH WOOD.

The clothing of the Society of Friends has been of great help to the cartoonist and story-teller but has probably not been of much financial assistance to any one else. An established reputation for reliability and simplicity, though not lived up to by every member has still preserved Friends generally from the oppressive attention to apparel. The story of the horse trader to whom the Friend had sold a horse, who finding the animal unsatisfactory returned, saying, "I don't want you to take him back. I want you to lend me your coat so that I can sell him," is an example of the story teller's license with the Quaker garb.

We of the younger generation may smile as we look at the pictures of the old Quaker gatherings, but if we as children ever sat in meeting with the tranquil face of a loved aunt or grandmother framed in a plain bonnet looking down on us from the facing seat there will be associated with the odd garb a sort of odor of sanctity which even a raid upon the garret for play purposes will hardly be able to dispel. As we think of the lives which were lived more carefully than the clothes were cut, we come nearer to the reason for this feeling, a sense of the lining—silver lining, of the cloud, perhaps, comes to us out of the past.

Is there any theory or principle about clothes, or do they just represent the fancy or fad of the individual or the burden imposed by surrounding society? Why have Friends dressed in grey and refused to wear mourning or bow to the dictates of fashion in its myriad forms of expression?

George Fox is said to have worn a suit of leather. So did the Indians, and buckskin breeches and boots are still common in horse-loving England. At one time Fox mentions the respect which was paid to his fine linen, and at another buying red cloth for a cloak for his wife. Nice, intimate human touches in the life of this extraordinary man. His answer to William Penn when asked about wearing a sword, that dress sign of a gentleman, "wear it as long as thou canst," was full of both gentleness and strength, and when we think of the struggle between "round head," i. e., close shorn locks and "cavalier," with long curls or wigs and the austerity and license for which these things stood, the reply shows a most remarkable broadness of mind in George Fox's attitude toward dress.

The triumphant belief in the spiritual life and its

victory over death and the grave, the regarding of death as but the portal to a fuller realization of spiritual life, and the divine purposes, made mourning-weeds seem to Friends an hypocrisy and in their frank and intimate relations no display of a signal of bereavement was needed to prevent awkward inquiries.

When a testimony against the use of slave labor made Friends avoid blue clothes because the blue dyes were derived from indigo grown under hideous conditions of slave treatment, and when delightful extremists in cleanliness and Godliness like John Woolman would not wear clothes which were dyed at all because they covered up dirt and dust, we see some reasons for the so-called peculiarities of Friends' clothes.

Certainly today we all yearn for more such devotion to principle as the earlier Friends exemplified. Have we a reason for the faith that is in us, and can we give it in word and in life? is the question of the young Friend. Certainly we revolt at the attitude toward dress which would reduce the individual to a form or clothes rack on which to hang our signs of individual expression when we put on the garments in which we choose to dress. Everyone recognizes that a certain elegance and spirituality of bearing seems to lend an elegance to the clothes which are worn and it is quite possible for beauty of spirit to triumph over ugly features and ill-fitting and tasteless clothes till all becomes beautiful.

That grace and easiness which inconspicuousness in dress which is often appropriateness gives is desirable we will all grant, and I, at least, believe that the attainment of neatness and charm and tastefulness in dress is worthy of thought and effort. How, then, is this to be attained??

Has it fled with the composure of the plain bonneted face, or can an unruffled spirit still protect us from an over-ruffled gown or shirt, or the sword of William Penn's day? Will the woman Friend who expressed herself of a visiting Friend that "she evidently does not think much of us or our meeting, as she only brought her old clothes," be convinced that man's looking at the outward appearance is not the spiritual life in abundance?

But how attack the problem of dress? For it is a problem. The same amount of time and money or thought expended by one person produces not only simplicity and suitableness, but also charm and restfulness while in another all seems to be wasted. In the family, if one person has taste and judgment it should be at the disposal of the other members. In the human family, as we approach the relations of a happy family, we begin to arrive in civilization.

Does a meeting's committee on clothes make us smile? Yes, But think of the perfectly useless committees we do have. And there is a serious side to all this in our present-day congested life. We can get our clothes too cheap in dollars and too dear

in lives, as witness this poem, published in the Survey for July 17, 1915. Are we sure we are not abetting the sweat shops? How about the old Friends' testimony against slave labor? Can we not watch it today?

"The Garment"

By LYMAN BRYSON.

(Reprinted from the Poetry Journal.)

'Tis I who ask forgiveness, I, who bought
The garment when I did not know
That its maker hungered as he wrought,
And patterned it with sweat marks in a row,
And fought
The little mists of red, that come and go.

Little mists of red in blistered eyes
That never close for rest or sleep
Save when despair its heavy menace lies,
And palsies of exhaustion onward creep
And dies
The haggard will, that this last watch would keep.

No better word of mine no burning deed,
Had ever helped him face this woe,
I had been all oblivious to his need
I had not seen his weary hands move slow,
And bleed
With needle stabs, as they sagged to and fro.

And still I wore as decent, Sunday best,
My brother's handiwork of pain;
While his wan soul a stranger was to rest,
And his heart's blood a futile sop for gain.
Confessed—
My late repentance shall not be in vain.
New York City

Message From The Federal Council

A Second Message to the Churches:

The response to the War Relief message of the Federal Council has been immediate and promising. The movement has received the warm approval of the constituent denominations of the Council recently assembled.

Please bear in mind that this is a continuous campaign until all of our people have been reached, and so long as the suffering in Europe continues its appeal to us.

We earnestly offer the following suggestions:

1. Appoint a committee of your church to develop a continuous interest in the movement.
2. Consult with other pastors and laymen and secure the appointment of a community committee for continuous service.
3. Make special appeals in behalf of the suffering children of Europe to the Sunday School children, the young people, and the day school children.
4. Organize interest through other groups and organizations in the church and in the community.
5. Give one immediate special Sunday to a presentation of this great cause, unless you have already done so, and in this connection we would suggest Citizenship Sunday, July 2, as a suitable opportunity.
6. Interview people of means for substantial contributions.

Correspondence directly from Europe and through the war relief organizations indicates that the needs of our brothers and sisters are constantly increasing and we shall soon issue another

statement both of these needs and of the response to the Federal Council message.

The original message, which has been found very effective in distribution, may be obtained at the cost of printing (\$5.00 per hundred), and we earnestly advise pastors and committees to distribute it in their various communities.

No united movement of the churches has met with more immediate sympathy and no movement would be more far-reaching in moral and spiritual influence than this united effort of our Christian churches to extend a hand of Christian love and sympathy to the people across the sea.

For the Federal Council,

(Signed) SHAILER MATHEWS,
President.
(Signed) FRANK MASON NORTH,
Chairman of the Executive Committee.
(Signed) CHARLES S. McFARLAND,
General Secretary.

An Appeal To Friends

(The following signed statement is self explanatory. In connection therewith, it should be said that a concern arose for the preparation of a program of operations that would be adequate for the needs of the whole church, and which would set certain standards or goals as a means of inspiration to the whole body. This matter is in process of consideration and will be referred to later.—The Editor.)

We, whose names are given below, having attended the Laymen's Missionary Congress held in Washington, D. C., the last week in April, are impressed with the tremendous challenge facing the church in America, which is now the only great power able to help to the full in meeting the world's needs, because of the following considerations, so forcibly presented at the Congress.

1. The havoc wrought by the great war:

(a) In the destruction of millions of Europe's best men;

(b) In the devastation of cities, towns and open country;

(c) In the wasting of the resources of these foremost nations of the world;

(d) In the burdens that will have to be carried by those peoples in the debt and consequent taxes because of the war, and the added burden of caring for millions of crippled and deformed men;

(e) In the crushing problems of reconstruction that must follow the end of the war, in which all the world will be involved.

2. The call of the awakened peoples of the non-Christian world, as manifested:

(a) In the great mass movements of Asiatic countries;

(b) In the turning of the educated classes in the far East to open-hearted investigation of Christianity as their only hope, because of the acknowledged failure of the old religions, and the moral crisis involved in the rapid transition from old ideas to new;

(c) In the recent breaking up of the material power of the Moslem world, and the consequent opening of their millions to gospel teaching;

(d) In the six thousand students of these lands of the East, now in our colleges and universities, who will soon be the leaders in those great nations, and who are now receiving their impressions of Christianity from their contact with us.

3. The crisis in the so-called Christian world:

(a) In the breakdown of civilization in the nations at war in Europe;

(b) In the relapse of the twenty-one nations of Latin-America into agnosticism and infidelity;

(c) The danger that our own country may lose her place of leadership of the world to the noblest standards of righteousness, if we lose our faith in the power of moral and spiritual forces, and give way to a dependence on purely physical power, which has proved its impotence in the struggle in Europe.

We are further impressed with the importance of Friends throughout America being aroused to take their rightful place alongside the other denominations, in bringing the constructive power of Christian faith, and the manifestation of Christian sympathy to the uplift of the suffering peoples crushed under the shock of war, and the races awakening out of the darkness of paganism to the light of the gospel of Christ. We greatly fear the loss of the blessings we now enjoy if we fail to obey the evident call of God to go forth in His power to the help of these suffering and awakening peoples.

We, therefore, urge Friends—

1. To an earnest study of the issues involved in the present world situation, and our own duty in the face of the world's needs;

2. To a deeper and more intelligent prayer life, in the private closet, at the family altar, and in our public meetings;

3. To a clear recognition of God's ownership of all that we possess, and our own place as stewards responsible to Him for its use;

4. To an enlistment of each one in the service of our King as whole-hearted and without reserve as that of the men of today to earthly powers;

5. To higher standards of Christian living and service for humanity, both in our own communities and to the peoples far away;

6. To separation from everything that makes our power of service less than it ought to be, and a complete surrender to the leadership of the Spirit of God, in this time of opportunity and peril.

M. M. BAILEY,
MOSES BAILEY,
A. EDWARD KELSEY,
New England Y. M.
EDGAR T. HOLE, ..
ERROL D. PECKHAM,
New York Y. M.
J. P. ROGERS, Canada Y. M.
JAMES CAREY, JR.,
LINDLEY D. CLARK,
H. VIRGIL EASTERLING,
A. E. LINDLEY,

W. H. MORRISS,
ELBERT RUSSELL,
Baltimore Y. M.
SYLVESTER NEWLIN,
FRED E. SMITH,
North Carolina Y. M.
WALTER R. WILLIAMS,
Ohio Y. M.
S. EDGAR NICHOLSON,
CHARLES E. TEBBETTS,
Indiana Y. M.
LABAN J. MILES,
Kansas Y. M.
B. WILLIS BEEDE,
California Y. M.

Something to Remember.

I have been seated in parlors when secretly my heart ached. I looked into a face that was fair and untouched by the trace of care. Her soft hands would never lose their snowy whiteness because of toil, and I knew it. And then I heard the foot-fall of the mother performing the drudgery of the back room. It set my thoughts a-going. Our girls are losing the art of "remembering mother." This old world is full of mothers who are laboring and loving unto death. It's a shame and bodes no good. I just can't respect the girl who consents to let her mother wash the dishes while she entertains some hair-brained fop who would do well to draw a salary of \$30 per month. Society of that sort is never made up right. Every day in this old world some household martyr folds her nerveless hands for the last, long rest. No more will the mother heart be responsive to the needs of one so dear to her. Every day pilgrim shoes are loosened from tired feet all too early given out. Every day the shadows gather in homes that might have otherwise been glad and cheery if only somebody had thought—and thought soon enough.—Nicholas.

A Word to All Friends

(Continued from page 466.)

a universal patronage for the sake of the personal benefit and profit which will be gained from reading its pages week after week.

Instead of having something fewer than 6,000 subscribers we ought to have from 10,000 to 12,000 subscribers, and these can be secured, if in every meeting pastors and others interested, together with young Friends, will enter upon a serious educational propaganda to bring all Friends' families face to face with their responsibility toward their church periodical.

Please remember that the special offer is still open under which new trial subscriptions can be taken at fifty cents for six months, and in order to make it possible to secure results under this offer we extend the time to August 1st, during which period this offer is open.

YOUNG FRIENDS BOARD

Are you going to Cedar Lake?



CEDAR LAKE, INDIANA

THE CEDAR LAKE CONFERENCE.

The final announcement and program of the Conference at Cedar Lake, is in press. Send to the Young Friends Board for copies. First choice of rooms are given to those who enroll early. Send us your fee now. We are pleased to know that one Yearly Meeting will send delegates from every Monthly Meeting in the Yearly Meeting, and two from the Quarterly Meetings; still another is making a like effort; what will YOUR Yearly Meeting do?

THE ENROLLMENT CAMPAIGN.

Send to the Young Friends Board for Cards to further the Enrollment Campaign. We want the names of every Young Friend in our Directory. Send for cards TODAY.

STUDY CLASS.

(Continued.)

VI.—Method of Holding Session.

5.—Interest is often stimulated by the leader playing the part of a disinterested church member who is open to conviction. The class should win him.

6.—Sometimes the evening is spent in debating the question with teams of three each. The remainder of the class are either equally divided for the discussion that follows or act as judges in the contest.

7.—The leader should summarize the discussions with the class.

8.—The lesson for the next week should be assigned so as to awaken interest in the coming discussion.

9.—Close the meeting in a devotional spirit. This may be done to suit the meeting. Bible reading and silence, or Bible reading and prayer have been used most effectually.

IN OUR MAIL BOX.

From Philadelphia.

"The Round Table was the most successful thing of the kind ever started here, and they want it all next winter. We only had ten meetings this year, with an average attendance of eighteen. There were forty-six on the roll. Next Third day we have a camp supper for it, to leave a lasting impression. We are planning to walk about three miles to "Pink Hill," a bank covered with mountain pink, and have a bacon bat supper. The older Friends have been so pleased with our Young Friends Movement that they have made three of the more settled young people overseers. The Tramp last First day was just splendid. There were eight trampers and we were rather glad to have a few to start on. This week we hope to have quite a crowd and if necessary go to several places. We are very anxious not to go in a large group to any place. We all went to Merion on the 30th, and there were three sermons all on breaking down barriers and that all men were equal, and as we were Orthodox visiting a Hicksite Meeting it was most impressive."

Toronto, Canada.

"Our Adult School men entertain the women and their friends once every year by giving them a tea followed

by a concert, which the men themselves give. This event occurred only a few weeks ago and was very successful. The men served tea to over a hundred guests."

MY VIEW OF QUAKERISM.

By Thomas R. Kelly.

"As far as Quakerism goes, I am more enthusiastic than last year, for I have more ground for conviction along that line. I am convinced that it is possible that the spirit of the times of the apostles, and of the early Friends be re-enacted, not in imitation of those times, but in a spontaneous manner and along 20th century lines. Now I am not quite sure that this generation will see the time, but I am going to work on that hypothesis and am going to set about to do my share in bringing it about.

The thing can start in one Yearly Meeting as well as in an other, and the secret is found in a group of people whose lives are filled, clear to the top, with the Spirit of Jesus, and whose possibilities have been awakened and developed by education. My, why have we slept so long! Has faith in the power of a live God become so commonplace an idea that no one tries it? Our young people must develop among themselves some men and women of spiritual genius, some who are willing to go the whole way, who will make a real resolve to know God as intimately as any human being has ever known Him.

There are depths of spiritual life which we have never reached, but which are intended for all men who make Jesus Christ the passion of their lives. This, it seems to me, must be the holy enthusiasm which prompts our actions, not any superficial zeal for Quakerism, as such. We must live in the spirit of the prophets, when we cry out involuntarily, 'My heart yearns for the living God.' There are many Friends I know, whose lives appear that way to me, and they are the ones who stimulate me most.

So, to my mind, the business of the whole church is to develop such men, or to furnish the atmosphere in which they can develop. All our Christian Endeavor Societies, Quaker Study Circles, Peace Study, Gospel Teams, and prayer meetings should be means to this end, of awakening in ourselves our own possibilities, and so developing lives which preach Jesus every time they are seen or thought of. We must all bow in the dust, and become as nothing, in order that this supreme gift be ours, that Christ live in us."

Pickering College, Newmarket, Ont.

FRIENDS IN IDAHO.

By Thomas E. Jones.

In the northwestern corner of the United States beyond the sand-swept plains of southern Wyoming, lies a frontier district that is largely occupied by Friends. Although a few towns and one fair sized city have existed in this section for nearly fifty years, the rural districts have not been settled until during the last decade. Since the Government of the United States has assisted the farmers in building large irrigation canals from the Snake and Boise rivers, wide tracts of sage-covered sand have been converted into the most fertile farms.

It is remarkable how quickly the transformation takes place. Fields that two years ago were absolutely worthless are now covered with crops of alfalfa, oats, and wheat that surpass the best yield for farms in the middle west. The country everywhere testifies to optimism, vision and hope. The spirit of adventure has not left the settlers. They are looking for new methods as well as new lands. They want the best farming appliances, best highway projects, most modern school system and the most up-to-date church plans.

Seven miles from Caldwell, a station on the Union Pacific railway, is the largest Friends Meeting of this section. It is called Greenleaf because of a group of green bushes which, at the time of the first settlers, stood alone in the midst of a sandy waste.

It is located on what is called the "bench," a low plateau that slopes off on one side to the Snake river valley and on the other to the alkalai flats, which in turn slope to the Boise valley. In the center of the whole community stands the Friends Meeting House and Academy. Both are plain frame structures. The School House has a belfry but true to Friends custom, the Meeting House is a simple rectangular building with little to attract attention to the external. The school will accommodate 74 pupils and it is usually filled to its capacity. The meeting house will seat 250, and every seat is taken on Sunday mornings and usually on Sunday evenings. Even on Thursday nights, farmers, though tired with their strenuous labor on the frontier, drive three and four miles to prayer meeting. I was told that it was not unusual to have two hundred people at these services.

What is the cause of this remarkable attendance, you ask. No one at the Meeting seems able to answer. They simply say, "Each man does his

part, and it is our meeting, you know, so we are all expected to keep it up and we rather like to do it." Yet as in all Meetings, when one goes behind the scenes he finds two or three who are quietly working out new plans and leading the congregation into fresh fields of experience. The plan of this group is to make the Meeting rest in equal responsibility upon every attendant, to make it the center of the entire community. It must look after the financial, intellectual, social and religious life of the place.

There are no "movies" and no one wants any, because the intellectual life is looked after; there are no dances, or card parties, because the social life is cared for; there is no need for a grange because the community is banded together in the interests of good farming as closely as any grange, and there is no need for a strongly pastoral preaching service because every one expects to take part as the Spirit directs. They sit down in full expectation that God will use them as His instrument that day. So there are no long dead silences although there are times when the quiet is too sacred to break.

I would not bear the impression that this meeting does not have a regular preacher, because it does. But this preacher does not always preach. He waits for a message. Furthermore, the pastor is a farmer with the rest of the homesteaders. He took a claim as they, and has cleared it. If anyone puts up the excuse that they are too tired to attend prayer meeting he gently reminds them that he too is tired. This is sufficient to stimulate attendance.

During the last year or two a slight falling off of interest in the above matter, has given several Friends considerable concern. This seems due to the fact that as the country grows older, the population larger, and the home duties more taxing, church interest lags. The Christian Endeavor Society, which is composed of sixty-seven wide awake young people, is now planning to undertake some more social activities for its constituents. This phase of the work has been practically neglected heretofore. The one interest has been a powerful evangelistic concern for all. While this will not be minimized in the future the side that has been ignored will be given more consideration. I have great hopes for a strong church at Greenleaf.

Boise Meeting presents a more difficult problem. It is a small congrega-

tion situated in the northwestern section of the city. Its members are made up for the most part from the common class of people, who are devout followers of Christ, but do not have large bank accounts. Consequently the meeting house is small and needs new window lights and fresh paint. The one assembly room has been divided into Sunday School rooms by curtains, which answer the purpose of their desire very well. The Christian Endeavor is composed of about sixteen members, all of whom are consecrated reliable young people. Many of these do not know why they are Friends, but they are interested and are beginning to study the question.

The President for next year is a wide awake young Friend who is co-operating with the Young Friends Board in bringing new life to the Meeting. I am told that the Christian Endeavor Society at Star Meeting which is some 35 miles west of Boise, is in good condition and that the Meeting has a bright future. As I did not visit this body I cannot tell any more in detail. Another Friends congregation at Woodland seventy miles north of Boise presents a promising work for our Society. There are plans on foot to establish one or two other Meetings in this valley. These promise well, because homesteaders are continually coming and settlers are bringing their parents and families west.

If the young people of this valley can be challenged and inspired with the message of Friends, this whole country can be impressed mightily for God. If our ideals are to be scattered, now is the time to act. We need college men and women willing to tackle a hard task, who will come into this country and spend their lives working up this field. This must be supplemented by men willing to give funds to this work. The former can be gotten if any assurance can be given that the latter will be forthcoming. We must have funds to develop this country.

Real believers are always thinking they believe not, therefore, they are fighting, wrestling, striving and toiling without ceasing, to preserve and increase their faith; just as good and skillful masters of any art are always seeing and observing that something is lacking in their work, whilst bunglers and pretenders persuade themselves that all they make and do is quite perfect.—Sayle.

THE IOWA PAGE

A CRISIS AT PENN.

The burning of the main building of Penn College is not an item of news to anyone at this time, and it is not the purpose of this article to merely give the details of this great calamity which befell the institution on the morning of May 27th.

take that much money to erect buildings which will care for the work as efficiently as did the old building.

On account of these things it has become necessary for us to extend our appeal to Friends everywhere. Application has been made to the Education Board of the Five Years Meeting for permission to solicit funds from Friends in every part of the country. While permission has not

tant between Earlham College on the east and Friends University and Nebraska Central College on the west. She affords higher educational facilities for a large and important field. The indispensibility of Penn College to Iowa Yearly Meeting is a fact so generally and well known that it only needs to be mentioned.

The situation in which Penn College finds herself is one that challenges the attention and tests the loyalty and devotion of every Friend. It is absolutely necessary to succeed in the financial undertaking in which the management of the college is now engaged. If, upon the first of August, we fail to secure the \$400,000, the closing of the doors of Penn College will doubtless result, for no one can suggest how the college can continue without this undertaking being successful. Also it will be necessary to proceed at once after the 1st of August with the erection of two buildings—a recitation building and a science building.

The purpose of this statement, therefore, is to appeal to every Friend of Penn College to give this matter most serious consideration and be ready to contribute in as large and generous manner as he possibly can when the opportunity is afforded. This is not a time to argue, to talk or to enter into investigations, but it is a



MAIN BUILDING, PENN COLLEGE, BEFORE THE FIRE

It is well known to all by this time that the main building was entirely destroyed by fire and that in the attempt to rescue property two lives, that of Robert H. Williams, Business Manager of the institution, and Harry B. Oakley, a freshman, were lost.

Some two weeks before the fire, a financial campaign for the purpose of raising \$400,000 had been launched, August 1st being set as the date upon which the entire amount would be secured—all pledges being taken with the understanding that they should be null and void unless the entire sum was pledged on or before August 1st, 1916. The \$400,000 was to be used as follows:

Two hundred and twenty thousand was to be added to the permanent endowment fund, which would increase this fund to a half million dollars; \$65,000 was to be used to liquidate an indebtedness and to create a sustaining fund, and the remainder, \$115,000, was to be used in the erection of buildings and the improvement of the campus.

The destruction of the building has made it necessary to increase the amount asked for by \$100,000, as it will



MAIN BUILDING, PENN COLLEGE DURING THE FIRE

officially been granted, yet expressions from various members of the Board of Education make it evident that this will be forthcoming in the near future.

Penn College occupies a strategic position in the educational system of American Friends, situated equi-dis-

time to act. The Friends of Penn College can well afford to pledge all they ever expect to pledge now, for if the entire sum of \$400,000 is not secured by the 1st day of August no one will be held to his pledge. If, on the other hand, the campaign is successful, the amount of money se-

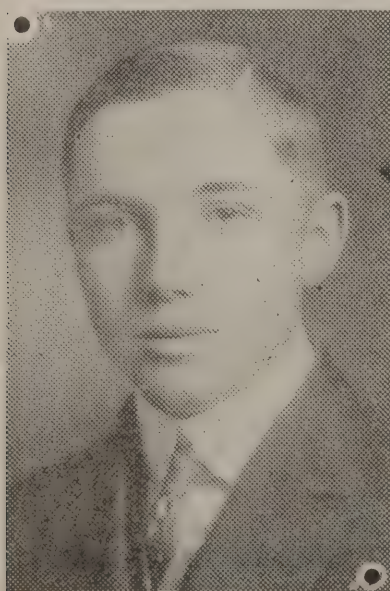
cured will place the college in excellent condition.

The value of Penn College to the church is illustrated by one item as follows:



R. H. WILLIAMS,
Business Manager of Penn.

Since the college was opened in the fall of 1873, 51 men out of a total of 281 male graduates, have entered the ministry. Nine women graduates have also entered the ministry. Fourteen out of 82 male college students now in Penn are ministers or are definitely looking forward to the ministry as their life work. Several besides these



H. B. OAKLEY,
Freshman Killed by Falling Wall.

are preaching regularly and many have not decided on their life work. Five out of nine men in the senior class are ministers, and another is preaching regularly.

This makes two-thirds of the present

graduating class engaged in this kind of work. Since 1894 when the first graduate entered the foreign field, nineteen graduates of Penn have become foreign ministers and many others would have gone had the way been opened. Several are now preparing for this work. Many students who have attended Penn, but who have not graduated, have entered the ministry or gone to the foreign field. There are at present eight members of the Volunteer Band.

Thus it can readily be seen that Penn College has rendered and is rendering a remarkable service in educating young men and young women for service in the church. This is but one item among many which might be suggested.

Ninety-eight per cent of the students who come to Penn College and continue for one or more years, leave the institution as active Christians. These enter into various lines of work, introduce into the affairs of life a large and active Christian contingency, which is a power in the world for good.

Let all Friends of the institution read carefully this statement and be ready to act as though their action were to be the salvation of the institution.

LYDIA M. CHASE.

Lydia M. Chase was born at Charlotte, Vermont, August 16, 1823, and died May 25, 1916, at the residence of her son, H. V. Chase, 3004 Askew Ave., Kansas City, Mo., aged 92 years, 9 months, and nine days. She was married to Amasa Chase October 15, 1846, at Dover New Hampshire, where they lived until 1853, when they removed to Oskaloosa, Iowa, remaining there until 1863, when they came to Kansas.

She was a minister in the Friends Church for a little more than fifty years. Most of her work as a minister was among the negroes of the south as a missionary, and later in the temperance work in connection with the W. C. T. U. She served as President of that organization for the state of Arkansas for six years.

As a girl and young woman she lived in the rough mountainous country of New England, and so slow was inter-communication between different parts of the country that when her father died away from home in the State of Pennsylvania, it was three weeks before his family received the notice of his death by mail, and the postage on the letter was eighteen cents. When she and her family

moved to Iowa in 1853, the railroad did not come to the Mississippi River by fifty miles. Again, in 1863, when they came to Kansas, there was not a railroad in the state. It was during her active life that the burning question of anti-slavery nearly rent our country assunder, and she knew and felt the bitterness that contest brought on, and when the Civil War came on she lived where homes and towns were burned, men called to their doors and shot down, and the booming of cannon could be plainly heard.

It was also during part of her active life that the church so dear to her—the church of her childhood—was torn to pieces by the two separations that occurred, and she knew and even saw the scenes of violence that occurred even in public meetings, and brought estrangement to families and friends, and hard feelings that were never out-lived. She was present at New England Yearly Meeting when rival clerks contended for their position.

An active interest in all things remained with her and often she would inquire after the condition of her friends, the progress of the war in Europe or the happenings in that unhappy country, Mexico. It was this interest in life that kept her young in spirit and this confidence and trust in an over-ruling Father kept her free from care and anxiety. "She being dead yet speaketh."

"I cannot feel that thou art far,
And when the sunset gates unbar
Shall I not see thee waiting stand,
And white against the evening star
The welcome of thy beckoning hand?"

SUMMER SCHOOL OF MISSIONS.

The Summer School of Missions will hold its twelfth session at Winona Lake, Indiana, June 23 to June 30, 1916, under the auspices of the Interdenominational Committee of the Central West of Missions. Each year this school is increasingly helpful and inspiring, and the committee is using every effort to make the Summer School for 1916 the best that has ever been held.

The fact that the attendance at the Summer School is increasing each year, and that many return year after year, is the strongest proof that the School of Missions fills a need among the host of missionary women in the Central West.

Friends will hold their "Rally" Monday, June 26th. Rosa E. Lee will tell of Friends' work in Ram Allah. Come and meet with us.

CHARLOTTE E. VICKERS,
Chairman of I. C. of the C. W.
for Missions.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA
Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HILTT, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

CUBAN BOY LIBRARIANS.

A new circulating library has been installed in the Sunday School at Jaruco. Fifty-nine books were borrowed during the first quarter of 1916. Two small boys under the training and supervision of Martha Woody have become very efficient as librarians. They are especially careful to see that books are returned at the proper time. Most of the books are childrens' stories, though Scripture portions are frequently loaned also.

ANTI-ALCOHOLIC LEAGUE AT GIBARA, CUBA.

Recently there has been organized in the town of Gibara a temperance society. This is a new and radical departure for the liquor drinking Latin people. Only those who abstain from the use of intoxicating liquors under all circumstances are admitted as members.

Much attention has been called to the work of the League because it maintains what the people, because of long standing custom, believe to be a revolutionary attitude toward liquor drinking. The local papers are friendly to the League, and much has been accomplished through articles in the press.

One very significant fact connected with the League is that, although it was organized and is being carried on entirely outside the Evangelical Church, yet its leaders are in large part from the church, and men who have in the church received the training that, in a measure, has fitted them for leadership in a moral reform. This is one of the ways in which the Protestant Church is rooting itself in the soil of Cuba.

SYLVESTER JONES.

A CASE OF PERSECUTION IN JAMAICA.

One of the Fellowship School pupils, an East Indian boy of about 13 years of age, the son of heathen parents, has taken a firm, decided stand for Christ.

One Sunday, after Sunday School, he came over to the school room to spend the afternoon. While we were spending a little time reading and talking with him he showed us a burn on his arm. When we asked how

he received it, he told us that some men had pushed him against the fire when he refused to bow down to their stone god. As we questioned him further, he told us that his mother had said that if he were going to live with them he must eat food which had been offered to the idol, but he had told her he could not do it. The next morning, the lonely little fellow had come the three miles to Sunday School and then to us. As he finished telling us of it, we bowed together and prayed that he might have courage to follow the light. We then asked him to pray. In a voice that trembled with emotion, he repeated the Lord's prayer. We asked him if he did not want to tell Jesus just how he felt, not try to remember any prayer he had learned. He then prayed earnestly, "I beg you, Jesus, make me a Christian." That night in the Christian Endeavor meeting, he was the first to arise in the testimony meeting, saying in a tone of assurance, "Jesus died for us." He stayed all night, attended school Monday, returning home Monday night.

The next Sunday, he again came to Sunday School, staying for Christian Endeavor and for school Monday. We expected he would then return home as he had on the previous week. Later in the evening we saw him outside. Calling him, we asked if he were not going to return home. He then told us that on the previous week as he went home he had met his father coming after him. He then told his father that he was going to be a Christian. When he reached home, his mother had told him that if he wanted to be a Christian he could go and live with Christian people. When Sunday came and he again started to Sunday School, his father ran after him, but he escaped, running through the banana walk. He told us this only after much questioning and with tears in his eyes. "Miss Sahib," he said, "I don't want to go home. I know if I go home they will make me bow down to that stone god and will make me eat the food they have used in their idol worship." What could we do? We could not send him home when it might mean that he would become discouraged and give up the Christian way. So we told him he could stay

with us and perhaps he would soon feel like returning home.

Wednesday evening, the catechist went over to see his parents. They talked freely with him, saying they did not want Pooran to be a Christian for it would make trouble when they returned to India. Finally they said they would not trouble Pooran if he returned home. Pooran did not feel assured when we told him this. He said, "I know they just say that. Plenty times they say that. I know they will make me bow down to that god and they will not let me come to Sunday School." But when an Indian woman called at the school house the next day and told him he must go home for his mother had been crying for him all day, tears filled his eyes and he said, "I'll go home tonight." Our hearts ached as we saw him go and prayer continually arose from our hearts that he might be true. The next morning we learned that his parents had not kept their promise to the catechist. But more severe persecution awaited this young disciple of Christ. On the following day his father and mother came after him and drove him back home, whipping and threatening him all the way. His mother especially seemed very angry, telling Pooran if he came to Sunday School again she would cut his throat. At home he was tied in the house. How early was this young life learning "He that would come after me, let him deny himself and take up his cross and follow me!" We prayed that the cross might not be too heavy.

Two days passed and we saw nothing of him, but early the next morning we heard a joyous voice saying, "Salaam, Miss Sahib." Looking up we saw Pooran with victory and joy written over his face. He told us that his parents had finally given him permission to attend Sunday School and church services. We could not but exclaim, "God answers prayer." Since that time, Pooran has attended school and Sunday School regularly. While he still receives some persecution from the Indians of his barrack, we have every reason to believe he is standing true. Pray that his father and mother may turn from their idols to our Heavenly Father and theirs.

LORA ARMS.

What the Church needs today is a sense of the immanence of God. This secular age has so far secularized the Church that in some places it has almost lost the fear of God.—Midland Methodist.

DAVID WORTH DENNIS.

By Edwin Morrison.

David Worth Dennis, son of Nathan and Evelina Worth Dennis, was born on a farm in Dalton Township, Wayne County, Indiana, April 8, 1849. He was educated in the common schools, and in 1866, at the age of seventeen, he taught his first school, two miles south of the Poplar Run meeting house, near Farmland, Indiana. He occupied himself in teaching in the common schools of Randolph and Wayne Counties from 1866 to 1868. In the spring of 1868 he attended Spiceland Academy for three months. In the fall he became principal of the school at Greensboro. After the Christmas vacation in 1870 he entered Earlham College and alternated between attendance there and teaching at Greensboro until his graduation from the college in 1873.

In the autumn of 1873 he returned to Earlham as governor and instructor in chemistry, remaining in this capacity until 1875. During that summer he taught in a normal school at Bloomington, Indiana, together with Martha Ann Curl, who became his wife in June 1876. Their son, William Cullen Dennis, was born in December 1878. Martha Curl Dennis died in 1897. In June 1900 Professor Dennis was united in marriage with Emma Zeller, of Richmond, who survives him.

In the fall of 1875 he was elected to the position of teacher in natural science in the Richmond High School, where he remained until 1879, when he became president of Wilmington College. He guided the affairs of this institution for two years. At the close of this time he felt that he must take a year's rest from teaching and he spent the year in the law office of Mr. Charles H. Burchenal at Richmond, Indiana. He never had serious intentions of abandoning teaching for the practice of law, but he knew how to make the year's experience yield a rich tribute to his own chosen work. In September 1882 he took charge of Bloomington Academy, where he remained until he was offered a professorship in Earlham College in 1884, which position he held until the close of his life, May 13, 1916.

"He never changed his place of work except at his own motion, and every position he ever held sought his services."

During the years he spent at Earlham College he traveled widely for study and recreation. The school year, 1889-90, he was on leave of ab-

sence in Europe, studying in two German Universities, and the University of Edinburg. Other trips took him to the Rocky Mountains, the Pacific Coast, the Grand Canyon, Florida and the Panama Canal.

Prof. Dennis was a birthright member of the Friends church. He was also a Fellow in the American Association for the Advancement of Science, a Fellow of the Indiana Academy of Science, and president of the same in 1901, a member of the Indiana Association of Science, and president of the same in 1898. He was a member of the Richmond Tuesday Club as long as that organization had an existence, and was also a member of the Tourist Club of Richmond. He was the author of the following publications: "A Key to the Fossils of Richmond, Ind."; "A Qualitative Chemical Analysis"; "Nature Study or One Hundred Lessons About Plants" and numerous scientific articles and abstracts which were published in the proceedings of the Indiana Academy of Science and scientific and botanical journals.

I have been asked to say a word regarding Prof. Dennis' choice of incineration. I cannot express this in more fitting words than to quote from his own words when he was asked to perform a similar task at the memorial service held in this room some years ago for President Joseph Moore. The words then uttered expressed his own conviction regarding the matter as well as that of President Moore. And the years since have only strengthened Prof. Dennis in his conviction. On that occasion he said: "It does not need to be justified, I am sure. He knew from the plainest scientific evidence that if all the bodies of the dead were cremated in Indiana for the next 50 years, vast suffering would be saved to the living. This was enough. It became his duty and he was not the man to flinch. It was his last service to the world." In the words of Francis E. Willard, Prof. Dennis said: "The fact that the popular mind has not come to this decision renders it all the more my duty, who have seen the light, to stand for it in death." To quote again: "The grave has been hallowed by 2000 years of poetry." We have all heard of the

"Beauty of decay

As clouds assume a brighter tint
around the dying day."

and

"The low green tent

Whose curtain never outward
swings,"

of "The clods of the valley," and "The mouldering earth." "Earth to earth and dust to dust" was in our school books, and "Dust thou art and unto dust thou shalt return" is in our Book of books. Prof. Dennis' "poetical turn of mind enabled him to really surround cremation with all the sentiment that the future is sure to weave about it. The fires are to become purifying and refining fires. The urn will come to stand for all for which the grave now stands."

As a scientist Professor Dennis is regarded as one of the greatest of the Indiana group, and he has exerted a wide and powerful influence upon the scientific spirit and methods of the country, both by his teaching and by his intercourse with scientific men. As proof of this I need only cite the fact that he was one of the first in America to introduce the so-called modern laboratory methods in both chemistry and biology. The first biological laboratory in the state of Indiana and one of the first in the country where the microscope was placed in the hands of the student was equipped by Prof. Dennis in the basement of the west wing of Earlham Hall, and those of us who were members of his first class will ever honor and hold in precious memory the one who as a pioneer in a new continent guided us into this new and heretofore unseen world.

In conclusion I wish to say that I have known Prof. Dennis for thirty-four years. During these years I have known him as teacher, comrade, friend, colleague and neighbor. And in all of these relations I have nothing but the most pleasant and helpful memories. I am glad to attribute to his life, outside that which was done for me by my parents, the greatest human source of inspiration and ambition that came to me in young manhood. Prof. Dennis touched my life as well as that of hundreds of other young lives at a time when they needed a quickening and stimulating power, and true to those characteristics which we all knew so well, his spirit and enthusiasm caught fire in our own lives.

As a scientist Prof. Dennis revealed his true greatness as a teacher and interpreter of nature. To him nature was a great mechanism, a poem, a picture, to be studied, dissected and built together again, until harmony, beauty and useful laws became a concrete part of his own being.

CHURCH AT WORK

Sedley, Va.—Virginia Quarterly Meeting was held here May 20-22. Visiting ministers were Elbert Russell and L. Oscar Moon of Baltimore, Annie D. Stabler of Washington, D. C., and S. Adelbert Wood of Piney Woods, N. C. Other visitors in attendance were Louisa T. Brooke from Ashton, Maryland, Mabel Trueblood from Salem, Indiana, and Albert and W. J. Brown from Cedar Grove, N. C. The helpful ministry of Prof. Russell is deserving of special mention, because of its clearness, simplicity, beauty and convincing power. On Sabbath morning he spoke on "Going the Second Mile," which was a strong call to live out the deep truths taught by Jesus Christ. His message in the afternoon given in the open air in the grove to a great crowd was a warning against committing sin, showing how repentance and forgiveness do not alter physical infirmities caused by sinful indulgence. It was a strong protest against sowing wild oats, and was good seed sown, we trust, upon soil prepared.

S. Adelbert Wood also created in his hearers, in more than one address, the desire to do better work for the extension of Christ's Kingdom. In one of his talks he warned his hearers against following customs and forms, and said: "The worship of custom is idolatry." The attendance was good at all sessions and the crowd on the Sabbath was great, but splendid order was observed and the religious feature was made prominent, all having the opportunity to hear the gospel.

Hargrave, Kansas—Sterling Quarterly Meeting was held here May 27 and 28. No visiting ministers being present the gospel was preached with power by our own ministers. Brother Starkey, pastor at Sterling Meeting, has recently come into the Quarterly Meeting and preached both Saturday night and on Sabbath morning. His services were very helpful and edifying.

Haviland, Kansas—Educational matters at this place under the supervision of Friends are in a wholesome condition. The academy board decided a few days ago to erect a new brick structure of modern style and equip it with modern furnishings, including a gymnasium and large audience room. It is the intention of the board to make this institution superior in its usefulness and its

scope of instruction. It has already earned an excellent reputation for efficiency. Persons wishing to obtain a good education where the moral atmosphere is pure can do no better than to patronize Haviland Friends Academy. It is the intention to raise a large endowment fund. The board appointed Nereus H. Mendenhall field soliciting agent and he will work on the lecture platform for a while in the interests of the academy. He has already received some contributions from points in Indiana, from Washington, D. C., Springfield, N. C., and Baltimore. Our church activities here are in a wholesome condition.

Clinton Corners, N. Y.—The new church building at Clinton Corners was dedicated on Sunday afternoon, June 4. James Wood, clerk of the Yearly Meeting, made the principal address, while Errol D. Peckham and Lindley Stevens spoke on the subjects, "Our Church, Past and Present" and "The Future Church or Our Young People." Albert Shepard of Glens Falls then made the appeal for money to which there was a liberal response. Music was furnished by the choir, while Mrs. Scantleberry of Brooklyn rendered a beautiful solo and Mr. and Mrs. G. J. Tulleur, choir directors, sang a duet. At the close of the service Herbert L. Huffman, pastor of the meeting, who has been very ill for a number of months, and was able to remain only for the day, made a brief address.

The new building has been erected in front of the old one and is very beautiful in its combination of shingles and cobble stones. The old building will now be thoroughly equipped as a gymnasium and will also be used for all social purposes. We are glad to say that the pastor is slowly improving and we are hoping that he may be able to take up his work with us again.

South Glens Falls, N. Y.—This meeting was favored with the presence of Edgar T. Hole on the evening of June 9. His message was in the form of a review of Friends' activities in the mission stations which he visited on his return to this country. They were India, China and Japan, and in telling about them he emphasized the thought of love as predominate above all else to accomplish the will and purpose of God. He then gave us the picture of his own work in Africa which stirred the hearts, and made us wonder why so many cannot believe in foreign missions, when there are such opportunities of telling the gospel story.

Belvidere, N. C.—Eastern Quarterly Meeting was held near Belvidere May 26-28. Dr. Sylvester Newlin, pastor of High Point meeting, was present and gave helpful and inspiring messages at all the sessions. The weather throughout was ideal and on Sabbath the house could not accommodate those in attendance. Dr. Newlin spoke from the text "What is that in thy hand? And he said, a rod." God can use the weakest instrument to accomplish his mightiest ends. Two evening meetings were held in the auditorium of the school building in Belvidere and there was a meeting on Sabbath afternoon at the Up River church.

Bloomington, Ind.—Howard Brown, pastor at Westfield, Ind., recently gave here a most instructive lecture on "War Against War," using the stereopticon to illustrate his theme. His arguments were convincing, and we feel his address did much real good in strengthening opposition to the present policy of military preparedness. Our meeting has observed Parents' Day, and Temperance Day, with appropriate exercises, and inspiring messages from the pulpit, by our pastors, George H. and Jane D. H. Moore. Both days were made impressive by special floral decorations and music.

NEWS NOTES.

Dr. Henry T. Hodgkin visited Sunderland, England, on May 18 and gave an account of his visit to the United States last fall in the interests of peace.

Dublin Yearly Meeting, which postponed its sessions on account of the riots in Ireland, was announced to begin its sessions on June 1, the meeting on ministry and oversight being held on the preceding day.

We note with regret the voluntary retirement of F. T. Tagg from the editorial management of the "Methodist Protestant" after twenty-five years of continuous service. Dr. Tagg is one of the leading men of his denomination.

The famous Swarthmore lecture of England was given this year by Dr. Henry T. Hodgkin, well known to American Friends. His subject was "The Missionary Spirit and the Present Opportunity." The lecture has been put in pamphlet form and is sold by Headley Brothers at one shilling net.

Septimus Marten of England, who in company with M. Catharine Albright and Lettice Jowett, also of Eng-

land, has been visiting a number of American Friends meetings in the behalf of the relief work which English Friends are doing for those who are suffering on account of the war, has gone to join his wife at Pasadena, California, where they are to make their future home.

From the London Friend we note that Anna B. Thomas was one of twenty-five Friends who met recently in a Retreat at Ingleton, England, arranged by the Northern Friends Peace Board under a concern from Westmorland Quarterly Meeting. The purpose of the gathering was a concern that the Society of Friends might be led to a sense of clearer vision as to the meaning and purpose of God.

Whittier College at its recent commencement conferred the degree of Doctor of Divinity upon Charles E. Tebbetts, a former president of the college and in later years Secretary of the American Friends Board of Foreign Missions. At the same time the degree of Master of Arts was conferred upon Professor William P. Trueblood of Friends University, Wichita, Kansas.

NEW GENERAL SECRETARY.

Richmond, Indiana,
June 12, 1916.

Editor The American Friend:

The Executive Committee of the Five Years Meeting takes this opportunity of giving information to Friends generally, that one of the important tasks assigned to it by the Five Years Meeting in 1912, namely, the choice of a permanent General Secretary, has just been accomplished.

As is well known the Committee has given much thought and attention to this important matter and soon after it took up the work assigned to it in 1912, it became apparent that the choice of a satisfactory General Secretary would likely consume much time if due care were exercised in the matter. In view of this fact and in view of the additional fact that much work should be done promptly by the Central Office, the Committee secured the services of Dr. Joseph John Mills temporarily, in order that the important interests of the Five Years Meeting might not suffer while the matter of the choice of a permanent Secretary was being considered. Dr. Mills, therefore, assumed the duties of the office with the distinct understanding that he would be ready to do all that he could in the service of the Five Years Meeting, provided he might retain his residence in California;

and with the further distinct understanding that he was to be relieved of the work just as soon as the Executive Committee could satisfy itself in regard to a permanent choice for the place.

Within the last few months it has seemed to be clear that Dr. Walter C. Woodward might be a suitable man to call to the place of General Secretary, and the matter has, therefore, been given careful consideration. As a result of correspondence, personal interviews, and finally on the authority of the Executive Committee as a whole, consultation by the Central Committee at a meeting held in Richmond, Indiana, on May 30th, a decision was reached that it would be right to ask Dr. Woodward to undertake the duties of the office. On his part, he has given the matter careful consideration, has accepted the call, and a definite agreement has been concluded between him and the Executive Committee, by the terms of which he will assume the duties of the office January 1, 1917.

For the information of Friends who may not know Dr. Woodward personally, it should perhaps be stated that he is the son of Ezra Woodward, of Newberg, Oregon, and has all his life been a member of the Friends Church. He was graduated at Pacific College and Earlham College, and later entered the graduate school of the University of California, where he specialized in History and Political and Social Science, receiving the degree of Ph. D. in 1910. Since that time he has been a member of the faculty of Earlham College, where he has held a professorship in History and Political Science. He has had a more or less intimate knowledge of the problems confronting Quakerism in five of our Yearly Meetings and possesses a rather wide acquaintance among Friends in America.

As to other important qualifications particularly those of heart and life, it is difficult to speak clearly in a few sentences; but it should at least be said that in these respects he is believed also to possess the qualifications needed for the important post to which he has been called.

The Executive Committee, therefore, feels satisfied that Dr. Woodward is well fitted for the duties he is about to assume; but it seems also appropriate that this additional suggestion should be made, namely, that if the Friends Church in America is to develop under his leadership the greater efficiency which Friends gen-

erally believe to be possible, such a result will be brought about only by means of the fullest co-operation from Friends everywhere with the new Secretary in his work.

In thus arranging for the work of the General Secretary to pass to Dr. Woodward, the Executive Committee wishes to express the profound gratitude which its members feel that the Friends Church has, in the very beginning of the work of the Central Office, had the advantage of the rare judgment and distinguished ability of the temporary Secretary, Joseph John Mills. We feel sure that the foundations of the work which the General Secretary is to do have been well laid.

The Committee also wishes to record its sense of gratitude that Earlham College has been willing to allow a strong member of its faculty to leave the institution in order to take up work in the wider field of service for the church as a whole.

On behalf of the Executive Committee,

ALLEN D. HOLE,
Chairman.

CHRISTIAN ENDEAVOR.

July 2.

Topic—"How to Make Ours an Ideal Nation."—Peter 2:1-10.

The ideal nation is the nation that comes closest to the teachings of Jesus. Ours will be an ideal nation when it is indeed a Christian Nation; not before. When our public schools teach not only morality, but true religion also, not sectarianism, but true religion, when God has the right of way in the hearts and lives of all our leaders and people.

The slogan at the Atlantic City Convention was "A Saloonless Nation by 1920." Slavery is gone. Child-labor is going, and with the passing of the saloon in 1920, our nation will be near its ideal.

What are you doing to bring these things about? Has the Christian any responsibility as a citizen? Christianity has been a great purifying and uplifting force in the social and political life of the world. The high-water mark of national progress is to be found in those lands where the Christian ideal has been most largely realized.

The purpose of Christ includes the realization in this world of the perfect social order of the kingdom of God. The Christian is called to co-operate with Christ in all his work. The social conditions which the Christian seeks to establish must be those of the Kingdom of God. Then there will be an absence of jealousy, and all kindred evils which tend to strife, and consequently there will be the social enrichment which must issue from the abolition of the waste which is inevitable in war.

FRIENDS UNIVERSITY.

At the close of an eventful year, the sixteenth annual commencement has been one of great interest. The baccalaureate address, Sabbath morning, June 4, was by J. Arthur Wollam, pastor of University church, on "The Reformed Life," Jeremiah 18:1-4. Most so-called baccalaureate "sermons" are mere educational addresses; a fact which has led Friends University to announce them as such. But this "address" was a very impressive sermon. On the evening of the same day Prof. Conrad Vandervelde, of Emporia College, ably and thoroughly discussed "What the Church Owes the Young Men's and Young Women's Christian Associations" in the annual address before the two Associations in Friends University.

A great all-day rainstorm entirely excluded the two exercises announced for Monday. In the graduating exercises of the Preparatory School Tuesday forenoon, C. H. Woodward, pastor of Trinity Methodist church, addressed the class of twelve, with many of their friends, on "The Spirit That Conquers." That evening the annual address before the Alumni Association was given by T. Elmer Jones, Class of 1903, pastor the Baptist church of Eldorado, while the Men's Glee Club gave an excellent concert, led by Director Lucius Ades of the School of Music.

On Wednesday June 7, Dr. Frank G. Smith, pastor of the First Congregational church, Kansas City, gave the commencement address on "The Fundamental Factor of a Successful Life; or the Larger Meaning of an Old Word." That old word is faith, and "Faith is the victory that overcomes the world."

In conferring degrees, President Stanley, reversing the order of the published program, presented to seven students the certificate of the Biblical School, on having completed the English-Biblical Course of two years, which is an excellent training school course. Friends University does not graduate anyone in theology. But the Classical-Biblical Course, including an undergraduate and a graduate year, is accepted by leading theological seminaries as the equivalent of two full years of their ordinary three years in theology.

Twenty young men and women were welcomed to the degree of Bachelor of Arts with the appropriate diploma. Of these Ruth D. Payne was awarded the Fellowship in the University of Kansas and Calvin H. Knight the

Scholarship in Haverford College.

For the first time Friends University confers an honorary degree. The Doctorate in Laws was conferred upon Absalom Rosenberger, president of Whittier College and twenty years president of Penn College, and upon S. Edgar Nicholson, Editor of The American Friend, Secretary of the National Anti-Saloon League and author of the "Nicholson Law," both men of eminence and wide influence in the Society of Friends and in education generally. There were general surprise and great satisfaction, most of all on the part of him who was thus honored, when a telegram from the President of the Board of Trustees of Whittier College announced to the audience that Whittier was then about to confer the degree of Master of Arts upon Professor William P. Trueblood, vice-President of Friends University. An even greater surprise had come to the faculty and friends of Friends University at the commencement of Fairmount College just one week before, when the Doctorate in Laws was conferred upon Edmund Stanley. It is very significant and foretokens good things to come, that the trustees of the in some ways rival college, who have known his career from the founding of Friends University, and some of them earlier when he was State Superintendent of Public Instruction, should thus, absolutely on their own motion, unanimously vote to honor President Stanley.

Gervas A. Carey of the Biblical Faculty has been granted leave of absence for further study. Having pursued his undergraduate and graduate biblical and theological studies in Friends University Biblical School, he will be welcomed to the senior class of Princeton Theological Seminary with less than a year's work for graduation. Calvin H. Knight has been elected to fill his place during his absence as Instructor in Hebrew and Prophecy.

The Bible Teachers Training School of New York City, which is an excellent theological seminary and training school combined, grants a Fellowship in their School of Theology, to be awarded each year upon recommendation of the faculty of the Biblical School of Friends University. This will admit the incumbent to the senior class in that institution with unusual advantages in the Department of Christian Work.

A movement was started a few weeks ago by the students and prominent citizens of Wichita and indorsed

by the directors to raise money and build an adequate modern gymnasium for Friends University. Above \$4,000 was subscribed by the students and professors themselves, and the campaign was conducted two weeks, when place was given to a similar, previously appointed effort for the new building for the Y. W. C. A. Now, after commencement, the effort for the gymnasium will be renewed and pushed for the full amount of \$40,000, which is necessary for the purpose.

COMMENCEMENT AT EARLHAM.

Commencement week of 1916 brought together perhaps the largest assemblage which has ever met upon the grounds of Earlham College. This was accounted for, in large part, by the Quaker pageant exercises on Tuesday afternoon and evening. Students attending Earlham, however, within the first fifty years of its existence were honor guests this year, and this added materially to the attendance of old students.

The exercises began on the evenings of June 9 and 10 with musical recitals in Lindley Hall. On Sunday morning, June 11, the baccalaureate sermon was preached by Dr. Gerald B. Smith of the Chicago University Divinity School. The discourse was a profound one with a truly spiritual message, in which the speaker emphasized the difference between speaking merely with tongues and genuine prophecy. In the evening, Willard O. Trueblood, pastor of the First Friends church, Indianapolis, gave the annual address before the Young Men's and Young Women's Christian Associations. It was a strong message and was much appreciated by a good audience.

Monday was given over to the renewal of acquaintances, the annual commencement drive, and to the preparations for the pageant on the following day. In the evening a Shakespearian play was rendered on the Chase stage, under the direction of the public speaking department of the college. At noon on Tuesday a bounteous luncheon was served on the college campus to members of the alumni association, following which there was a rush for seats where the pageant exercises were to be carried out.

The words and plan of the pageant were the production of Prof. W. C. Woodward of the college faculty, who has recently been elected General Secretary of the Five Years Meeting. The plan of the pageant represented a quest for freedom and began with

scenes in the South during slavery times. Other scenes outlined the growing discontent of Friends with slavery, the determination to seek a land of liberty in Indiana as a part of the Northwest Territory, the journey to Indiana, and the development of Quakerism during its various stages since that time. Special attention was given to the founding of Earlham College and the representation of the spirit which has characterized that institution until the present time. The exercises closed with an interesting and beautiful May day celebration. The performance was repeated at night.

A large number of the Earlham students participated in the exercises, practically all of them in costume. It was an interesting sight to see literally scores of men and women scattered throughout the grounds wearing the old time Quaker garb and later participating in the pageant ceremonies. The attendance during the afternoon was estimated as high as 3,000.

The weather was ideal throughout commencement week. Degrees were conferred upon 47 men and women on commencement day, June 14, and the honorary degree of Master of Arts was conferred upon Mrs. Cowles, who was recently elected the National President of the Federation of Women's Clubs in this country at the New York meeting, she having been a student at Earlham College during the '70s. A most interesting class address, particularly suited to this centennial year in the history of Indiana, was given by Prof. F. L. Paxson, professor of American History in the Wisconsin University, on the subject "A Hoosier Dome's Day."

BIBLE SCHOOL LESSON.

July 2.

Subject—Paul at Thessalonica and Berea.

Lesson—Acts 17:1-15.

Golden Text—Him did God exalt with his right hand to be a Prince and a Savior. Acts 5:31.

Paul's custom was to offer his fellow countrymen an opportunity to accept the gospel. This was perfectly proper. Of all the people whom he met they should have been the first to accept this new development in the religious world. It was a phase of their own religion, a logical development. A direct outgrowth of that which the prophets had preached. Paul and his friends had a right to expect them to see it in that light. But students of religious history know that religious people, people thoroughly devoted to their faith, are usually the last to accept a logical development of their own religion. They are so obsessed with that which is that they



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cannot see how new life or new forms can be possible. For that reason Christ was rejected, and for that reason Paul was destined to be persecuted by the "faithful" among his former fellow religionists.

We are further interested in the methods of the so-called Orthodox Jews. Perhaps we too harshly condemn them—we cannot, of course, justify their methods, but Christians should read their own church history before saying too much. Viewed from a seat in the synagogue, Paul was verily a teacher of a new doctrine, he was a disturber of the religious peace, and the Jewish officers had a perfect right to reject his teachings and to refuse him the privilege of preaching in the synagogue, since they did not agree with him. They also had a right to oppose his teachings by all fair means, except to employ mob violence—but such has been the methods of religious fanatics for ages past.

To accept Christ in those days was no easy matter. A man must in the first place be thoroughly convinced, he must believe that Jesus was the Christ, that he could and would save men from their sins. In the second place he must expect to suffer not only the loss of personal property, but he must be prepared to suffer physical violence. Nor was that all, he must expect that violence to reach the members of his own family; that might mean that his wife would become a widow and his children orphans, or that they, too, must suffer the vengeance of the mob. Christians in those days were possessed with a deadly earnest, because none but the brave joined the group.

"These (Bereans) were more noble than those of Thessalonica—they searched the scriptures daily, whether those things were so." This is the true student attitude. It is only by this method that men grow intellectually and spiritually. The man who has come to a conclusion and refuses to listen to a new proposition is almost hopelessly lost. God himself would have difficulty in revealing any-

thing to such a man. Paul was once of that type and it required the Damascus road experience to get him in a position where he was willing to be convinced. No new doctrine should be received carelessly, but blessed were the Bereans for they were open to conviction.

SOUTHLAND AIDS SUFFERERS.

In a letter dated June 12, 1916, to Edward Bellis, Corresponding Secretary, President H. C. Wolford, of Southland College, writes: "Yesterday was observed as children's day. It was desired by those present that the collection taken at the morning services should be used to aid European war sufferers. The enclosed check for five dollars is for this purpose."

This offering from the Sabbath School and meeting at Southland, during vacation time, is a fine testimony to the valuable teaching of past years in that institution. The lesson of helpfulness to others in need has not been forgotten by those who have been helped by us. Such a result pays for a generous support on our part.

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Colorado Springs, Col., Friends Church, Teajon and Fountain Streets, on car line. Bible School 10:00, meetings for worship, 11:00 and 7:30. Prayer meeting, Wednesday 7:30. Visitors welcome.

Greensboro, N. C. Asheboro St. Meeting, Cor. Asheboro and Lee Sts. Fred E. Smith, Pastor. Meeting for worship every Sunday, 11 a. m.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

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Meeting Houses, 144 East 20th Street, New York City and Lafayette and Washington avenues, Brooklyn, New York. Meetings for worship Sabbath morning at 11 o'clock.

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11

a. m., C. E. 7:30. Mid-week meeting Fifth-day. 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant street car to Oxford street.

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The American Friend

Old Series
Vol. XXIII. No. 26.

SIXTH MONTH 29, 1916.

New Series
Vol. IV. No. 26.

Songs In the Heart

There are songs in the heart that are never sung
To the finest chords of the spirit strung,
Like the deeper currents of the ocean stirred
Whose low, deep symphonies sweep unheard.
There are songs of gladness which fill the earth
With beauty of flowers and the joy of mirth,
There are songs of gladness and the voice of birds,
There are songs of sadness too deep for words.

There are songs of sorrow through all the years,
Whose only language is silent tears,
Where the wrong has triumphed, or hope is riven,
Like the dove o'er the shoreless ocean driven.
There are songs of rapture which thrill the soul
When thoughts of God and of heaven control,
They wake in the spirit like visions bright,
There are songs that are voiceless but swift as light.

There are songs of triumph, unheard, untold,
As the silent splendors of the day unfold,
Where it conquers night as the failing breath
Oft calms the smile on the lips of death.
There are songs of peace and unspoken rest
Which come to the spirit to make it blest,
From heights of glory by seraphs trod,
On the wings of prayer, from the hills of God.

Philadelphia.

—Anonymous.



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting

Published Weekly by

THE FRIENDS PUBLICATION BOARD
URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

The Call of Distress

The appeals which English Friends are making for the assistance of American Friends in the relief work which is now going on should not go unheeded. For many months English Friends have been giving almost lavishly in support of the various relief interests which are under their supervision.

Chief of these are the relief of the aliens, the Germans and Austrians which were in England at the opening of the war, the Friends Ambulance Unit work in France and Holland and the work among the victims of the war in France, Belgium and Holland and later in Serbia, Russia and Greece. One English Friend is reported to have been giving for sometime \$5,000 a month to the Friends Ambulance Unit, but the work has grown to such proportions that this is only a small part of what is needed month after month.

We in this country can scarcely appreciate the depths of suffering through which all Europe is now passing. John R. Mott fittingly describes the situation as "Rivers of pain, rivers of pain." With more than 2,000,000 actually killed in battle, with upwards of 5,000,000 others having to suffer the tortures that come to the wounded, with millions of women and children left desolate, many of them starving and almost without clothing, it would seem that the time had come for Christian America to begin to make sacrificial offerings that are adequate to express the world brotherhood of which we hear so much in this generation.

The Federal Council of Churches has just issued a second general appeal for help in this European

crisis and the needs which are set forth in Belgium, in France, in Germany, in Poland, in Russia, in Serbia, in Armenia and in other places are well nigh staggering. This new appeal says: "Meanwhile the cry of distress continues. Our correspondence from Europe and the reports from the organizations bring new stories of suffering, and those who suffer most are the most innocent. No united movement of the churches could be more far-reaching in spiritual influence than this effort to extend a hand of Christian love and sympathy to the peoples across the sea."

Perhaps no people in Europe are doing more to help their own neighbors and friends than the members of the Society of Friends in Great Britain, but their resources are becoming limited, and now they have turned to the great body of Friends in this country, not for themselves, but for the many whom they have failed to help because of their limitations.

In times of suffering the whole world is akin and Quakerism in America is bound to suffer unless now it rises to the occasion and does something that is worthy of our Lord and Master, something that will not only relieve distress in the spirit of beneficence, but something that in the spirit of sacrifice will show the spirit of our Christ to the world. Where Friends in this country have begun to give in dimes and quarters and dollars, we ought probably to be responding by hundreds and thousands, if we meet this emergency as the occasion demands.

Scores and hundreds of Friends in America have been helping in various ways for many months, but now that the appeal has come from English Friends direct it would seem that the denomination as a whole ought to respond in some adequate way. Having heard the call for help we cannot set it aside lightly nor can we afford to give sparingly.

While funds can be sent directly to the various relief agencies, The American Friend, Richmond, Indiana, will be glad to receive and forward any contributions which may be sent to this office. Contributions can be marked for a special purpose and they will be sent accordingly, or if sent for the war sufferers without special direction, they will be sent to Isaac Sharp in London with a request that he place them where there is the greatest need at the time.

(Note—Do not send relief funds to the Urbana office, but to Richmond, Indiana.)

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 26.

SIXTH MONTH 29, 1916.

New Series
Vol. IV. No. 26.

A Greater Quakerism

IV

We have already intimated that the problem of a greater Quakerism will depend initially upon the fundamental character of its tenets, and the importance which attaches to the propagation of its teachings. A body of believers must stand for something really worth while as applied to the task of man's uplift and betterment, in order to justify its strivings for a larger place in the religious world. Superficialism in religion breeds infidelity, while a religion of display is a mockery that spells the doom of the civilization that fosters it.

Quakerism has never been defined with exactness, for Quakerism is a life, and life is its own best definition. It is read better in its fruits than in its creeds. It was a far cry from the dogmatism of the church of the middle ages and even the literalism of the Established Church of the Seventeenth Century to the teachings of George Fox and the religious liberty proclaimed by the early Friends. No doubt their preaching was shaped by the necessities of the times, but under the guidance of the Spirit, their interpretation of gospel truth rapidly took form as the embodiment of sound religious principles which have been the historic characterization of the Society of Friends for more than two hundred and fifty years.

It is little wonder that Quakerism stirred all England and other lands as well, when out of the midst of the religious professionalism of that day came messengers declaring that the voice of God speaks directly in every Christian heart, and that the light of Christ shines for all men in their inmost souls. With peculiar emphasis they taught the immediate communication of the will of God, the immediate personal teaching of the Holy Spirit and the actual realization of the words of the Master, "The kingdom of God is within you." Out of all this grew the doctrine of individual communion and fellowship with God as the means of the continual revelation of the Father's will and the occasion of his bounteous blessings.

At the beginning Quakerism was a revolt against professional Christianity. To quote William Penn: "The purport of the Quaker doctrine and ministry for the most part is what other professors of Chris-

tianity pretend to hold in words and forms." It has been said that Quakerism reduced to its lowest terms is the actual realization in personal and collective experience of what other people are talking about. Quakerism has always stood for the essence of truth and has disregarded all forms which were at most only typical. Herein is found the basis of Friends' belief and practice relative to baptism and the Lord's supper, the taking of oaths and the forms of personal and collective worship.

To preserve our doctrines by living them is the one best guarantee of a greater Quakerism. It is not sufficient that other churchmen have incorporated these principles into the mechanism of their faith and creeds. All Europe today needs the gospel of the days of George Fox, and all the world needs a denomination that dares to practice as well as teach the rules of life as given by Jesus, and that is willing to regard his program as the one practical program for the guidance of all men. The dominance of this spirit in all our activities would send Quakerism again to the fore. Without it all our strivings for greater efficiency will be in vain. Valuable as is organization, it can never be a substitute for life. Without life and without the obedience and faith that beget life, our scheme of Boards and Committees, no matter how perfect the machinery, will not avail.

It is a time for the exercise of a supreme faith and a prayer for the guidance and help of the Holy Spirit. "The way is always open to any honest man who would like to please God," and there is no "other way" for a denomination that has felt the stirrings of a larger life. The Society of Friends upon its knees in supplication before the Father, and the Society of Friends in counsel around the family hearthstone, seeking the vision of things that ought to be, will be the greatest assurances of reaching the larger life that lies yet beyond the skyline of our vision today.

The rending of the veil of the temple marked the passing of the old and the ushering in of a new day, for when God took his departure from the temple it was to reappear in fellowship with obedient discipleship everywhere. We are not ready to mark the dividing line between an old and a new Quakerism, but we are constrained to appeal for a concerted effort to make Quakerism what it was in the old days, an apostle of the realism of gospel truth both in precept and in practice.

With English Friends Behind the Battle Line In France

By LETTICE JOWITT.

It was in December 1914 that a small group of English doctors and nurses, sent out by the Society of Friends in Great Britain to give relief to non-combatants, innocent victims of war in the east of France, took up their quarters in one wing of the large asylum for old people at Chalons-sur-Marne.

Chalons occupied by the Germans for nine days had suffered little, but it is the center of a large number of villages crowded with refugees from the Ardennes and from the ruined villages in the neighboring department.

Herded together in most pitiable condition, sheltering in barns and stables, sleeping on straw without blankets, bereft of all that makes a home, weighed down with anxiety for their menfolk in the trenches, of whose danger the not very distant heavy firing was a continual reminder, these refugees, old men, women and children, needed all the help and comfort that we could bring them.

But in most dire need of all were the mothers-to-be and it was of them that the Prefect of the Marne thought when he invited Dr. Hilda Clark, a granddaughter of John Bright, in charge of the Medical work of the English mission, to undertake the administration of a small maternity hospital in one block of the large modern building which houses the homeless old people of the department of the Marne. The Friend, who was acting as matron, told in her letters home of the hardship and suffering which many of these women had been through.

"Many also came from Reims. Madame L. had taken refuge at Chamery, a village just outside, and there we went to fetch her with the motor. We found her cleanly lodged, but there was no possibility of her being cared for there, and her mother-in-law, also a refugee there with her, spoke most gratefully of the provision of the hospital. 'I confide her to your care,' she said, and in spite of the fact that we were unknown to them, of a foreign country, arriving late in the dusk of a winter evening, this young mother-to-be rose up, laid down her sewing, put on her hat and cloak, and came away with us into the dark. It was her first baby. Her husband, a compositor in Reims, before he was called up, had been seriously wounded four months before, and since then she had had no news at all. She spoke during the long ride back of their happy life together, then of his being called out, of the horrors of the bombardment, and her six weeks' nightly sojourn in the cellars. She spoke of the Germans in Reims, but said they were 'tres gentils,' and that many of her friends had found the same.

One she met had been so sad, and had wept over having to fight and leave his wife and children. She showed him the picture of her husband, and he wished her good fortune and his safe return. Her courage was splendid. She said, 'If he never comes back to me I must bring up my child and work

for him, one must have courage these days; one has moments, but it is no good to weep, it only brings weakness.' She was some time with us before her baby was born, helpful in a hundred little ways, and so long as we could keep her busy with sewing, wonderfully cheerful and well. Just before a little daughter was born to her the news came that her husband was dead. Her courage never failed. 'For my dear little girl I want to be strong,' she said. Mercifully she has relations on a little farm in the south, to whom she can go when she is strong enough, but of her parents she has had no news since the beginning of the war, and knows not whether they are alive or dead."

In another letter she writes:

"The overcrowding presents a very serious problem. At a little village northeast of Chalons the Maire had not been able to send on any of the refugees, as all the trains were required for military purposes. We were asked to fetch an expectant mother from there, and we brought her away from a small shed, about 12 by 14 feet, the only lighting other than the door, being a piece of glass a foot or so square set into the planking. There was a stove, and on the earthen floor all down one side, covering about half the available floor space, was a pile of straw. On this were sleeping three men, four women, and six children! Here, two months before we came, a baby had been born. The mud was six inches deep before the door, but, in spite of this and of our unexpected visit, the six children were all clean, and on a string across that wretched hovel were hanging a few meager articles of children's clothing, not only washed but ironed. Our patient herself had but three garments in the world apparently, but these too were perfectly clean. She appreciated greatly the care and comfort of the hospital, and after her 'little soldier' was born she was given an outfit for herself and him and sent to his grandparents beyond Paris."

I had several opportunities of visiting the maternity hospital, and shall never forget the shy pride with which these French peasant women, so happily established in the cleanliness and peace of that cheerful little hospital showed for our admiration, as we chatted at one bedside after another, their new born babes, endearingly spoken of as "mon petit soldat" in the case of a son, nor the gratitude with which they spoke of the kindness and attention of the English nurses. In the field adjoining the hospital are anti-aircraft guns waiting for hostile visitors, and more than once since the Friends' sojourn there a shell has penetrated to the asylum grounds, but happily up to the present no harm has been done to the hospital or its inmates.

Since March, 1915, the number of maternity patients having lessened very much, one of the wards has been occupied by women and girls evacuated in our ambulance cars from Reims or Suippes, or

other places within reach of the German guns. For more than a year now the bombardment of Reims has continued, but a few of its inhabitants still stay in their cellar homes. Occasionally when they emerge on some errand into the street, they are injured by an exploding shell, and it was these victims whom we were first asked to fetch to the safety of the "Maternite" at Chalons, though presently the problem of evacuation grew beyond the directly medical one and it was for the children suffering from the strain and terror of bombardment, that we were called upon to find another home.

One Sunday afternoon last September, turning my back on the ruined village of Sommeilles and on the heavy thunder of guns in the direction of St. Menehould, I bicycled through shining peaceful country to the old chateau at Bettancourt, lent us by the Comtesse Morillot, and which equipped and organized by Mr. and Mrs. E. V. Lucas, was sheltering some forty children rescued from the overcrowded quarters where our workers had found them in one village or another.

Round a dining room table with "Maman" Lucas presiding at one end over their labors, sat fifteen little French girls writing their Sunday letters home to their mothers left behind, or to fathers in the trenches and the letters in their simple childlike French all told the same story of the kindness of their new friends 'les anglais.' We are thankful to think that these many months of work and comradeship together have forged chains of friendship, too strong ever to be broken.

Home Life in Africa

Edna H. Chilson.

In civilized lands, few songs have a stronger appeal to us than "Home Sweet Home." Even in Africa, this same sentiment is not unknown. When the African is facing certain death he wants if possible to be carried, back to the home of his mother to die.

We would like to give you some idea of what the home here is like but you must put aside your ideas of home life in our own dear land. True you will find a family living in a hut, the only home they know, but how different it is from home as we think of it. The house is made of poles, grass and mud. The short poles are stuck in the ground in the shape of a circle with a higher pole in the center to hold the roof. This forms a roof that runs to a peak and it is thatched with grass. The walls of the house are smeared with mud. The floor is only of dirt that has been pounded until perfectly hard. The eaves of the hut are so low that when you enter you must almost crawl. You must keep low when you enter because of the smoke. If you keep near the floor you will not be troubled so much. All the light and air, must come through this one small door—the only opening in the hut.

Inside there is so little or nothing to make a home attractive. On one side is a platform on which they put the fire wood for the rainy season and on this the chickens roost. On another side is

a place for the cattle, goats and sheep to be tied at night. Some homes have a sort of partition which separates the sleeping place of the cattle from that of the family, but not all by any means. Near the center of the hut are some stones which are used to support the cooking pots over the fire. The smoke escapes the best it can through the grass roof or through the door. There is no furniture, except possibly a stool or two, no tables, no chairs, dishes or any of the things that are so necessary to us. The father and mother may be clothed with skins of cattle or goats or again they may be without clothing. With few exceptions the children are all naked. If the man is well-to-do and has plenty of cattle with which to buy wives there will be other huts near where these wives live—a hut for each wife.

At the close of the day they will have their main meal. There is no sight more sickening to me than to see the native eat. He has no manners and eats more like an animal than a human being. Their food is eaten with their hands from the cooking pot, which is made of clay and burned. The main articles of food are a thick mush, greens, sweet potatoes, cooked bananas, beans and once in awhile meat of some kind. They will not, however, have all of this at one meal. The flour for the mush is ground by the women of the family on a large stone near the door.

When the sun has set and darkness covers the earth, the family will come together, in the little hut (also the cattle etc) around the fire on the floor, which is the only light they have, and talk over the happenings of the day or of the more remote past and also of things that would not be tolerated within the home in civilized lands.

The dreary aspect of a home like this, vacant and dark, is only a picture of the condition of the family in many ways. We cannot place lamps and furniture in all of these homes but the Light of God can dispel the darkness and His indwelling presence can come in and take possession of the homes and lives. They can be clothed with His righteousness. Let us look from this scene of hopelessness and darkness to a home where the Gospel has been received and where the Light of God has had a chance to prove what it can do.

This home is built better than the other hut and has more light and air. There are windows and better doors and more than the one room. A little room has been built at the back for the chickens and no animals are allowed to sleep in with the family. The cooking is done in a small room at the back of the house so that the smoke is not over everything. Things are crude, to be sure, but clean and neat and everything shows a desire for better things; a reaching out to improve their condition.

The family is clothed and keep their clothes clean. They eat the same food as the other natives but before eating they pause a moment to thank God for the food. They must eat with their hands, for they cannot afford to buy many dishes, although they have a few, but they wash their hands before and

after eating. They have some books and can read God's word and the songs of Redemption are often heard in their home. They have a small light so they can spend their evenings in reading or some other helpful way.

This home is as a city set on a hill for it cannot be hid. Everyone knows and must admit that this home is different from the other native homes. What is the difference? Is it in that they have a different shaped house, a few dishes, a light, clothes, etc? It all seems so pitiful at the best—this effort to have better things. Can it be this that makes the difference? We would say "No." There is another light that has dispelled the heathen darkness and something more that has filled the vacant home. It is the Light of God that has shined in their hearts and lives that has changed it all. They were once as the others about them. They were in sin and shame. They knew no other way. They were satisfied with their own ways until they heard of Jesus and His love. Now their hearts reach out after others and they are praying and working for the salvation of their people. God is blessing them and their home and in That Day they will hear the "Come ye blessed."

Does Missionary work pay? Is it worth our while to come? Can anyone doubt when they hear of these things? It has paid by saving this family, if many others were not saved, for no one can tell nor see where the influence of this one little family will end. But, thank God, there are others, and will be more, who know Him; "Whom to know aright is life eternal."

The World's Sorrows

By William C. Allen.

During London Yearly Meeting of the Society of Friends an intensely interesting report was listened to from Wm. A. Cadbury who had just returned from Russia. He and three other Friends had been sent out by English Friends to that Country, a few months ago, to investigate the needs of the refugees from the war zone and the possibilities of helping them. His vivid verbal account of the heart-rending conditions in Russia was, without any comment, a terrible commentary on the sufferings of non-combatants induced by war.

Two and one half millions of refugees are now distributed throughout Russia. About 500,000 of these destitute people are Poles. All have fled from the clash of contending armies, their homes have been destroyed, their crops or businesses ruined, and families often separated, never to be reunited. Disease and exposure have already killed most of the children.

These heart-broken and afflicted children of our common Father have had a terrible winter. There will be work for them during this summer, but another winter gives cause for apprehension. Whether the war stops or continues their future is pitiable to contemplate. The country districts where charity is unorganized, are and will be the

most in need of help. There are practically no doctors in the country districts.

The great need will be doctors, trained nurses, drugs, clothing and large funds for the overwhelming needs. The Russian Government stands ready to assist those who can aid these unhappy victims of this terrible war.

Those who desire to give out of their plenty can forward money to C. Walter Borton, care Provident Life and Trust Company, 409 Chestnut Street, Philadelphia, Pa., who will forward contributions to English Friends. The administration of relief work by the Society of Friends has been very large during this war and exceedingly economical.

London, June 6, 1916.

Haverford Summer School

The Haverford Summer School goes this year on a journey to New England. Six times since 1900 it has gathered together a group of Friends and Friendly people for a week or two of instruction and fellowship during the early summer. This year it has postponed its sessions until the heat of the summer is past and instead of the Haverford campus with its commodious halls and shady lawn it has secured the entire use of the comfortable Lincoln House situated on a rocky headland of its own at Swampscott, Massachusetts.

Here, surrounded on three sides by the Atlantic and accessible to all parts of New England as well as more remote parts of the East, a company of eager folk will gather on the 5th of Ninth month, the day after Labor Day, and will continue for a week to attend lectures and Bible classes, to confer with each other and with the speakers who will lead their meditations, both in public and private, and to walk and talk and swim and play golf. From this centre many charming expeditions can be made to Whittierland, to the old shrines of Puritan Massachusetts, so eagerly and so painfully sought by our Quaker forefathers. New England Friends through their efficiency committee are co-operating with the plans for the school and will welcome all who come from distant parts or from other folds.

The program will include many well known Friends. Rufus M. Jones and George A. Barton will contribute from their recent religious studies some first fruits prior to the publication of their new books. The former will deal with some lessons from the history of Quakerism a hundred years ago, the latter with some aspects of comparative religion. Elihu Grant, also a New Englander, and a Friend by conviction comes from his work at Smith College to teach a class on the development of religious and moral ideas in the Old Testament.

Similar subjects will be dealt with by Alfred C. Garrett of Philadelphia. Of the other Bible Class teachers one comes from far away Iowa, W. Irving Kelsey, of Penn College, another from nearby Boston, Wilbur K. Thomas. Agnes L. Tierney of Germantown is to speak on Christianity and character, and Elbert Russell will deal in a series of addresses

with the practical applications of Christianity. Two other speakers should be mentioned who though not Friends are familiar with Friendly audiences and can contribute much of value to the Summer School. Warren H. Wilson who is at the head of the rural church work of the Presbyterian Board in America will deal with that topic which is so vital to Friends in New England and in many other parts,—the duty of the country meeting. W. L. Sperry, a minister of the Congregational Church in Boston and author of some outspoken pamphlets on war from the Christian standpoint will devote one lecture to this topic. He and several other speakers will speak at other times on the more personal and inner phases of religion.

The full program should be ready a week or two before the summer school begins. Applications for rooms will be filled in the order of date, and so should be made as early as possible. The rates of board and lodging vary from \$1.75 to \$3 a day. Questions concerning these and all other details should be addressed to the Secretary, Henry J. Cadbury, Haverford, Pa.

Educational Conference and Exhibit

The first inter-denominational conference and exhibit in the interests of Christian Education was held at Wilkes-Barre, Penna., June 7th-10th, under the auspices of the Council of Church Boards of Education. Eighteen Protestant denominations with a total membership of some 16,000,000 communicants were represented. Robert L. Kelly, Chairman of the Educational Board of the Five Years' Meeting was chairman of the committee that outlined the plan for the inter-denomination campaign.

The purpose of this conference and exhibit, was, (1) to impress the fundamental importance of Christian Education upon the people of the great Wyoming Valley, (2) to perfect plans and methods for future conference and exhibits in other centers and (3) to set on foot a movement designed to create a more favorable and active sentiment and interest in Christian Education throughout the length and breadth of this country.

The forenoons were devoted to Council business—the afternoons and evenings to popular meetings in the interests of Christian Education. Such phases of the work as The Kind of an Education demanded by Modern Life, The Recruiting of an Adequate Christian leadership for our age, The Religious Element in Education—a Necessity,—Life Work Problems, The Educational Responsibilities of the Home and of the Church, these and many other important questions were ably discussed by such men as Pres. McCracken of Lafayette College, Dr. J. W. Cochran, Dr. R. C. Hughes, Pres. J. H. Morgan of Dickinson College, H. F. Cope of the Religious Education Association, Bishop Nicholson and others of note.

The educational exhibits attracted great attention. Educational surveys showed the growth of

denominational and State Colleges and Universities—the development of the High Schools and Academies, the distribution of the educational institutions throughout the country. A chart showed that only about one young person out of every fifty of college age (17-23 years of age) was actually enrolled in College. Charts were on exhibition, showing in a graphic way, educational tendencies and developments—the part played in this development by State, Protestant, Catholic and independent educational institutions and foundations. Pictures and Lantern Slides, giving Campus conditions and life were shown. Illustrative and informational literature was distributed. No similar exhibit of such proportions and importance was ever gathered together in this country. The exhibit is of the greatest value to the Churches.

Dr. G. Franklin Ream, who has been acting as Temporary Executive Secretary of the Campaign and to whose ability and skill the Council is deeply indebted for the great showing made at Wilkes-Barre, because of the large duties laid upon him by the last General Conference of the Methodist Episcopal Church, asked to be relieved of the Secretaryship. Dr. R. Watson Cooper, recently President of Upper Iowa University and who has also served as Secretary of the Association of American Colleges since its organization was elected to act as Executive Secretary of the Campaign. Dr. Cooper is eminently well qualified for this task. He is a man of vision and power—an able organizer and an enthusiastic believer and supporter of Christian Education. The Council feels itself fortunate, indeed it feels that the way was providentially opened up, whereby Dr. Cooper's services could be secured.

Dr. Cooper is now giving his entire time to the perfecting of plans for publicising Christian Education throughout the entire United States. These plans will be presented at a meeting of the Council of Church Boards to be held at Niagara Falls on Tuesday and Wednesday, the 22nd and 23rd of August. It has been proposed that a great National Conference and Exhibit shall be held in Chicago in January, in connection with the Annual Meeting of the Council of Church Boards of Education and of the Association of American Colleges. It is possible that a Conference and Exhibit will be held somewhere in Ohio or Kentucky previous to the Chicago Exhibit.

Pressing Forward

Paul indulged in the three acts of looking backward, looking inward and looking forward, but he came to this conclusion: "Forgetting the things that are behind"—the results of retrospection—"and reaching forth to the things that are before"—the examination of present purposes with regard to life—"I press toward the mark for the prize of the high calling of God in Christ Jesus"—the power of retrospection, the result of his faith in God and his courage for the future.—Exchange.

THE GENERAL SECRETARY

The Gospel Ministry in the Five Years Meeting

IV. Friends' Colleges as Recruiting Stations for the Ministry

The criticism has sometimes been heard that Friends' colleges fall short in the number of ministers from among their students which they contribute to the Church. With a view to getting at some of the underlying facts bearing upon the case, the following list of questions was recently sent to each of the nine colleges in the Five Years meeting:

1. How many of your students give evidence of having the requisite gifts for the public Christian ministry?
2. How many of them are pursuing courses of study which are specially adapted to preparation for the ministry?
3. What opportunities, if any, do your students have for the development of their ministerial gifts while in college?
4. What is your observation as to the adequacy of the encouragement held out by the Church for young Friends to make special preparation for service as ministers in our denomination?
5. What, in your judgment, are the practical ways in which such encouragement ought to be given by the Church?

Accompanying the above questions was the following note of explanation:

Nothing in the foregoing questions is to be interpreted as inconsistent with the historic Quaker position that the fundamental requisites for the true Gospel ministry are the Divine call and the qualifications of the Holy Spirit. These being assumed, the questions are to be understood as directed to such subordinate, but vitally important, matters as "the development of gifts," "mental capacity" and "general qualifications for the ministry," all of which are specifically assigned by the Uniform Discipline as subjects for the care of the Church.

The replies received to questions 1 and 2 show that, out of approximately 1700 students of college and preparatory standing enrolled in the nine colleges during the year 1915-16, sixty-two were regarded as being in possession of the requisite gifts for the public ministry. Fully one half of these students had so far dedicated themselves to the work of the Gospel as to have chosen and pursued courses of study which were specially adapted to preparation for ministerial and pastoral service.

Food for profitable thinking by the Church may be found in a comparison between the resources for the future ministry which the foregoing figures reveal as existent in the student body of the colleges and the average number of Friends annually coming forward into the ranks of the ministry from among the whole membership of the Five Years' Meeting. In a previous article it was shown from the reports of the Yearly Meetings that recruits to the ministerial force of the Five Years' Meeting during the last three years had been enrolled at the average rate of about twenty-five a year. There were, therefore, during last college year, more young people definitely looking forward to and preparing for the ministry among the ranks of the college students than the whole average number of ministers an-

nually recorded from among the entire membership of the Five Years' Meeting. Furthermore, if all the students who were adjudged to possess the requisite gifts for the ministry, whether pursuing special courses of study by way of preparation for that line of service or not, are taken into the count, the potential ministers among college students alone last year, if the gifts of all of them were developed and brought into active service, would constitute a body of ministers two and a half times as large as the average total number of ministers annually recruited throughout all the nine Yearly Meetings composing the Five Years' Meeting.

For the colleges it is to be said that they are striving commendably to discharge their share of responsibility toward the future ministry of our denomination. To the extent of the extremely limited means at their command for that purpose, they offer excellent courses of study in the line of special preparation for Christian service, as will be seen from the following brief details:

Whittier College provides twelve courses in Biblical History and Literature, including one course in the Fundamentals of the Friends' Church, intended to meet the demands of the times for ministers and all who desire to help in Christian work. Pacific College offers seven semesters of Biblical study. The Biblical School of Friends University is designed "to meet the need in Bible Schools and Churches of this generation for trained and devoted Bible teachers and ministers." Penn College maintains a department intended "to meet the needs of the Church today for a better ministry and men and women with training along lines of Christian service." Earlham College offers twelve courses in Biblical Literature and Church History, including one course in the History of Friends and one in Missions, which are intended "as means of preparation for those expecting to enter the ministry or other lines of religious work." Wilmington College has twelve courses "designed to prepare Christian workers and ministers for reverent and efficient service." Mention should also be made here of Haverford College, outside the Five Years Meeting, which maintains an extensive department of Biblical Literature and related courses.

That the colleges are alive to the importance of opportunities for students to exercise their gifts in the ministry while engaged in college studies is indicated by the following extracts from replies to question 3 in the foregoing list:

Guilford College students do Deputation Work in nearby churches and school houses.

At Earlham they have opportunities to preach in small meetings in and about the city of Richmond. In many cases they receive pecuniary aid sufficient to cover their college expenses. Gospel teams are sent out each year.

Penn College students serve meetings in the vicinity of the college besides aiding in the large local church and Bible School.

Four students in Friends University last year were recorded ministers, three of them being pastors of churches. Other students engage in the Friends' City Missions and other work in the neighborhood of the college.

Students at Nebraska Central College do Gospel Team Work and serve at out-appointments.

At Pacific College they do Deputation Work in the vicinity of the college and are encouraged by the Meeting on Ministry and Oversight to exercise their ministerial gifts in the local meeting.

At Whittier College they engage in Gospel Team and Y. M. C. A. work.

When God bestows gifts upon His children He intends that they shall be used in His service, as the Parable of the Ten Talents plainly teaches. To

have received from the Head of the Church the requisite gifts for the ministry is to be under His calling to service in the ministry. The hour has come for the churches in the Five Years' Meeting to take stock of their God-given resources for the ministerial and pastoral forces of the future. Gifted young men and young women in all the Yearly Meetings are responding to the Spirit's promptings and are dedicating their lives to Christian service. Increasing numbers of them from year to year are availing themselves of the assistance offered them by the colleges in the line of preparation for the labor to which they are called. If this growing wealth of material for the ministry, which upon good authority is adjudged to have received the Divine sanction, shall fail as the time goes by to be utilized for the service of Christ and the Society of Friends, where will the responsibility of the failure rest? Manifestly, not primarily, at least, with the colleges nor with the goodly host of consecrated young Friends in their student ranks.

JOSEPH JOHN MILLS,
General Secretary.

525 South Catalina Avenue,
Pasadena, California.

THE HIGHER LIFE

THE THINGS NEEDFUL.

By Thomas Curtis Clark.

I do not ask for power and place;
I ask for strength to bravely face
The daily test, and not give ear
To counselings of doubt and fear.
I ask for love that will not turn
From any human cry, nor spurn
The friendship of the humblest heart—
Thus would I know life's finest art!
I ask for faith that can not doubt
That God is good, though all about
My life's ambitions fall away.
These gifts, O Lord, give me today.

—Ex.

Thy Statutes Have Been My Song

When some great sorrow is our portion, there are no considerations that furnish comfort like those which are drawn directly from Scripture. We use all possible means to avert impending evil, but find ourselves utterly helpless. Grief comes; no earthly power can hinder its approach. Under such circumstances it is well for us, if by long and prayerful study of the Bible we are familiar with the precise book, chapter and verse suited to the hour. "I will flee as a bird to my mountain," cries the stricken soul. When trouble or danger is near, there is an instinct, united with experience, that impels the bird to seek some mountain of safety.

So it is with us. Added to deep spiritual instinct, there is a life-long experience that points the way. Our "mountain" is the holy word. We do not fly thither as into a strange country, losing ourselves amid sharp, unfriendly ledges of rock. We have learned just where are the "strong habitations whereunto we may continually resort." There as

"in the shadow of a great rock in a weary land," we find not only rest, but delight also. There many a heart surprises all around by its outburst of song having fled from its bitter griefs to this place of security.

There is nothing like the blessed Bible. Happy is every one who owns this Book, not simply in the ordinary sense of possession, but in the sense of receiving its entire contents for spiritual edification. If endowed with earthly wealth one may take delight; how much more when possessed of such treasures! True it is, the songs of a Bible-loving heart are songs for the night of adversity as well as for the day of sunshine.—Unknown.

He Shall Bring it to Pass

Is the old Psalmist's idea that it is safe and wise to trust a great many of all sorts of things that might give us anxiety and worry in the hands and to the fatherly care of an overruling Providence a sane and reasonable idea for this scientific day of ours? Perhaps we ought to seek our answer to such a question in the method and message of Jesus Christ. He was up to date, and His words have a way of standing the test of experience even in our measurably hard and matter-of-fact day. And do we not find that the Psalmist's idea, made still more personal and real and implicit, underlies the whole life, and teaching of Jesus? He and His Father were one, and He seemed to live every moment of His life in implicit confidence in the omnipotence and availability of the power of God to assist in all the details of His life and work. And what He did Himself He frequently told His disciples it was their glorious opportunity and duty to do. No, Providence isn't played out, even in the twentieth century.—Christian Guardian.

Because He First Loved Us

Jesus has made it possible for everyone to love God, for He has taught us that God Himself "is love," that we may think of Him as a Father; and He has shown in His own life what God must be, a divine being who loves and cares for everyone. It is with many as with the little boy who thought the minister was a great man, too good to notice him, and was so afraid of him that when he saw him coming in the distance he would turn around so as not to meet him. The minister made an effort to get acquainted with the lad, and the two became great friends. One day the minister said: "Tell me, George, do you love me?" Eagerly the boy answered: "Yes, indeed I do." "But, George, there was a time when you did not, when you would run away from me. How long is it since you have loved me?" The boy thought a while and then said: "Ever since I knew that you loved me." As long as we fear God as a great and terrible being we do not love Him; it is only when we realize that He loves us that our hearts go out in love to Him. "We love Him because He first loved us."—Herald and Presbyter.

PEACE DEPARTMENT

NOTE—It is hoped that this page may present in brief form a record of activities typical of the work Friends are doing for peace. News items, short, pointed arguments, suggested plans, all will be welcome, and will be used subject to the limitations of space and the proper distribution and arrangement of the matter received. All communications intended for this page should be addressed to **Allen D. Hole**, President, 615 National Road, West, **Richmond, Indiana**.

THE MILITARIST LAWS OF NEW YORK.

(The following condensed statement has been prepared by **L. HOLLINGSWORTH WOOD**, of New York City, in response to a request from the editor of this department.—A. D. H.)

The State of New York has now passed laws which are, at any rate, the first step toward universal compulsory military training in that the laws passed provide for military training of all boys between the ages of sixteen and nineteen, and physical training for boys and girls in elementary and secondary schools of such variety as shall be prescribed by the Regents of the State, after conference with the Military Training Commission.

It is interesting to note the way in which these laws were put on the statute book. One public hearing was held on the so-called Welsh-Slater bill, which contains the provision for training of children in schools and in summer training camps. The hearing was not advertised. The writer obtained some private information about the matter from a friend and on calling up the head of the Department of Education at Albany, was informed that they were not sure that the hearing would be held because the Bill was being amended by the Legislature that afternoon; and that I had better come up the next day, for if there were a hearing it would be held that afternoon. The next morning, at Albany, I discovered that the Bill had been amended the afternoon before, but that no copies of the amendment were obtainable, although I applied to the author himself. Not only was the writer unable to obtain copies of the amendment, but President John Finley, Commissioner of Education and President of the University of the State of New York, had no copies of the amendment (copies were not available until twenty minutes before the hearing).

The hearing was held in the Assembly Chamber before the Committee on

Ways and Means. The room was fairly well filled with representatives of the National Guard, of the Security and Defense Leagues and other active preparedness organizations, who seemed to have had ample notice of the hearing. Assemblyman Welsh, when asked what they expected to do with the conscientious objectors, as they had made no provision for them in the bill, said that the people who object will be in the minority and will have to do exactly as the majority wishes.

Although these bills affected the child-life of the whole State of New York, the writer was the only private citizen present to speak against the bills, which is pretty good evidence of the lack of notice in regard to the hearing.

Another hearing was demanded, and after the passage of the bills, the Governor of the State was bombarded with telegrams from all over the State, requesting a hearing; but the only hearing granted was one advertised for the Board of Education and not for the general public.

Provision of the Bills.

The Welsh Bill provides that after September 1, 1916, all children above eight years of age, both boys and girls, in elementary and secondary schools, shall receive as part of their prescribed work, such physical training as the Regents of the State, after conference with the Military Training Commission, may determine. Instruction shall be at least twenty minutes each day.

The Slater Bill provides for the appointment of the Military Training Commission, composed of the Major-General commanding the National Guard as chairman, a member to be appointed by the Board of Regents (who control the educational system of New York), and a third, to be appointed by the Governor (very likely, as these bills were passed under the direct influence of the Governor, who signed the bills in the face of considerable protest, it would seem that it will be a largely military commission).

The duties and powers of the Commission are fairly extensive. It can provide "for observation and inspection of the training in schools and appoint an inspector for this purpose." It can also "maintain courses of instruction for male teachers and physical instructors," and it can recom-

mend to the Board of Regents the establishment in schools of "habits, customs and methods best adapted to develop correct physical posture and bearing, mental and physical alertness, self-control, disciplined initiative, sense of duty and spirit of co-operation under leadership."

The Slater measure also provides that after September 1, 1916, boys between the ages of sixteen and nineteen shall be given "such military training as the Commission may prescribe." The only exemption, unless excepted by the Commission, is the boy lawfully employed in gaining a livelihood.

The Slater Bill also provides for "state military camps of instruction under the direction of the Major General of the National Guard and for from two to four weeks during the summer."

It provides that the Governor may draft "portions of the Reserve Militia to make up or complete the complement of organizations of the National Guard or Naval Militia of the State."

These laws, although not going so far in many cases as the Security and Navy Leagues would like, have actually put the State of New York, so far as the popular imagination is concerned, in a position of leading toward universal military service; and when taken in connection with the provisions of the revised Chamberlain Bill now before the Senate of the United States, constitute a dramatic departure from the established institutions of our country.

PASADENA, CALIFORNIA.

In The American Friend for Sixth month first, mention was made of one of the committees of Friends in Pasadena which is active in the work for peace. The secretary of the committee referred to in that item has given the further information that there are also two other peace committees of Friends in Pasadena, and that all three committees are active and working together for the advancement of the cause. It will be of interest to Friends generally to know the organization of these three committees is as follows:

1. The Orange Grove Friends' Peace Committee, John E. Carpenter, chairman.
2. First Friends' Church Peace Committee, Dr. John W. Dorland, chairman.
3. Villa St. (conservative) Friends' Peace Committee, Pliny Gregory, chairman; Dr. Ira Spencer Frame, secretary.

PREPAREDNESS DEBATES.

Robert Cromwell Root, representative of the Peace Association of Friends in America, from California Yearly Meeting and Pacific Coast Director of the American Peace Society, has arranged for twelve public debates on the preparedness question at various points in northern California, Oregon and Washington. Before this item reaches the readers of The American Friend the series will have closed, since the dates fixed are from June 2nd to June 14th. The question for debate was "Martial Preparedness, an Imperative Need of the United States."

The affirmative side of the question was taken by Capt. Wilson I. Davenny past assistant adjutant general of Spanish War Veterans; the negative of the question was supported by Robert C. Root.

We hope later to have some account of the results of this series of debates.

OSKALOOSA, IOWA.

Friends in Oskaloosa, Iowa, assumed a large share of the responsibility for calling a great union peace meeting in which all the churches of the city joined on Sunday, May 14th. Professor Clarence M. Case, of Penn College, was one of the speakers, presenting the program of the League to Enforce Peace. Other speakers discussed the following topics:

"Does the Monroe Doctrine Meet Modern Conditions?"
 "Our Emigration Policy."
 "Go Slow on Armament."

OREGON YEARLY MEETING.

The twenty-fourth annual session of Oregon Yearly Meeting closed Tuesday, June 13, after a very profitable gathering, which terminated a very successful year. The various departments of work showed a degree of advance for the year that is very gratifying.

The visitors present from other Yearly Meetings included Thomas E. Jones, Field Secretary for the Young Friends work of the Five Years Meeting; Tennyson and Alice J. Lewis of Everett, Wash.; William E. Jones of Entiat, Wash.; Levi F. Cox of Winchester, Ind.; Lurana M. Terrell of Oskaloosa, Ia.; Joseph and Mary T. Sopher of Oskaloosa, Ia.; Harry Parry of Tacoma, Wash.; Mary R. Hornaday of Portland; Aquilla Binford of Western Yearly Meeting; Mahlon Perry of East Whittier, Calif., and Robert C. Root of Berkeley, Calif.

The evangelistic and church extension work for the past year has been

very successful, with 474 claiming definite blessings in the meetings held, and 358 being added to the church.

Lindley A. Wells, who has been the yearly meeting superintendent of evangelistic and church extension work for some years, closes his work in this yearly meeting at this time. A hearty expression of appreciation was given him as he leaves. The work of this department is to be administered for the present by the executive committee of the board.

The subject of peace occupied a large place in the deliberations of the yearly meeting. Strong resolutions were adopted, which stated in clear terms the opposition of Friends to war and preparation for war, opposed military drill in the public schools, whether voluntary or compulsory, and denounced as tyrannous the compulsory drill in some of our state educational institutions, supported by taxation but requiring that a consistent Friend either violate his conscience or surrender his right to an education in the state school.

Earnest sympathy was expressed in the yearly meeting epistles for the Friends of London, Dublin and Canada Yearly Meetings, in the distresses caused by the present war, also for Iowa in the recent loss of her college building by fire.

The work of the young people was given a new impetus by the presence of Thomas E. Jones. Though the Christian Endeavor work has grown during the past year twice as fast, relatively, as has the yearly meeting, a goal was agreed upon for the coming year that will require very earnest and increasingly efficient work for its attainment.

The statistical reports were decidedly gratifying. Owing to an error last year, the reports show an apparent gain of only 171 for the year; but the actual gain is in excess of this, the actual net increase over last year being 201. The total membership for the yearly meeting is now 2,779.

The educational work of the yearly meeting has been very successful for the year. Greenleaf Academy has had the best year of its existence, and its building is taxed to its utmost capacity. The work of Pacific College has been very successful. The assistance given during the past year by the Friends in other yearly meetings is greatly appreciated, and the yearly meeting so expressed itself in the epistles, including a special greeting sent to Philadelphia Yearly Meeting.

A special greeting was received from John Henry Douglas, and the yearly meeting sent him a letter of love and appreciation.

The yearly meeting took a very emphatic stand on the subject of prohibition, giving hearty and unanimous endorsement to a proposed amendment to the state constitution providing for the prohibition of the importation of, intoxicating liquors for beverage purposes. The manufacture and sale are already prohibited.

The departments of literature, bible schools, home missions, foreign missions and systematic and proportionate giving presented good reports of their year's work, with stirring addresses on these subjects.

The evangelistic and devotional meetings were seasons in which many were helped to a higher life. These meetings were all well attended.

In spite of the stringency of the times on this coast, giving in money to the various causes was not neglected. In addition to the yearly meeting appropriations, nearly \$100 was raised for the Christian Endeavor work, over \$400 for the installing of a commercial department in the college, over \$600 for the general evangelistic work of the yearly meeting, and other sums of smaller size for repairs and improvements to meeting houses in needy meetings, for the book and tract committee, etc. All indications point to a very successful year, under the blessing of God, for 1916-17.

LEVI T. PENNINGTON.

SOUTHLAND COLLEGE.**Faculty for 1916-1917.**

Meade G. Elliott, Pacific College, Principal; Ruth Kelsey, Earlham College, Assistant Principal; P. F. Robuck, Wilmington College, Assistant Principal; D. Scott Newsome, Southland College, Seventh Grade; Roberta Jones, Southland College, Sixth Grade; Mary Scott, Southland College, Fifth Grade; Blanche Hudson, Southland College, Primary Grades; Tressie Thomas, Earlham College, Domestic Science; P. F. Robuck, Wilmington College, Manual Training; H. Ward Avery, Conservatory of Music, Indianapolis, Music Instructor; D. Scott Newsome, Southland College, Governor Boys' Dormitory; Roberta Jones, Southland College, Governess Girls' Dormitory; Daisy Moore, Southland College, Librarian, and Mary Moore, Southland College, Assistant Matron.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HART, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

PRAYER TOPICS

Jamaica

The Annual Conference, July 29-August 1, where missionaries and native members and workers meet to review the year's work and plan for the future.

The East Indian boy who has been enduring persecution. (See article, "A Case of Persecution in Jamaica," on this page last week.)

Five of the American workers who have lost near relatives at home since last October.

Robert Williams, an East Indian, at Port Maria, has felt a call to service among his own people. "Please pray for him," writes Alice Kennedy, "that he may continue to develop and go on with God."

Africa

Inquirers and candidates at each station—that they may have the courage to follow Christ in the face of opposition.

That much-needed funds for a permanent dwelling house at Ketosh may soon be provided.

That permission may be secured for the opening of a station at Shatanda where Arthur Chilson is temporarily located, midway between Lirhandia and Ketosh.

For Mrs. Conover, who has the responsible and confining work of teaching the missionaries' children, so that others may be free to give entire time to native work.

Cuba

The annual meeting of the mission in August, when plans for the coming year's work will be formulated.

For Jose Reyes, Alberto Lopez, Jesus Rodil and Faustino Carrion, Cuban workers who are occupying places of responsibility in the work of the church.

New converts in the tent meetings at Jarucco and those who accepted Christ in the meetings Raymond Holding conducted at El Cristo in connection with the school of the Baptist Mission.

Mexico

The native churches at Matamoras, Victoria and Matehuala, and the Mexican workers responsible for leadership in them.

That Mexican officials may not withhold permission for continuing relig-

A missionary writes, "When we read a letter which says 'We remember you daily at our family worship hour,' I cannot tell you what strength and encouragement it brings to our hearts."

A suggested list of Missionary Prayer Topics appears on this page.

ious instruction in the mission schools.

The safety of our missionaries at the Mexican border.

An early termination of the present turmoil, the cause of untold suffering and loss, which seriously hinders the Christian work so urgently needed and strongly desired by multitudes of the common people.

THE DES MOINES MISSION STUDY CLASS.

A member of the mission study class in Des Moines, described in these columns two weeks ago, writes us that the description we printed failed to give credit for the splendid work of the leader, Miss Gail Clark. Miss Clark herself wrote that article, which accounts for the omission. We are glad, however, to state that in the opinion of the members the success of the class was due largely to the untiring, thorough and skilful work of the leader. She was always well prepared and made the assignments for study and directed the discussions with exceptional skill. Her interest and enthusiasm from the study proved contagious.

If you failed to see the article in the issue of June 15th, entitled "A Study Class in Des Moines," we recommend your hunting up that number and reading the account.

AFRICA LECTURE IN USE

"Sabina, Ohio, June 19, 1916.

Friends' Board of Missions,
Richmond, Indiana.

Dear Friends:

We used the lecture on Africa last evening. Found the pictures very good. They gave the pleased congregation a better idea of what is being done at the stations than could be had by any other means. Enclosed is rent-

al for slides, which are being returned by express.

Hoping they may do much good for the mission, Truly yours,

JOHN F. NELSON."

NOTE.—These slides and the accompanying lecture may be secured for an evening's use by any Friends' Meeting. Inquiries should be sent to the assistant secretary at the address shown at the top of this page. The Board charges a rental of one dollar, the user paying express charges.

MEXICO

No one can foretell what turn affairs in Mexico may have taken by the time this issue of The American Friend is published. As we write these words, however (on June 21), there seems but little hope of an early understanding between the de facto Mexican government and our own. Our missionaries at Matamoras and Victoria for some time have been aware of a growing state of suspicion and uncertainty and have been apprehensive of some sort of an outbreak.

Upon the vehement insistence of faithful Mexican friends, Solomon Tice reluctantly left Victoria on June 5th and came to Matamoras. It was then his hope to be able to return with Mrs. Tice after a fortnight.

The school work at Matamoras closed on June 7th. Sarah Charles left there on the 14th and expects to spend the vacation with her mother at Fountain City, Indiana. The latest word received at the Board of Missions office stated that Mr. Tice had gone to San Benito, Texas. Nancy L. Lee was left the only American worker at Matamoras. Some of the Mexican workers were staying with her in the Institute building.

The Board of Missions has arranged for practically our entire staff of American workers who have been assigned to Mexico to be ready to proceed to that field in the late summer or early autumn. Never were the common people of Mexico so hungry for the Gospel of Christ, and never did the doors of opportunity for presenting the Gospel message open so widely in our part of the field as now. We dare not delay our return to the field a day longer than is absolutely necessary. Let Friends, and all friends of Mexico increase rather than diminish their gifts and their prayers just now, to the end the Society of Friends may have funds and workers ready to enter the field again when the way opens.

NEBRASKA YEARLY MEETING.

Nebraska Yearly Meeting convened in its ninth annual assembly at Central City, Nebraska, on third day, the thirteenth of fifth month. Visiting Friends were present from other Yearly Meetings as follows: S. Edgar Nicholson and Thomas E. Jones of Indiana; Harry R. Keates, Pliny Fry, Richard Harworth, Charles Mesner and Will Reece of Iowa; Ray Lewis of California. "We believe the coming of these Friends to have been by the direct leading of the Holy Spirit. They have brought the helpful inspiring messages along the lines of evangelism, missions, education, peace, temperance, Bible Schools and young people's work, and have shown the great opportunities now open to Friends in all these departments of the world's work."

God has richly blessed our work the past year. There has been a total gain in membership of 206, but a net gain of only 50, owing to a revision of membership lists. However, some of this loss has been due to Friends removing to other Yearly Meetings.

The Pastoral, Evangelistic and Church Extension Department displayed a large map of our field and also a chart, which brought vividly to each one the amount of work accomplished by the various meetings. "This review of the past year's work showed growth in several lines. On our prayer calendar for last year we set a goal to reach at least five hundred souls for Christ. Our Evangelistic Superintendent reports that more than that number have been definitely blessed and we feel deeply grateful for this answer to our prayers.

Gospel teams in a number of our meetings and at Nebraska Central College have done splendid work.

The cause of education claimed prayerful attention. The Nebraska Central College Board and the Pastoral Evangelistic and Church Extension Board were upon their unanimous request, granted permission to enter into a united campaign to secure an endowment of \$100,000 before the Five Years Meeting convenes in 1917. Efforts to secure this fund shall be pursued along the lines of endowment funds or notes, annuities, bequests or other legitimate methods. The income from such endowment shall be used by the two boards as nearly equally as possible, giving to each donor the privilege to designate a preference to which line of work the gift shall be devoted.

"When we survey the broad field

which lies within the borders of our Yearly Meeting, see the need, and hear the many calls for workers, we are almost overwhelmed by the magnitude of the work before us. But trusting for wisdom and strength in Him who knoweth and understandeth all, we are determined to go forward to a more complete occupation of our vast territory."

During the rendition of the educational program a band of ten students sat on the platform. Each told of his consecration to the Lord for his field of work and told how Nebraska Central College had influenced him to enter into this state of consecration.

"The critical situation in the mission fields of the world was brought to us with new force. Clyde Roberts and his wife, two of our members, brought to us from Mexico a better realization of the needs of our southern neighbors." Clyde Roberts conducted a mission study class using as a text book, "Mexico today."

A "Pastor's Hour" was observed three evenings from seven to eight o'clock. Vital problems were discussed by different pastors and workers. This proved to be a very helpful feature of the week's work.

"We are praying and working for the success of the great temperance campaigns which are being waged this year in Nebraska and South Dakota and confidently look forward to national prohibition in 1920."

Theodore Foxworthy was reappointed as General Superintendent of the Pastoral, Evangelistic and Church Extension Work. Ray Lewis was appointed as Financial Agent to secure the joint endowment fund referred to above.

It was decided that our Yearly Meeting take half a page every two weeks in The American Friend and Kirby V. Bowen of Boulder, Colorado, was appointed Nebraska editor.

The Sabbath services were seasons of refreshing. The truth was presented in the spirit of love, fearlessly and with power. At the evening meeting a number of persons sought Christ in His cleansing and filling power. Many were the definite victories won in individual lives throughout the entire session of this Yearly Meeting. Under a deep sense of appreciation of the presence and power of our Heavenly Father we approached the closing moments of the meeting with praise for his rich blessings and kind remembrance of us in our work for Him.

ESTELLA FOXWORTHY.

SUNDAY SCHOOL CONTEST

Sunday, May 28, marked the close of what was probably the most interesting and enthusiastic Sunday School contest ever conducted within Wilmington Yearly Meeting.

Dover and Chester, our largest rural schools, started the contest the first of last October, and it has been going on for eight months with ever-increasing interest. As was stated through these columns a few months ago, Chester meeting has about a hundred more members than Dover, while the average in the Bible Schools last year was 78 and 74, respectively. Knowing these facts, the schools, at the beginning, agreed that Chester should shoulder a handicap of fifteen every Sunday more than her smaller opponent. While it was not the intention of the schools at the beginning to go outside their immediate communities for scholars, people from adjoining communities were drawn in as the contest waged warmer and warmer.

The final week was a busy one and the final day a big one for both places. The workers from both camps scoured the territory around thoroughly for scholars and the official count registered 738 for Dover and 719 for Chester. The average attendance during the period of the contest was 145 for Chester and 131.8 for her opponent. From this it can be seen that Dover needed the handicap carried by her neighbor and until the final day the contest was in doubt every minute.

Dover won by the terms of the contest, but if her large neighbor had not accepted the handicap, her opponent would probably have won. The good feeling that was manifest throughout the contest still exists between the communities and they are arranging a picnic so that the members of the two schools may become better acquainted. The attendance since the close of the contest has been good.

FIVE YEARS MEETING, 1917

The Committee on Arrangements desires to draw the attention of Friends to the approaching Five Years Meeting in 1917, and requests suggestions from Friends as to the program, arrangements, topics for consideration, arrangements of sessions and general use of the time of the Meeting.

For the committee,

J. ELWOOD COX, Chairman,
High Point, N. C.

L. HOLLINGSWORTH WOOD,
Secretary.

20 Nassau St., New York City.



CHRISTIAN ENDEAVORERS, POUGHKEEPSIE, N. Y.

YOUNG FRIENDS BOARD

NEWS FROM THE FIELD.

On this page, you will find a picture of the Christian Endeavor Society of Poughkeepsie, New York. They number ninety-six members in all, this includes sixty-seven active. These Endeavorers gave a reception to the Yearly Meeting when in session at Poughkeepsie, which was a grand success. D. H. Lewis is the pastor of the Meeting.

At North Carolina State Christian Endeavor Convention held in Charlotte June 2-4, High Point Friends Society won the Efficiency Banner and Guilford College Society came second. Friends have three members on the State Executive Committee, and come second only to the Presbyterian in the number of organizations. Friends of the South are getting into the Christian Endeavor work and making it mean something.

We are in receipt of an announcement of the Young Friends Assembly of North Carolina Yearly Meeting. They have outlined a strong program, and the expenses are within reach of

all. We urge all young Friends of the South to attend this gathering. It will be held at Guilford College, August 14-21. Any other Friends who happen to be near, or who could arrange to be in attendance should do so. For further information, correspond with Fred E. Smith, Greensboro, N. C.

CONFERENCE NOTES.

The final announcements and programs for the coming Conference at Cedar Lake are now ready for distribution. They contain enrollment or application blanks. Send to the Young Friends Board, Conference Department, for copies, and any other information.

Opportunity is offered delegates, preferably girls, to work for their board and lodging, which would mean that they would help in the serving of the meals for an hour and one half each meal time, or four hours and thirty minutes each day. We have three vacancies left. This offer holds good only one week more. If you wish to reduce your expenses at the

Conference, this is your chance. No application for this will be considered after this week.

It will not be possible to prepare meals at camp fires this year.

Enrollments are coming in. Have you sent yours? Assignments will be made from July 1 to August 1.

STUDY CLASS.

(Continued.)

Study Classes That Supplement Other Young People's Organizations.

Young People's Organizations such as Christian Endeavor, Fellowship Groups, or other regular meetings of Young Friends may be greatly strengthened by introducing a Study Class. Because Christian Endeavor is the most common organization of Young Friends, and because it is easy to adapt the Study Class to other groups, these remarks will be confined to the Study Class within the Christian Endeavor Prayer Meeting.

The aim of the supplementary Study Class is the same as that of the Independent Class. It also strengthens the regular meeting in spiritual power, breaks the monotony of the ordinary Christian Endeavor routine, and fills the society with spiritual objective.

RALLY AT OGDEN, OHIO.

One of the most successful rallies that has been held in Wilmington Yearly Meeting occurred at Ogden May 27 under the auspices of the Christian Endeavor Union. The evening before Secretary Vandersall spoke to a crowd mostly local, at the same place, on the "Ideal Endeavorer." This meeting was presided over by Lewis C. Moone, the Secretary-treasurer of the Union.

The Convention proper was called together at 10:15 a. m. Saturday by the president, Bernice E. Hawkins, who conducted the song and prayer service. The societies of the Yearly Meeting were called and representatives were present with proper response from every society except Londonderry in Ross County, and those in the Tennessee Quarterly Meeting. Henry Cox, who was present, gave a first-class report of the Christian Endeavor Society at Puerto Padre, Cuba.

Several years ago a banner in white and red, bearing the inscription, "W. Y. M. C. E. Union" was presented to the society making the best showing toward standards set up each year. So far three societies have held it: Highland, Wilmington Intermediate, and New Burlington. This year the requirements were as follows, New Burlington standing highest with seventy-one points:

Banner Requirements.

Societies which are candidates for the banner must have

1. Representatives present
 - a. Official delegates (2 for every thirty members or fraction thereof) 5 points.
 - b. Each other member present counts one point.
2. a. Missionary offering made: Standard; one cent per week per member for the year10 points
 - b. Yearly Meeting dues (\$1) paid secretary2 points
3. Favorable answers to the following:
 - a. Do your officers faithfully do their work?
 - b. Do you have regular committee meetings?
 - c. Do you have regular business sessions?
 - d. Do you have regular roll call meetings?
 - e. Do you have special Missionary meetings?
 - f. Have you made an increase in membership the past year? (Yes to 'f' counts 5 points, to all the others, 3)8 points
4. Number of Expert Endeavors, each counts10 points

The addresses of the rally were particularly fine. Stanley B. Vandersall, Ohio's general secretary, supplied all the Christian Endeavor "pep" imaginable. Ethel Hawkins, our Yearly Meeting Y. F. A. secretary, brought a message close home to us in our own field and Thomas E. Jones thrilled his hearers with a challenge to consecrate

time and talents for the great cause for which the Master suffered death. The attention was perfect and old and young alike were inspired.

The convention numbered about 175 in the morning and perhaps 300 in the afternoon. This is a splendid showing in consideration of the fact that closing affairs at the college detained several and that many Endeavorers in this locality are farmers and this was their busy season.

PICNIC AND VISITATION DAY.

The picnic and visitation day held by the members of Wabash Quarterly Meeting at the Whites Institute, Thursday, June 15, proved to be a most enjoyable affair, and the day will be long remembered by those who were fortunate enough to be present as a time when the members of the four meetings were brought together in pleasant association. It will indeed mark a bright spot in the history of Wabash Quarterly Meeting, and those having the arrangements for the day in charge are to be congratulated that their plans met with such great success. A. J. Furstenberger of Wabash, Aaron Napier of Amboy and Clyde Thorne and Grace Hobbs of New Holland were the committee who planned for the affair.

The day dawned bright and beautiful and as the noon hour approached one could see a large company of people assembled on the beautiful institute grounds getting ready for the sumptuous picnic dinner. These people had come with well-filled baskets from New Holland, Amboy, South Union, Wabash and Marion. One felt himself at once in a good atmosphere when he entered the grounds where these people had assembled in happy association.

Following the picnic dinner, the time was spent in visiting the different buildings belonging to the institute—these having been thrown open to visitors during this day. Later in the afternoon, after the people had spent some time visiting among themselves and in a general good time, a delightful program was given, a platform having been erected on the grounds for such purpose.

The following interesting program was given, A. J. Furstenberger having charge of the same:

Song, "Saved by Power Divine"—Children of Institute.
Prayer—Clyde Thorne.
Song, "America, I Love You"—Boys of Institute.
Reading, "An Old Man's Story"—Lillian Watson.
Song, "Jesus Meek and Gentle"—Three Girls of the Institute.
Address—Charles Hiatt.

Song, "After"—Three Girls of the Institute.

A short talk on the work of the Institute by Mr. Harkness, Superintendent of the Institute.

Closing Song, "All Hail the Power."

This program was listened to with much interest. The singing by the children of the Institute was much enjoyed. They show good training, and sang as if they enjoyed it. Charles Hiatt gave an excellent address, in which he compared the Whites Institute to "a child that grew and waxed strong in spirit." He gave a little history of the Institute, and showed how it had developed under the careful management of those having had it in charge and especially its present superintendent and his wife, Mr. and Mrs. Harkness, who have been working for the past several years so efficiently and successfully with the children. Mr. Hiatt dwelt on the thought that the members of the Friends churches of the Yearly Meeting should know more about the work of the Institute and should be grateful for such an institution. He addressed a few words to both the boys and girls of the Institute, encouraging them to make the most of their opportunities—to make men and women worth-while in the world.

It was estimated that there were about five hundred, including children of Institute and employed, who listened to the program in the afternoon. There are now about two hundred and twenty-five children in the Institute.

Following the program there was a ball game between Quarterly Meeting boys and White Institute boys. The day proved an enjoyable and profitable one, indeed, and it is hoped that other such days may be planned by these meetings in the future.

PASTOR WANTED

The Friends' church at Leesburg, Ohio, wishes to make known through the columns of The American Friend that they want to secure the services of a man to act as pastor for next year, beginning September 1. For further information address Maggie M. Huff, Secretary of the Pastoral Committee, Leesburg, Ohio.

ERRATUM.

In the obituary notices of June 8 it should be stated that P. L. Scott was a devoted member of New Salem Monthly Meeting, Howard County, Indiana, instead of New Sharon.

Be so rich in God that you can afford to do without everything else.—B. M. Adams.

CHURCH AT WORK

Baltimore, Md. (Light Street)—An interesting series of meetings was held at Light Street meeting house from June 4 to 13 by Eli Reece and a quartet of young men from the Cleveland Bible Institute. Their beautiful singing and earnest testimonies were very helpful. The attendance and interest were good from the very first. Four have applied for membership with Friends.

Washington, D. C.—The Fellowship Union is a social organization connected with Washington Monthly Meeting and has been in existence for more than twenty years. The membership, however, is not confined to Friends. The Fellowship Union Committee is arranging a lecture course for the coming year, to begin in October, the aim being to have a course of at least eight lectures (illustrated when practicable), entertaining, instructive, religious, scientific, musical. The Monthly Meeting stamped the project with its approval and has appointed two members of the meeting as co-operating members of the committee. The committee welcomes suggestions from anyone as to speakers and subjects and solicits correspondence with the view of arranging a program for the coming year. Communications can be addressed to Beatrice R. Hunt, chairman, 1229 Park Road, or to J. Edgar Hiatt, 3116 13th Street, N. W., Washington, D. C.

On the evening of June 14, the Cleveland Bible Institute quartet gave an entertained at the Washington meeting house under the auspices of the Fellowship Union. The entertainment consisted of songs, stereopticon views of the Institute, its work and some of its fields of labor. The entertainment furnished was one of exceptional interest. Eli Reece, of Greensboro; N. C., the father of the leader of the quartet, accompanied them and all attended our mid-week prayer meeting the following evening.

Newmarket, Canada—Another exceptionally good Monthly Meeting was held on June 8. It was felt to be a time of great spiritual uplift. Several questions of importance were before the meeting, among them being the matter of holding a series of revival services early in 1917. The question took hold of the meeting and is receiving consideration. Reports of work were very encouraging. On Sunday, the 18th, the Foresters had a special

church parade and a good service resulted. An appropriate address was given by the pastor and special singing added much to the attractiveness of the service. A collection in aid of the Friends' Ambulance Work resulted in \$28.00 being taken up.

Dublin, Indiana—After last Yearly Meeting, Friends decided to make extensive repairs on the parsonage. Conditions were revealed, however, which led us to destroy a large part of the building and erect a new one in its place at a cost of approximately \$1200.00. We now have a cosy, comfortable eight-room home for the pastor that would be a credit to any meeting. On the evening of May 14, E. Howard Brown, of Westfield, gave his illustrated address on "War Against War" before a large and appreciative audience. During the winter a couple of young Friends took up the study of Friends' history as outlined by the Board of Young Friends Activities. On the evening of June 11 the meeting was in their charge. Ten-minute discussions were given on the following subjects: "George Fox and Margaret Fell," "William Penn," "The Quakers in Wild America," "The Friends' Communion," "The Friends' Baptism," and "Elizabeth Fry."

East Main Street, Richmond, Ind.—The Quaker Girls' Quartet of East Main Street Friends' meeting gave a sacred concert at the church on Sunday evening, June 18. The platform was decorated with palms, ferns and roses. The program consisted of quartet numbers, a solo, a duet and a trio, also a reading and remarks by the pastor. The attendance was large and each number was well rendered. A free will offering was taken. The members of the quartet are Ruth Hadley, Mary Butler, Mildred Edwards and Gertrude Clark, with Alice Newman as accompanist. The quartet is open to engagements and persons desiring information should write to the chairman of the music committee, Harry B. Reeves, 123 North 18th Street, Richmond, Indiana.

Seattle, Wash.—The Friends meeting at Seattle decided not to participate in the preparedness parade in that city on June 10. The following letter in part was sent to the preparedness committee by Robert E. Pretlow, pastor of the Friends meeting:

"Throughout their history the Quakers have stood for peace, and for those forms of constructive service which make for human betterment, as opposed to the savagery and moral degradation inseparable from militarism.

"We believe that cultivation of the military spirit is clearly in direct violation of the whole spirit and teaching of Jesus, and is not only contrary to true religion, but in opposition to the best and highest patriotism.

"While recognizing the sincerity and high motives of many who think differently, we confidently believe that their methods are mistaken, and that the tendency which they foster constitutes a danger to American ideals and liberties greater than the sum of all external dangers from which they seek to protect us.

"As earnest Christians and sincere patriots we are compelled, respectfully, to decline your invitation."

Alba, Mo.—The meeting here has extended to their pastor, A. L. Knight, a unanimous invitation to serve the meeting another year. His time during the past two years has been divided between Alba and Fairview meetings.

Haviland, Kansas—Children's Day was observed at Haviland on June 11. A good program was rendered and a collection of \$100.00 was taken for Haviland Academy. Commencement exercises at Haviland Academy were held at the Friends' church on May 26. The class address was given by F. Olen Hunt, of Fowler and was much appreciated. There was only one graduate, Myrtle Ross. The subject of her oration was "The Harmony of Life." Professor E. E. Hadley expressed some excellent thoughts on the breaking up that must follow all commencements. Professor Frank H. Clark will be in charge of the academy the coming year.

Liberal, Kans.—O. B. Ong, a Friends' minister of Pasadena, California, conducted a three-weeks' meeting here with a special burden and concern for the church. He came with a message that reminded us of the ministry of the early Friends. His teaching on the definite work of grace in sanctification was clear and convincing. People came for miles around. Seventy-two knelt at the altar for sanctification and conversion. About the first of March we were favored with a two-weeks' meeting conducted by Eli Reece of North Carolina. His preaching was clear and convincing and many were definitely blessed and the church was greatly strengthened.

Greensboro, N. C.—For several weeks the Ashboro Street Friends have been holding their meetings for worship in the Bible School room while the auditorium has been undergoing a complete redecoration. The room is now finished with a beam ceil-

ing, tinted walls and a new indirect lighting system, all in keeping with the true Quaker ideals of simplicity, yet its effect is truly beautiful. The reopening service was held on June 11 with a large and appreciative audience. Dr. Thomas Newlin, President of Guilford College, preached a most excellent sermon in the morning and the pastor, Fred E. Smith, in the evening.

Springfield, N. C.—We were pleased to have Dr. Thomas Newlin, president of Guilford College, with us on June 4. His splendid message was taken from The Song of Solomon 1:6, "They made me the keeper of the vineyards but mine own vineyard have I not kept."

On the evening of June 11 our peace contest was held. Seven young men and six young women participated in this exercise, which continued for one and a half hours. The successful contestants were Dovie Hayworth, whose subject was "The War God" and Luther Johnson, whose subject was "The Lesson of the War in Europe." It was felt that each speaker deserved honorable mention. Plans are being made for sending some of these young people to other meetings to carry their messages of peace. The judges of the contest were N. C. English, Mary Petty and John J. Blair.

Carmel, Indiana—Carmel Quarterly Meeting was held June 10 and 11. Ministers in attendance were Enos Harvey, Daisy Barr, Rufus P. King, Austin Osborn, Claude James, Gertrude Reinier, Lewis E. Stout, Jehu Reagan, Sarah J. King, Flora Holliday and Mr. Hobbs of the M. E. church. A real spiritual uplift came to our Quarterly Meeting and much good was done in the Master's name. Between the meeting for worship and the business meeting on Saturday, dinner was served in the new basement and the social hour seemed to be enjoyed by all. It was one of the most largely attended and most interesting occasions which Carmel Quarterly Meeting has experienced for many years. The message on Sabbath morning was brought by Enos Harvey, Yearly Meeting Superintendent.

Georgetown, Illinois—Lyman G. Co-sand, who has very acceptably filled the place of pastor at Georgetown since October 1st of last year, has been retained for another year. The work of the church, Sabbath School and Endeavor Society has prospered under his untiring efforts. A feature of the pastoral year has been the unity of the churches of the town, all the de-

nominations having worked together in harmony. The ministry has been of such a nature as to instruct and edify the membership.

Noblesville, Ind.—Our pastor, Gertrude M. Reinier, has tendered her resignation, to take effect September 1. She has served our meeting faithfully for four years and it will be hard to fill her place. She is undecided what she will do the coming year. The beneficent society of our meeting observed its twenty-fifth anniversary. During this time it has grown from six members to seventy and through its efforts more than \$4000 have been raised and expended for church purposes. This organization has been one of the most fruitful elements of Noblesville meeting and has shown its strength in cottage prayer meetings, family visiting and in many other ways aside from the financial benefit of the church.

Westfield, Indiana—The sessions of Westfield Quarterly Meeting, held at this place on June 3 and 4, were sessions of divine favor. The attendance at the business session on Saturday was unusually large, and the business was transacted in the spirit of harmony. E. Howard Brown, pastor at this place, preached a very strong sermon on "Practical Christianity." He is so well liked by the local congregation that his services have been engaged for another year from the first of next September. Upon occasions when he is called away from Westfield over the Sabbath, his wife attends to the ministerial duties, for which she is well qualified. June 11 was Children's Day and the regular hour of service was taken up with a most excellent program by and for the children. A dinner was served on the lawn, to which all were invited. An afternoon meeting was held at two o'clock, at which time Howard Brown gave us another good sermon with blackboard illustrations. In the evening he gave an interesting stereopticon discourse concerning the lives and services of our most eminent composers of sacred songs, a number of which—with pictures of the authors—were thrown upon the screen and were sung by the audience. Occasions like these, we believe, will minister to the social and spiritual benefit of the church and community.

NEWS NOTES

Professor W. O. Mendenhall, of Earlham College, will spend a part of his summer vacation at Chicago University.

Professor Harlow Lindley, of Earl-

ham College, will spend the summer in the interests of the Indiana State Centennial movement.

Albert I. Bailey, of Wilmington, Ohio, was called upon recently at his home by a company of his business friends and presented with a loving cup, the occasion being his seventieth birthday.

Rufus P. King, of North Carolina, attended the meeting at Toronto on May 28, bringing helpful messages both in the meeting and in the Bible School. He was also at Yonge Street Quarterly Meeting.

We have received the forty-ninth annual report of the Friends' Foreign Mission Association of England. It presents an interesting document of seventy pages, together with cover, and is full of valuable information.

Murray S. Kenworthy, received the degree of Bachelor of Theological Science (S. T. B.) from the Harvard Divinity School last week. Having completed his work at Harvard, he is hoping to enter pastoral service for the coming year.

The Evangelistic Committee of Indiana Yearly Meeting requests that all who have not sent in the statement of the number of families in the local meeting having some form of daily family worship shall do so not later than July 1. The committee also sends out a pastoral letter of friendly counsel and advice that appears to be timely.

The Young Friends Assembly of North Carolina Yearly Meeting will be held at Guilford College August 14-21. The Assembly is held for the purpose of training efficient church workers. An efficient program has been prepared and we note that Elbert Russell, Thomas E. Jones, Edgar T. Hole, Thomas Newlin, L. L. Hobbs, L. W. McFarland, Sylvester Newlin and George J. Welker are among the speakers.

A committee appointed by Stella and Shawnee Quarterly Meetings in Oklahoma recently visited Oklahoma City to consider a request made by the managers of the city mission, that Friends should support two of their members who are to work in harmony with the city mission of that place.

On June 14 a Friends' rally was held in the First Presbyterian Church at Oklahoma City at the time of the State Christian Endeavor Convention. About thirty were present. Quite a number of Friends have moved to Oklahoma City, some having joined other churches, while others have remained Friends. These have expressed a desire that a Friends' meeting shall be organized there.

THE IOWA PAGE

C. E. DEPARTMENT

The Intermediate and Senior societies at Oskaloosa are meeting together for the summer.

The Executive Committee of our Union is trying to make Yearly Meeting of special interest to the young people. The vesper services will be conducted by Dr. Clarence M. Case, who will discuss the meaning and message of Quakerism. It will be a course well worth hearing.

Begin to plan the stunts for your Quarterly Meeting for the evening of the picnic. We wish to make that occasion one of happiness and good fellowship.

Other plans are being made and will be mentioned later.

Have you appointed your delegates to the State C. E. Convention, to be held at Sioux City June 27-29? They are expecting five hundred delegates and ask each Society to send some, so they may not be disappointed.

Be sure to watch the page of the Young Friends' Board for interesting things about the Cedar Lake Conference. Iowa should have a good delegation. Boost for at least one from each Quarterly Meeting.

The year is almost over and we have not nearly raised the amount of money set as our goal by the resolutions committee. It is possible that some of this has been collected and not turned in. Please send all your remittances promptly to Cassa Conover, 712 North Market Street, Oskaloosa, Iowa.

FIELD NOTES.

Cummings, Iowa—Des Moines Quarterly Meeting was held at Cummings June 3 and 4, the meeting on ministry and oversight being held on Saturday morning. At the regular Quarterly Meeting session Isaac N. Rich, of Marshalltown, brought the message. During the noon hour a bountiful dinner was served on the lawn of the parsonage. The business meeting in the afternoon was very interesting. Isaac N. Rich preached again on Saturday evening and Sunday morning, while Richard R. Newby preached on Sunday evening. Taylor Guthrie, the pastor at Cummings, and his wife helped in every way to make the Quarterly Meeting helpful. Several Friends from this place attended throughout and report a very enjoyable occasion.

WILMINGTON COMMENCEMENT

Commencement Day, on June 15, marked the forty years existence of Wilmington College. Ellison R. Purdy gave the invocation while Judge D. D. Woodmansee of Cincinnati gave the class address. Twenty-one Bachelor's degrees were presented to as many young people by President Edwin Jay and one degree of Master of Science to A. C. Briggs, a member of the college faculty. After a basket dinner on the campus the old students' union met in the auditorium, where a short program of music and talks was carried out. Some of the old college days were recalled and the occasion was a most enjoyable one.

Shakespearean day, on Tuesday, was a perfect one. The pageant, given by practically the whole student body on the campus, was splendid beyond description. "Midsummer Night's Dream" was given at night in the auditorium. The campus was always crowded with people during the afternoon, as was the big auditorium at night.

The alumni association met on Wednesday evening, which was followed by a largely-attended banquet. A program of toasts and music was carried out, with Mary Mills as toastmistress. According to custom, the senior class presented the college with a gift, the one this year being a contribution of \$100.00. It is understood that the money will be applied towards the purchase of new seats for the study room. President Llewelyn, who is to succeed President Jay, according to a plan perfected before the latter was elected, a year ago, was present for the commencement exercises. He is a former Clinton county boy, who has gone to the top, educationally.

WHITTIER COMMENCEMENT

June 4th to 7th marked the Commencement occasion for the most successful year in the history of Whittier College.

President Absalom Rosenberger gave the baccalaureate sermon Sunday afternoon at four o'clock in the Friends church. Monday was Senior Class day, which was thoroughly enjoyed by the graduating class and its friends. On Tuesday the Alumni had a very pleasant day listening in the morning to a most inspiring address from Andrew F. Mitchell, followed by a luncheon and in the afternoon a business meeting and a ball game.

Wednesday morning at 10:30 the regular commencement exercises were held. Dr. Daniel F. Fox of Pasadena, gave a splendid address on "The Factors of Life," an address which will

be long remembered by those who heard it. Doctor Fox is the strongest advocate of Peace and opponent of Militarism in Southern California. President Rosenberger then on behalf of the college conferred the bachelor's degree on a fine class of twenty-one young people, the largest class yet graduated from Whittier College.

Dr. W. V. Coffin, president of the College Board, conferred (in absentia) the degree of Master of Arts upon Prof. Wm. P. Trueblood of Friends University, and the degree of Doctor of Divinity upon Charles E. Tebbetts, a former president of the college. Rounds of applause were given by the large audience when Dr. Coffin revealed some secrets. He read a telegram from Penn College, which bore the news that they were at this commencement conferring upon Mrs. Mabel H. Douglas of the Whittier college faculty the degree of Master of Arts and upon President Rosenberger the degree of Doctor of Laws. A letter from Friends University stated that they also at this time were conferring the LL.D. degree upon President Rosenberger.

Friends of Whittier College will be glad to know that Absalom Rosenberger has agreed to stay as president for a term of at least five years. The close of this year finds students, alumni, faculty and board all working in splendid harmony with prospects for an even greater year next year.

BRUCE DOUGLAS.

BIBLE SCHOOL.

July 9.

Subject—The Thessalonian Christians.

Lesson—I. Thess. 2:17-20; 4:13-18.

Golden Text—For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. I. Thess. 4:14.

The first letter of Paul to the church at Thessalonica is one of the oldest documents in the New Testament—some scholars say it is the oldest, others think Galatians a few weeks or months older. At any rate, it is older by a number of years than any one of the Gospels, and should be of interest to us as indicating the way by which the doctrines of the church became fixed for future reference.

The epistle, or letter, as we would call it, reveals much concerning Paul's methods of life and conduct while in that city. It also shows us the deep concern which the apostle had for his converts. His practical teachings are a clear indication of his great desire that their Christianity should be more than a mere profession of faith in Jesus as the Messiah. The Bible student should carefully re-read the entire epistle so that the message as a whole may stand clearly before him.

With Paul evangelism and doctrine were closely associated; we might also very properly add to these his concern for the moral welfare of his converts. Paul, like our missionaries in new territory, was required to present the gospel in all its phases; no one of them could be omitted. It is true that the Jewish element had set a higher moral standard than that which the rest of the world observed, but the fact remains that it was necessary for the apostle to teach his converts all the phases of the Christian life and doctrine.

One of the earliest problems which the Christian apostle had to consider was that of the after life. Christianity was a salvation religion. It professed to save men from something; we usually term that something Sin. It is not the purpose of this lesson to say what that term meant to the early Christian. Christianity was also said to save men to something. Now what was it? Here we enter a controversial field, and space does not permit a full discussion. The Jews had a well-developed conception of a future life, and how the living and the dead were to be brought into that life. They (the Pharisees) also had outlined in considerable detail just how people were to live in the life beyond.

The Greek members of Paul's congregations were also more or less familiar with conceptions of a future life. The "mystery" sect among the Greeks taught a union with certain of the gods—depending upon which sect was holding forth—a union, obtained through their ceremonies which would secure for the initiated one salvation from a hell of mud—as one sect preached—to a heaven of delight.

The philosophers also taught—some of them—that there was salvation for certain souls, those souls, of course, which had been prepared through their teachings. All agreed that this life was to a large extent, a failure. Happiness was to be obtained, if at all, in the unknown beyond. Paul had been asked to explain the Christian position regarding this great theme, and in this letter to the Christians at Thessalonica he undertakes to set their doubts at rest concerning certain phases of that great theme. We must not suppose that this is his full teaching this discussion only touches certain misunderstood points. His main teaching had no doubt been given them earlier when he was with them in person.

CHRISTIAN ENDEAVOR TOPIC. July 9.

"The Consecration of Purpose." Acts 11:19-23. (Consecration Meeting.)

"A great purpose is cumulative; and, like a great magnet, it attracts all that is kindred. On the prairies of South America there grows a flower that always inclines in the same direction. If a traveler loses his way and has neither chart nor compass, by turning to this flower, he will find a guide on which he can rely; for no matter how it rains or how the winds blow, its leaves point to the north. So there are many men whose pur-

poses are so well known, that no matter what hindrances come, you can tell almost to a certainty where they will come out.

A healthy, definite purpose is a remedy for a thousand ills which attend aimless lives. Discontent and dissatisfaction flee before a definite purpose. Education, genius, talent, industry, will-power, nothing, can take the place of an all-absorbing purpose. The purposeless life must ever be a failure. What good are all these powers, these faculties, unless we can use them for a purpose? A man without a purpose never leaves his mark upon the world. He is lost in the crowd.

One great secret of Paul's power lay in his strong purpose. "This one-thing-I-do" is written in all his works. The quenchless zeal of his mighty purpose burned its way down through the centuries and the hearts of men are fired with its contagion. Daniel, when but a youth, "purposed in his heart;" and Solomon says, "Let thine eyes look straight before thee, ponder the path of thy feet and let all thy ways be established. Turn not to the right hand, nor to the left." The world always makes way for the man with a will, a consecrated purpose. What a grand sight is that of a youth, fired with a great purpose, dominated by one unwavering aim, going straight to his goal, surmounting obstacles which dishearten others, as though they were stepping stones!

THOMAS HIATT.

Thomas Hiatt, son of Amos and Lydia Hiatt, was born on a farm between Samantha and Careytown, O., March 16, 1835, and died at Leesburg, O., February 5, 1916, aged 80 years, 10 months and 19 days. He was married to Caroline Holmes March 20, 1856, with whom he walked life's pathway for over 60 years. He leaves to mourn his going away, the widow, three sisters and three brothers.

Thomas Hiatt grew to manhood in the church, his parents having come into the Friends Church by request, bringing their minor children with them; and we believe it could be said of him, "From a child thou hast known the Holy Scriptures." But being possessed with keen mental powers and an inquiring turn of mind, he sought for the truth along intellectual lines, but there came a day when, in the quietness of his own home, while reading and meditating, God showed him that "Man by searching could not find God." And there with the humbleness that characterized this man of God, we believe he could say with Paul, "It pleased God to reveal His Son in me"—and from henceforth, "For me to live is Christ and to die is gain."

The church early recognized the fact of his call to the ministry and

recorded him, and for over half a century he has been proclaiming the unsearchable riches of Christ.

He was broad in his conception of truth and was able to grasp in no small degree the magnitude of the world's need, and he glorified in the power of the gospel of the Son of God to meet that need. He took an active interest in all the problems that confronted the church, especially the subject of peace, his last message to the church being a letter addressed to Quarterly Meeting (written just one week before his death), in which he earnestly urged Friends to reaffirm their testimony on Peace as opposed to all war, and to communicate the same to our Representative in Congress. He was ever on the alert to better conditions where he lived, and succeeded.

NEWS NOTE.

Esther Miriam Williams, daughter of J. Edgar Williams and wife, died at Albuquerque, New Mexico, June 11, aged 19 years. Except for her illness she would have graduated at the Carthage, Indiana, high school this year. She was converted at the age of five years. Interment was at Fountain City, Indiana, and the funeral sermon was preached by Robert L. Kelly.

MARRIED.

Abricombe-Isham—At the home of the bride's parents at Haviland, Kansas, May 16, 1916, George Abricombe of Anton Chico, New Mexico, to Bess Isham, Isaac A. Woodward officiating.

Burch-Hull—At the home of the bride's parents near Cullison, Kansas, April 12, 1916, Ervin Burch to Alice Hull, Isaac A. Woodward officiating.

Cadbury-Brown—At Moorestown, N. J., June 17, 1916, Henry J. Cadbury of Haverford College to Lydia C. Brown, daughter of Thomas K. Brown of Westtown, Pa. At home 3 College Circle, Haverford, Pa., after November 1.

Painter-Hardin—At the home of the bride's parents in Knightstown, Indiana, June 14, 1916, Leviaus K. Painter to Margaret Hardin. At home at Poplar Ridge, N. Y., after July 1.

Washington, D. C.—Rooms with Friends near Friends' church. Good board near. Convenient to cars. Mrs. L. D. Clark, 1124 Park Road.

LOW ROUND TRIP VACATION FARES VIA CHICAGO & NORTHWESTERN RY.

Now in effect to San Francisco, Oakland, Los Angeles and San Diego, Cal., Portland, Ore., Seattle and Tacoma, Wash. Effective June 1st to Salt Lake City and Ogden, Utah, Denver, Colorado Springs and Pueblo, Colo., and effective June 10th to Yellowstone National Park. Wide choice of routes and numerous free side trips. Favorable stop-over privileges. Liberal return limits. San Diego Exposition open entire year 1916. Splendidly equipped through trains leave the new Chicago Passenger Terminal at convenient hours daily. The Best of Everything. Let us plan your summer trip. We will be pleased to submit an attractive itinerary, furnish illustrated booklets and full information regarding fares, schedules, etc. Address C. A. Cairns, G. P. & T. A., 226 W. Jackson St., Chicago, Ill.

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FRIENDS MEETINGS.

Chicago, Illinois Meeting House, at 4413 Indiana Avenue. Take elevated trains to 43d Street and walk west and south to Meeting House; or take Indiana Avenue surface line to 44th Street. Bible School 9:45; Worship 11:00; Social hour 5:30; Christian Endeavor 6:30; Fourth Day meeting 7:45.

Colorado Springs, Col., Friends Church, Teajon and Fountain Streets, on car line. Bible School 10:00, meetings for worship, 11:00 and 7:30. Prayer meeting, Wednesday 7:30. Visitors welcome.

Greensboro, N. C. Asheboro St. Meeting, Cor. Asheboro and Lee Sts. Fred E. Smith, Pastor. Meeting for worship every Sunday, 11 a. m.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting, 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday: Prayer meeting, 7:45. Earle J. Harold, Pastor.

Meeting Houses. 144 East 20th Street, New York City and Lafayette and Washington avenues, Brooklyn, New York. Meetings for worship Sabbath morning at 11 o'clock.

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant street car to Oxford street.

NEW YORK EVENING POST.

John B. Garrett, Chairman of the Peace Committee, Philadelphia Yearly Meeting of Friends, said in a recent letter:

"We know of but one daily newspaper in the East which has had the moral courage to oppose this militaristic trend,—that paper is The New York Evening Post."

The Saturday Edition of The Evening Post contains four sections and is sold for 5 cents a copy, subscription by mail \$2.50 a year; Daily edition, week days only, \$10.00 a year. Sample copies free on request.

THE NEW YORK EVENING POST.

POSITION WANTED—Married man (no children) would like to take charge of steam or power plant in some college or boarding school. Would accept janitor's position. Can give best of references. Please state particulars and wages in first letter. Address. X. Y. Z., East Vassalboro, Me.

WESTTOWN SCHOOL

is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about sixteen Yearly Meetings. It has all the attributes of an efficient high school and successfully prepares for College some twenty pupils a year.

Will Friends kindly bear Westtown in mind in laying plans for their children's education? If their current plans have been interrupted, perhaps Westtown will satisfactorily fill out the balance of the year. The school is unusually large, but there is room for a few more.

Thomas K. Brown, Principal,
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Eliezer Partington, A. B., Principal.

The American Friend, Richmond, Ind.

A weekly religious journal, published by Friends Publication Board, under the direction of the Five Years Meeting of Friends. Price, \$1.50 per year. Should be in every Friends' family in America.

Mission Study Books

1915-1916

Foreign Mission Study Books

The King's Highway, cloth 58 cents; paper 36 cents. How to Use, 10 cents.

Leaflet Helps: A living Force in a Dying Land, Incidents of Leavening, Cho-son-a-ky, White Fields in Korea, 2 cents each.

Around the World with Jack and Janet, Junior, 29 cents; Guide Book, 5 cents; Round Trip Tickets, 2 cents each; Steamer Trunk (mitten boxes) 20 cents per dozen; Jack and Janet Buttons, 5 cents. Jack and Janet paper dolls with costumes for America, Egypt, India, Burma, China, Korea and Japan, 27 cents. Set of Postal Cards for Foreign and Junior Books (24) 25 cents; Missionary Helps for Junior Leaders and Primary Class Teachers, 25 cents; Talks on David Livingston, Girls and Boys of India, Africa, Chang-ching China, 25 cents each.

Home Mission Study Books.

Home Missions in Action, cloth, 58 cents; paper, 36 cents. Teachers' Supplements, 5 cents.

Leaflet Helps, America's Melting Pot, What One Mission Worker Learned, Story of a Virginia School, 2 cents each. Don Felipe Gloria, 3 cents.

All Along the Trail, Junior, 29 cents; Teachers' Manual, 10 cents.

Federation Bulletin, issued quarterly, 25 cents a year. Everyland, issued monthly, \$1.00 a year. Rising Churches in Non-Christian Lands, paper, 40 cents; The Churches at Work, paper, 40 cents; Comrades in Service, cloth, 60 cents; Thy Kingdom Come, 25 cents; Missionary Hymnal, 10 cents; Five Missionary Minutes in the Sunday School, 50 cents.

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The American Friend

Old Series
Vol. XXIII. No. 27.

SEVENTH MONTH 6, 1916.

New Series
Vol. IV. No. 27.

The Toiler and the Christ

By GEORGE W. PHILLIPS

O Master, I have labored all the night,
And, as the watches dragged their lonely flight,
Wearied with toil, I plied the watery main;
I labored, failed, and failing, toiled again;
And now, behold, for all the labor fraught,
An empty boat, lo, I have toiled for naught!

And dost Thou bid me launch upon the deep?—
Me, on whose feverish eye the touch of sleep
Now gently presses?—Me, whose calloused hands
Appeal a respite brief from toil's demands?—
Me, on whose soul is fixed the cruel curse
Of disappointment?—Must I now rehearse
The fruitless toil of midnight?—Such as me,
Bid'st Thou launch out again upon the sea?

Thou sayest, Enough. These lips shall wake no
more

Discordant murmurs on the peaceful shore.
Thy will unerring all I ask to know;
Back to the task abandoned, Lord, I go.
Let failure freeze my heart; let toil benumb
These lagging members; let the blood-drops come
Slow oozing from these blistered palms—I brave
Them all. Again my craft shall seek the wave.
The oars, the nets, the toil, the pain are mine;
The pity, comfort, strength, O Christ, be Thine.

—Herald and Presbyter.



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

The March of the Martyrs

Suggested by the Preparedness Parade

By CHARLES V. VICKREY

I am sitting at my office window on the ninth floor of the Metropolitan building, overlooking Fifth Avenue and Madison Square. It is seven o'clock on Saturday evening. The preparedness parade is passing. It has been passing the reviewing stand in front of my window since early morning. It will continue passing until the city falls asleep late tonight—a continuous stream of humanity, twenty abreast. The sound of patriotic airs has been unceasing since eight o'clock. Scores, hundreds of brass bands—thousands, tens of thousands of marchers. One cannot even count them without recourse to the multiplication table. Life—treasure—ineestimable wealth—loved ones are passing.

A rifle shot rings out—no, it doesn't, but suppose it does—a man drops dead. He is somebody's friend and brother. Within a few hours the city, the state and the nation know it and are horrified by the murder.

Yet if every man and woman in that long procession were shot dead in his tracks the moment he passed the reviewing stand, shots ringing faster than the ear could distinguish them, men falling faster than their bodies could possibly be removed from before the ever on-coming multitude and if the merciless slaughter were kept up from early morning until late at night, every hour, minute and second of the day and evening—and if it were resumed again tomorrow morning and kept up during the church services and throughout the Sabbath day until the churches are again emptied in the evening and if, insatiable, the slaughter began again with Monday's rising sun, continuing relentlessly throughout the day into the night—the imagination cannot carry the load—all this would not equal the sacrifice of innocent non-combatant life, from massacre alone, during the past twelve months in Armenia. That

awful waste of life, however, is but the beginning of the tragedy.

Again let the procession start, this time composed of widows and orphans who loved their husbands and fathers as we love ours; widows and children left not only comfortless, but penniless—driven from their homes, robbed of their personal possessions, frequently stripped of their clothing, lacking food—let this second division of the procession begin on Tuesday morning, again walking twenty abreast and as rapidly as their enfeebled, ill-nourished bodies will permit—all day Tuesday they march past the reviewing stand, and all day Wednesday and Thursday and Friday—and a second Saturday and all day Sunday of the second week the weary march continues, no person passing twice. The prosperous occupants of the reviewing stand would faint from exhaustion and hunger before this multitude could possibly pass. And yet a full nine days of the most rapid marching practicable would not be sufficient for the passing of the number of our fellow-men who, we are told on good authority, have been sacrificed to the sword, famine, pestilence, outrage and deportation in Western Asia.

Thousands, even hundreds of thousands are gone beyond our power to help, but a multitude yet remains; at present banished from their lands and homes, huddled in refugee camps, absolutely dependent for food and shelter upon the bounty and charity of their fellow-Christians in other lands.

By a turn in the fortunes of war, a considerable portion of their land has now been wrenched from the possession of their persecutors. They may now return to the site of their former homes, but houses have been pillaged, lands are barren, they require grain both for daily bread and for seed with which to replant the fields. Grain and implements can be purchased at neighboring ports. Money cabled at once will enable our missionaries and United States Consuls to supply them with grain in time to plant this year's crop and to secure a harvest next autumn.

The American Committee for Armenian and Syrian Relief is organized to solicit and forward funds for this purpose. Individual members of the committee pay all expense of transmission, thus allowing the forwarding of one hundred cents of every dollar direct to the work for which it is contributed. Checks may be made payable to Charles R. Crane, 70 Fifth Avenue, New York City. Additional information will gladly be sent upon request.

New York City.

The power of God's Holy Spirit means a hopeful ministry and a joyful, peaceful life. St. Paul knew what perplexities and problems were, and when he closed that letter to the Roman Church he wrote: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit." We need a hopeful ministry, a joy-filled life, a peace which means poise, an abundant and abounding life which expresses the power of the indwelling Spirit of God.—John Timothy Stone.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF *QUAKERISM* IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 27.

SEVENTH MONTH 6, 1916.

New Series
Vol. IV. No. 27.

A Greater Quakerism

V

The Five Years Meeting of 1912 concerned itself largely with technique and organism. It brought promise of larger things for Quakerism through an enlarged scope of activities and by extending the machinery of the church. It sought to grow through the use of externals, taking it for granted presumably that the life of the church was taking care of itself and that it only needed fresh opportunities of expression.

The Five Years Meeting of 1917 should direct its attention less to technique, except as a simplification of machinery will conduce to greater efficiency, and concern itself more with the character of our denominational life, and the actual conditions under which as a religious body we are striving to maintain our place in the religious world. There are problems which concern us fundamentally, but which as Friends we have not yet dared to face in any adequate way, and we cannot afford to permit our natural optimism to becloud our vision of things as they are. Introspection is not always wholesome, but under proper directions and undertaken for a proper purpose it becomes a corrective force that should not be ignored.

The character of our worship and the relation of the pastoral element thereto is a problem of fundamental importance to our denominational existence. Through force of apparent necessity Friends for more than thirty years have been endeavoring to engraft the pastoral idea upon a somewhat uncongenial and unwelcome stock. It is our conviction that taking things as they were and are, there has been no other course to take. In many sections it was a question of providing adequate pastoral oversight or facing certain denominational extinction. Yet in the face of such exigencies, it cannot be said that the church as yet has given any large amount of attention to the shaping of the pastoral policy or toward the development of a satisfactory pastoral system.

In too large a degree the pastoral idea has been allowed to drift, contributing all too little of value here and there to denominational efficiency and spiritual power. In not a few places there are tendencies that must be deplored, wherein a pro-

grammed service has robbed worship of its freshness, and turned the holy sacraments of prayer and testimony and ministry into formal occasions of religious entertainment.

We are not condemning the pastoral idea. Our appeal is that the church shall endeavor to give it direction as a whole and make it an element of greater power by adapting it to the Quaker idea and to Quaker necessities. In connection therewith the church should give renewed attention to the character and equipment of its ministry. If much of our ministry is below the best standards, it is more the fault of the church than of our ministers who have found few standards of efficiency to guide them. The church can no longer hold itself guiltless if for any reason it fails to face this issue squarely, for an efficient and well equipped ministry is fundamental to denominational growth. But a discussion of the issue will be valueless if we are not bold enough to fix the standards and provide the equipment essential for a more successful ministry.

The relationship of our colleges and academies to the life and work of the denomination is a vital one that needs attention. It is not enough that we have institutions that are Friendly in name. They must be such in fact, and must contribute directly, both to the religious and intellectual upbuilding of the church, if they would fulfill their highest mission. But even here responsibility lies with the church more than with the college, if there be delinquencies in this direction, for the obligation is upon the church to make the college a contributing source of strength and power to all the departmental work of the church. The first duty of the Quaker college should be to the church of which it is a part, not for sectarian purposes, but for the sake of the firmer grip which an educated and cultured church membership may have upon the social conditions of human life.

Finally, the Five Years Meeting should take serious counsel concerning its attitude toward our young people. Through the efforts of the Young Friends Board, a commendable zeal for the welfare of Quakerism is being developed far and wide among our young people. Have they found the

welcome which it is their right to expect? Of course all Friends rejoice at the many evidences of life among young Friends, but as much responsibility rests upon the church to open the door for our youth and to find methods of assimilating them into the working organism of the church, as rests upon the young people to find their place in the service of the whole body.

These and other problems are an essential part of the problem of a greater Quakerism. The time is at hand when we must face the issues and refuse to be turned aside for any considerations of policy or traditionalism. A greater Quakerism is only possible if we build for it with a faithful regard for the mission to which we are called.

As a religious body we need to remember always that it is only the worth while things that count. Never was there greater need that we should disregard the unessentials and apply ourselves with sincere consecration to the uplift and betterment of humanity. To this shall we pledge our best endeavors?

THE SITUATION IN MEXICO

There is little that can be said now about conditions in Mexico, which all right thinking people must deeply deplore. If there have been mistakes of administration upon either side, or both, now is not the time to dwell upon them. Until war is actually declared—and this seems possible at almost any time—pacifists should pray that the calamity be averted and they should aid in every possible way to find a peaceful settlement. There seems so little to go to war about from either viewpoint, that a peaceful solution should certainly be found.

Mexico, least of all, can afford war, but ignorance seems to be in the saddle, and there is not much upon which to build hopes of peace. That country needs a Christian civilization more than she needs our bullets, but if war has to come, let us hope that God will work the miracle of bringing out of it a better and more Christian civilization for our Southern neighbors.

The Friends In France

(From "The Living Age")

By M. E. CLARKE.

The work of the "Friends" in France is one of the fair sides of the war; for wherever their gray uniforms pass some scar is healed, some hope is born, and by giving generously of human sympathy they have helped suffering people to forget something of human brutality. The authentic title of their organization in France is "La Société des Amis," but it pleases the French people to speak of them in familiar phrase as "Les Quakers," and the average Frenchman's conception of their particular religious creed is delightfully vague and fantastic. The only point on which he is quite clear is the Friends' claim to be non-combatants by conviction.

In 1870 the Friends came over to France in a small band and worked behind the French armies, distributing food and clothing to impoverished civilians and giving medical aid to all who needed it. Their number was few, but they won golden opinions and did excellent work which has been remembered and recorded. In 1914, inspired by the same desire to help, they sent over another Relief Expedition, based on the same lines as that of 1870. A committee was formed in England and negotiations by means of French intermediaries were begun with the French Government. The Friends offered to send over doctors, nurses, and general helpers to do whatever was possible to relieve the distress among the civil population of the invaded districts. After some weeks of discussion their offer was accepted, and at the same time permission was given to all members of the society to wear the black and crimson star which had been

given as a badge to those members of the society who had worked in France forty-four years ago.

The aim of the Friends has always been to work for civilians, and although the course of events has caused them to give help to soldiers in many instances and even to have one of their ambulances working quite near the Front, it is among the civilians that the greater part of their work has been done. When they began operations in the autumn of 1914 they were faced with a task that might have dismayed a less brave people, for the country was still trembling from the shock of the German invasion. Refugees were pouring down towards Paris, and in the villages through which the Germans had passed the remaining inhabitants were paralyzed by fear as the result of the brief but brutal occupation by the enemy.

Under the orders of General Azibert the Friends worked behind the 5th French Army, in the cantons of Montmirail, Esternay, and Fere-Champenoise. Their first center was at Esternay, from which point they sent out doctors, nurses, architects, builders, sanitary experts and men-of-all-work to inquire into and remedy whatever ill came within their scope. Destruction, sickness, death, and the direst poverty faced them on all sides, but the worst thing they had to fight against in those days was the haunting fear in the hearts of all those who had suffered, and were still suffering, that the "gray flood" would come again. They had seen the German army in all its arrogant pride sweep across the land, leaving behind it such terrible proofs of its strength that they could not believe it to be irretrievably held

in check. The very thought of it paralyzed them, and it was only when this fear was subdued that they found heart to begin life again with the help of the Friends.

Strange tales were told in those early days, and the Friends as they went about among the peasantry, had hard, stern proofs of German brutality. But, like Jane Austen, they "willingly quit such odious subjects as guilt and misery, and are impatient to restore everybody, not greatly in fault themselves, to tolerable comfort." Therefore, when you talk to the Friends you do not hear much of horrors and atrocities, but you learn a great deal about quiet endurance, self-denial, and the power to "begin again" in the face of disaster. In a little book, "Behind the Battle Lines in France," written for private circulation by Mr. Harvey, one of the Friends, there are many stories which bear witness to the French peasant's fine qualities, and which refute the tradition that he is beyond all things grasping and uncharitable. "Happy is the people that has such a peasantry," says Mr. Harvey, and as you read the countless stories of women who have set aside their own safety to promote the security of others, who have given half of their little all to help a neighbor, who have offered to care for orphaned children when already their own quiver was more than full, you are convinced that he is right. It was among such people that the Friends distributed food and clothing in abundance, for it was those things which were greatly needed. At the same time, and with an orderly rapidity that was suggestive of magic, they established centers for medical aid and sent out district nurses; they started their hut-building depots and began to rebuild brick and stone houses out of the old materials. They pervaded the unhappy districts like an army of good genii, and before their unobtrusive way of doing good even the suspicions of this home-keeping peasant people sank to rest.

At the end of December they changed their center from Esternay to Fere-Champenoise, where they established a hut-building depot, a provision depot, and, with a staff of doctors and nurses, worked in twenty neighboring communes distributing relief of all kinds. Their gray motor cars, with the inscription, "Mission Anglaise" written on them, went all over the countryside, strictly but kindly watched over by the military authorities, and warmly supported by all civilian officials and private individuals. The practical gray uniforms of both men and women had become familiar features in the landscape, and the wearers were accepted wherever they went as workers of great value.

In the meantime another group of workers had established a maternity hospital at Chalons-sur-Marne, by the request of the Prefet. They were offered the use of a part of the Asile des Vieillards, which stands on the outskirts of the town, and in the name of the department the Prefet undertook to pay all the domestic charges of the hospital if the

Friends would be responsible for the provision of the medical staff and equipment. Under these conditions the hospital was opened, and it has proved a valuable refuge for mothers and children who have come from the devastated districts. It relieved the town hospital, which was greatly strained, and it has proved itself very elastic in its resources, for it goes much further than its title of "maternity" suggests. Added to the maternity wards, it has a creche and quite a big out-patients' department, run on peculiarly pleasant lines; the consultation days are called "our at-home days," and they mean nourishment as well as medicine, and gifts of clothing go with good advice.

The difficulties of beginning the Chalons work were many, and an "Asile," even at its best, is a depressing institution. It looks and feels like a workhouse of the least prepossessing kind, and the inmates appear to belong to that unhappy fringe of humanity which, for one reason or another, is wanting in wit. In one of the unlovely red-brick blocks of the Chalons Asile the Friends installed themselves last December, and found even in their quarters a remnant of that poor humanity for which the building had been constructed; twenty silent, foolish-looking women sat doing nothing in a ground-floor room, and formed a mute, indifferent audience to the Friends' activities. They watched the goings and comings, they assisted at all the meals. And although so little comprehending and so harmless, they were grim, uncomfortable guests to have always at the board. Thus, when the Prefet had them removed a sigh of relief went up from all the staff.

A less easily disposed of factor was the dirt of the place, for to make the amateur French domestic staff clean according to English hospital rules was not an easy thing to do. The cold was another adversary, and the glory of "serving" was dim in the minds of most as they shivered through meals in an icy room and crept along arctic passages to bed. But the day's work was hard enough to make them sleep the heavy sleep of exhaustion until they were called in the gray dawn to begin again.

Many tragic cases have been nursed in the Chalons wards, and it was only with the coming of spring that the Friends began to see wide effects of their winter's work. Women who had come into them almost dead from having given birth to their children in cold, damp cellars; children who were half starved because their mothers had been unable to get food for them; homeless, orphaned babies; mothers who had got separated from their children, were among their many patients and although they lost a few the majority flourished and grew fat. To such as these the bare wards (clean and dainty after a struggle between the ward maids and the matron) were havens of rest, and between the women who nursed and those who were being nursed a mutual respect had grown up. Both sides avoided any familiarity or undue curiosity, and the matron told me she was immensely impressed by the courage,

common sense, and competence of the average French woman of the people. "They are good wives and good mothers and their simple trust in the Bon Dieu is encouraging to see."

In the creche on the ground floor life ran to a livelier measure than in the wards, and a certain "Roland" of five or six summers was continually being called to order for leading his elders astray. In the common room, nurses off duty could rest in basket chairs, the only sign of luxury in the hospital, and there visitors were received and Friends who were passing through the town would come and get a meal. There was a hint of Quaker simplicity in everything, and I could not but think of Charles Lamb when he wrote in his "Quakers' Meeting":

"When the spirit is sore fettered, even tired to sickness of the janglings and nonsense-noises of the world, what a balm and solace it is to go and seat yourself for a quiet half-hour upon some undisputed corner of a bench, among the gentle Quakers. Their garb and stillness conjoined present an uniformity . . . and cleanliness in them is something more than the absence of its contrary."

We know, of course, that many of the Friends who are working in France are not Quakers, but they are all working under the spell of the Quaker spirit, a very healing one to have abroad just now, whatever different convictions one may hold personally.

The construction work of the society in the different departments of the country rapidly increased as the spring advanced. At Vitry-le-Francois, where General Joffre had his Headquarters in the worst days of the Marne battle there is an important depot, and on a beautiful summer's day we visited the little town and saw with what simplicity and effectiveness the Friends carry on their work. They had been allotted a school-house with some surrounding sheds, and there, with their accustomed modesty, they had installed offices, provision depot, carpenters' sheds, and motor garage. About a dozen territorial soldiers were working with them on that particular day, and a wooden house was being made as fast as hands could make it. They showed us plans of the different sizes they were in the habit of making; some had four rooms, some three, and the smallest two. Each had a double roof, with a corrugated iron or tarpaulin covering. The walls are draught-proof, and there are good windows and fireplaces. Compared with many a thatched cottage that I know, these temporary shelters are magnificent, and if, as French people say, it is "Le 'provisoire' qui dure le plus longtemps en France," the Quaker huts are likely to be the homes of those to whom they were given for quite a long time. When a hut is complete in all its separate parts, these parts are loaded on to one of the Friends' motor lorries and carted off to the place for which the hut is destined. There the Friends put it up and leave it in the hands of those whose business it is to furnish it. Up to August, 1915, 230 huts

and houses have been built and repaired in different villages of the Marne, the Aisne, and the Meuse, and, encouraged by this constructive work of the Friends, the inhabitants themselves have put up and repaired many more out of old materials. In this way a friendly and wholesome spirit of rivalry has grown up between the Friendly builders and the natives, which acts as a spur to all. One Frenchman scored a great triumph over the English workers when he announced that his house had a parquet floor, which was more than any of the Friends could boast. And no one was more delighted than the Friends when they heard the news; for, with all their generosity and love of charitableness, they know that there is no help like that which comes from the people themselves to promote a lasting cure for the misfortunes which have fallen on them and on their land.

Perfect good feeling exists between the English Mission and the French authorities; the Church, the State, and the Army work hand in hand with it, and although the restrictions as to the movements of the Friendly members are necessarily severe, they have not hampered the work in any serious sense. At Sermaize, where the devastation wrought by the enemy was very serious, the Friends have done most excellent work. Before the war, Sermaize was a smiling little town known as Sermaize-les-Bains; it had 4000 inhabitants and about 1000 houses. After the German occupation only 200 houses were left standing, and the inhabitants who remained were stricken with fear and threatened with starvation and disease. It was in this state that the Friends found the town and its people; now it has been restored to health and comparative prosperity. The sanitary experts have cleansed the wells and the drains, the builders have restored a certain number of houses, the doctors and nurses have established a hospital in a part of the neglected thermal establishment, and in another part of the building they run a little maternity school. The agricultural members of the society have cultivated a small farm from which they can supply vegetables for the family pot-au-feu. Moreover, food and clothing, furniture, and household linen have been distributed widely. The work has not been easy in spite of the courageous way in which the peasants themselves seconded the Friends, and the authorities and richer members of the population supported their efforts; because no sooner was one evil mastered than another grew up in its place. Thus, as soon as the town seemed fairly on the way to health and comfort, summer came and brought with it dangerous flies. "And," said a Quaker lady to me, "would you believe it, there was not a meat safe in Sermaize." With fairy godmother-like celerity, the Friends ordered meat safes by the score, and "of all the gifts they have had given them," resumed the Quaker lady, "the housewives seemed to appreciate these gardes-manger the most." For many miles round Sermaize the peasants come for medical and material relief, and other working centers are now

established at Maurupt, Fontenelle, Maussingement, Etrepy Huiron, Nettancourt, Villers-sur-Vents, and Sommeilles. They all work on the same lines as those already spoken of, with here and there a pleasant variation in the form of a neighboring chateau which has been turned into a convalescent home for women and children: such as the one at Bettancourt-le-Longue.

A very important Agricultural Relief section is also developing immense proportions as the seasons come and go, leaving northern France still in the enemy's occupation; and under an expert's direction the Society of Friends has been able to help many peasant farmers to till and sow and reap their ground, so that the harvest, even in the devastated regions, has not been a failure. The efforts of the Friends have been strengthened by the support of the Agricultural Relief of Allies Committee, by the American Relief Clearing House, and by the French Agricultural Society. In many cases only women remained on the farms to do the work, and nowhere could men of strong working age be found; old men or boys provided the only masculine labor, but the women are so much in the habit of working on the land that they soon showed an aptitude for all sides of farm work, even for that of ploughing. Where the labor was of such a kind that the women could not do it, the Friends willingly "lent a hand."

Everything was wanted on the farms over which the Germans had passed, for they carried out the work of destruction very thoroughly. Machines, tools, crops, and even the manure heaps were burned ruthlessly, as well as the farmhouses and buildings with all their contents. Consequently, all these things had to be supplied. Last spring 1250 packages of vegetable seeds, each package holding fourteen different kinds of seeds, were distributed in the department of the Marne, and 500 in the Meuse, with 800 lb. of beetroot, 400 lb. of sainfoin, 360 lb. of clover, 180 lb. of carrots, and 50,000 cabbages. Round Fere-Champenoise alone 10,000 lb. of potatoes were sent out and large quantities of artificial manure. As the hay harvest approached, 72 new mowing machines were delivered and 86 old ones were repaired. Later on 38 new binders were given, 20 of which were presented by the Agricultural Relief of Allies Committee, and 5 by the American Relief Clearing House. About 71 old binders were repaired, and it was no uncommon thing for reapers and binders to be worked by young Englishmen who in other days were more used to playing the piano than working on a farm. Thrashing flails have been given out this autumn, and it is proposed to have steam ploughs ready for the spring work. Live stock in the form of rabbits and poultry have been supplied to many of the small farmers to encourage the women to take up poultry-farming, and it is hoped later on to send stock of a heavier kind, for the loss in sheep and cattle has been deplorably great.

The work of the women Friends is not limited to

the hospitals or the district nursing, but extends over a wide housekeeping field. Many of them are learning as well as teaching, for the French peasant is no mean cook and is handy with her needle. The English Friend is working with these women as well as for them, and when a wooden hut is furnished they exchange ideas on housekeeping which are mutually beneficial. A French kitchen and a French linen chest are generally well furnished, and in finding out what the peasant women think essential to a house the English woman has come to a clearer understanding of the French character, even as the French woman is learning something of the simple comfort, which naturally surrounds the educated working women of England. The work and expense of furnishing the ruined homes of the French peasants have been heavy, and although a French society, *Le Bon Gite*, has been very helpful in this particular section of the work, the bulk of the charge has fallen on the resources of the Friends. Up to August of last year 553 huge bales of material had been sent over from England, as well as something like 120,000 articles of clothing. Most of the heavy furniture is bought in France to save delay and expense in transport, and some idea of what is being spent on this part of the work may be gathered by learning that the total cost of the Friends work in France is 4000 pounds a month even in its least expensive periods. Added to this, the French departments where they work make them an allowance of 140 pounds a month, and it is not unlikely that they will receive further support for their agricultural work from the French Agricultural Society, which appreciates very keenly the past efforts and the plans for the future.

The number of Friends working in France at the end of 1915 was 150, whereas in 1914 there were only 32. With the exception of one or two of the fully-trained nurses, none of the members of the Society receive salaries, and all who can afford it pay their own expenses and give generously to the funds. There has been some difficulty in getting permanent doctors in the different hospital centers, and as the war goes on the work falls more and more on the shoulders of women doctors, one of whom is responsible for the original idea of the expedition, and has worked untiringly and unceasingly in France ever since last autumn. It is difficult not to speak in glowing, enthusiastic tones of the work of the Friends in France, but there is something about their way of being and doing which makes anything beyond a subdued and sincere appreciation of them seem out of place, and even a little presumptuous. They themselves have shown such exquisite tact in their dealings with the foreign people, with a people professing a different creed, and at a time when nationality is, indeed, up in arms, no matter how peaceful a mission may be, that to fall into too vivid praise of all they have done would be to miss the very spirit of their undertaking.

May, 1916.

PENN COLLEGE

As Estimated in the Light of Its Possible Extinction
By CLARENCE M. CASE

These are momentous days for Iowa Friends, when Penn College hangs in the balance. For it is perhaps no exaggeration to say that the very life of the Yearly Meeting is involved in the fate of the College, if in so saying attention is fixed on the larger aspects of our Iowa Quakerism—its long future and its prospect for maintaining any position of genuine spiritual and social leadership in the life of the commonwealth.

But the rebuilding of Penn College is not a matter of merely local interest. This institution is one of the indispensable links in a chain of Quaker schools which stretches from Moses Brown School and Oak Grove Seminary in New England to Whittier and Pacific Colleges on the western coast. No other Friends' school is in position to serve the territory which has sustained Penn College in the past, so that the disappearance of Penn from the educational map of the Society of Friends would entail an irreparable loss to Quakerism throughout America and the world.

This last assertion, sweeping as it may seem, is justified by that extraordinarily long list of ministers, evangelists, missionaries and social workers which this school has sent, and is still sending, into the world-wide vineyard of Christian service.

The writer came to Penn College six years ago with a very strong impression, derived solely from the long-standing reputation of this school, that in Penn College he would find, above all things, a positive, dynamic Christian faith, which seeks to utilize culture as the consecrated instrument of high moral and religious purpose. In this expectation he has not been disappointed. To be sure, Penn College is not simply an advance installment of the millennium. The forces of error and evil are not completely in chains here. Not every student is a devoted Christian, and even the Christian Associations have their problems, despite the fact that they are the biggest thing in the life of the school. In other words, Penn College is not a perpetual camp meeting and the institution has its own problems and weaknesses even upon the spiritual side, but on the whole the writer may truthfully say that he has never known an institution where the general level of spiritual life was more steadfastly positive, constructive and heartening for any young man or woman whose ideals of character and achievement were those of the consecrated Christian life. In other words, Penn College is justifying today its long-established reputation as a distinctly Christian college, where Christian devotion is the normal thing.

It should be noted here, however, that Penn is not simply a Bible School or training institute, however good those things may be. Its standards are distinctly collegiate, and the atmosphere of scholarship has been steadily improving for some years. The

reputation of the school among Iowa colleges is enviable. Remarks commending the quality of the intellectual work done at Penn are a commonplace in educational circles. Penn Students are regarded as desirable candidates for work in graduate schools and they are not ashamed of their alma mater.

Now this excellent reputation for spiritual and scholarly work has been done with far too meager physical resources, both plant and endowment. A gentleman of some observation among colleges remarked that Penn had the best college in Iowa and the poorest equipment in the United States. And this was said before the recent fire which destroyed the main building.

This is not the testimony of an educational authority, and it is doubtless exaggerated on both sides, yet it will serve to show how the physical side of Penn College has tended to impress the casual observer. Those days are happily gone forever. Even before the recent fire the faculty of the College were united in their conviction that Penn must have a better plant and a larger endowment, or consider the wisdom of closing her doors. Steps were already well under way to bring the situation to a decisive issue when the main building was destroyed, as indicated. Those who know most about the College and who are investing their lives and fortunes in it, are fully convinced that this really great school of the past must descend to a relatively lower position in the future unless greater resources are provided. This is true because educational standards, particularly in Iowa, have risen enormously. A weeding out process is under way. It is due to economical and social forces which cannot be placated by any appeal to mere sentimental considerations. Penn is doomed to gradual extinction or destined to a greater future. Which it shall be will be determined by the insight, generosity and promptness of the friends of the College throughout the land. It will probably be conceded by all informed persons that a second-rate, dwindling school is worse than none, if it is to bear the name of the Society of Friends, an organization with a record for first-class educational work which has no superior and few equals in the history of this country. This conceded, it will be seen that the hour of destiny has arrived in the present campaign for Penn College.

The school is now in its forty-third year under the present name. Prior to 1873 it existed for ten years, under various names, as a Friends' boarding school. The first site was in the country, east of Oskaloosa. Here, in 1863, two young men, David and Jephthah Morgan, came from Tennessee and opened the school out of which Penn College was later to grow. The founders were members of North Carolina Yearly Meeting of Friends and had already established the Friends school at Friendsville, Tennessee, an institution still in existence. One of these brothers, Dr. J. W. Morgan, is still living and practicing medicine in Oskaloosa.

For many years after the re-incorporation of the

school as Penn College and its removal to the present site within the limits of Oskaloosa city, the school was managed by a private corporation under Quaker influences. For some years Iowa Yearly Meeting has been accustomed to appoint fifteen members of the trustees and the college is recognized as a genuinely Quaker school, although by no means a sectarian one.

The college is intimately associated with the life of the town, there having been a noticeable gain in this respect during recent years. The college participates in the annual fall festival of the county, the biennial Penn pageant is a big local event and the Chautauqua Association has its assembly upon the Penn campus. These, and other things, have identified the college so closely with the town that the citizens are determined to retain the college, although various other places are prepared to submit very flattering offers. But the trustees and the faculty felt that Oskaloosa was entitled to first chance and so the city was given the opportunity to raise the funds for two new buildings, costing approximately \$140,000.00, and to purchase certain adjoining lands for the campus at the cost of about \$15,000.00. In a recent meeting in the city hall, at which considerable enthusiasm was manifested, the citizens undertook this task. Meanwhile, the yearly Meeting and outside Friends will be asked to raise \$250,000.00 additional. Neither of these sums will be finally secured without the other, all notes being conditioned upon the subscription of a total amount of \$400,000.00.

It cannot be too strongly emphasized that more than one of those who know most intimately the real condition of the college and its prospects under modern educational requirements in Iowa are convinced that it is now or never with Penn College, and that the failure of this campaign would probably justify the immediate closing of the school. For a failure to subscribe these minimum necessities of a first-class college would mean that the constituency of Penn in Oskaloosa, Iowa Yearly Meeting and American Quakerism, did not care to sustain the school, or else was not able to sustain it. In both cases the result would be the same—a lingering death, and eventually the unworthy end of a worthy career, unless the facts were frankly faced and the doors promptly closed while the record remains undimmed.

Oskaloosa, Iowa.

Haverford College

(Address of President Sharpless at the Haverford Commencement, Sixth Month 16, 1916.)

In 1833 Haverford School began its work. For three years (1845-48) it was closed out of respect to that always-to-be-avoided iniquity in Quaker eyes, a debt. Hence this is the ending of the 80th year of actual service in the cause of education of the institution we now call Haverford College.

Four score years in America indicates a respectable but not venerable antiquity. Nor should we

boast, I think in the words of the line "we live in deeds, not years," for while we may have something to claim in this respect, deeds ought to speak for themselves, if worth anything.

I want only to make a brief report on the year just passed. Thanks largely to the co-operation and initiative of the young men we graduate today, who leave us with our sincere respect and gratitude, it has been, so far as the internal life of the college is concerned, one of vitality and progress. The cause of morals and scholarship has developed in a wholesome way. "Vigor and unity," which phrase ought to be the watchword of a small college, have been in evidence in many ways. No differences of a serious character, whether in the student or the faculty body, or between them, or between either the governing board have existed. A reasonable amount of hard work has characterized the majority of student efforts towards intellectual training, and a positive and intelligent interest in the public affairs of the community and the nation, which promises well for an equally intelligent participation in the future, has been evident.

But every one who has attended these gatherings in the past will miss the venerable Friend who, for 25 years has read the Bible verses with a feeble voice, but with a feeling interest in the occasion, and a constant devotion to the best ideals and standards of the college. Thomas Wistar Brown has been a financial benefactor to the extent of three-quarters of a million dollars, but more than that, so much more that one hesitates to bring dollars into the matter at all, he has given that steady guidance without interference in detail, which has made his interest ever welcome and his wishes a pleasure to carry out. Personally, when I attend a meeting of the Board it seems to me that a great and beneficent factor in our life has passed out of it, and that something is missing from the integrity of our organization.

(Minute of Board):

We shall miss the valuable service of our Professor of French, who has been lured away from us, to our regret, by the attractions of a headship of a department in Columbia University, as was his predecessor, to Cornell. We can only derive the small satisfaction of having men who are our graduates and have been our trusted associates on the Faculty, who are worth losing to such honorable posts.

The following donations have been received or promised during the year:

\$500 for the care of the trees on the lawn and additional funds through the Campus Club for allied purposes.

\$400 from the class of 1914 for improvements to the athletic field.

Oil portraits of Dr. Lyman B. Hall and Dr. Francis B. Gummere by friends of theirs among the alumni.

\$2400 for two new sections of Lloyd Hall, one-half of which is for a memorial to the father of Horace

E. Smith, '86. This makes accommodations for sixteen additional students.

\$30,000 for a fund for the purchase of books for the Library. This with other funds recently acquired, makes it possible to spend \$5000 or more a year in adding books and periodicals to the Library.

I am also informed that the fund of \$100,000 for a new laboratory for Biology and Physics is progressing favorably.

\$72,000, not as a new gift, but as making effective an old gift, being the sale of hitherto unproductive land belonging to the Jacob P. Jones estate.

\$150,000, a bequest yet to be received from the children of Gideon Scull, a student about 1843, to teach English Constitutional History. This is a munificent appropriation for the purpose and should greatly strengthen the whole History department of the College. It means the addition to the present faculty of at least one man of superior attainments. The field narrowly construed is relatively too small to need the expenditure of the whole income, but it can in part be applied to allied subjects, and a conspicuous development of our scholarly resources should result.

\$372,000 from the late T. Wistar Brown to give graduate instruction in the Bible, Philosophy, Sociology, History and kindred subjects. This totally unexpected donation made during the life of the donor, but kept private till after his death, is a most significant addition to our available resources. We have not attempted graduate instruction at Haverford except to a very few semi-official students. With the income at our command, we have thought it wiser to concentrate upon the four years of undergraduate effort and to make this as effective as possible. But this opens up new opportunities without in any way detracting from the old. While it is too soon to make any announcement, the following suggestions will immediately occur to any one:

(a) The instruction will be limited to the field specially endowed and no attempt will be made to establish a general graduate department.

(b) Funds may be released by certain combinations which will aid in the development of undergraduate work.

(c) At least two men of the highest character for scholarship and qualities as teacher and adviser of students may be added to our faculty, thus increasing very considerably the moral and intellectual forces of the college.

It is evident that a new era of progress, new in degree and somewhat in kind, is opening for Haverford, through the liberal aid of its friends. This progress will re-act upon the past, making every degree more valuable. It is also an endorsement of the past and an ample compensation to the men who have stood by the college through the financial stress of years.

Perhaps, without undue self-gratulation, we may say that it is a direct result of the attempt to maintain standards often at the sacrifice of numbers, an attempt which ought to be more easily and more faithfully carried out in the future.

The Needs of the French Churches

The General Secretary of the Federal Councils of the Churches of Christ in America has sent out a very appealing letter to the churches in behalf of the French Protestant churches. Dr. Macfarland states that many of them have suffered through the devastation of the war, that many of their ministers are at the front, and that they need for a total of nearly five hundred churches about \$120,000 "to keep Protestantism in existence, to meet meager salaries, to provide humble places of worship in place of those destroyed."

Pastor Roussel, after being here a year, has gone back with only one-sixth of the amount needed. The Protestant Church of France, with its old Huguenot parentage, is of great strategic importance at any time, but at this moment to let its strength wane will be a calamity, and as Dr. Macfarland urges, this is a need which is a peculiar obligation of our churches.

Checks should be made to the order of the "French Relief Fund," and forwarded to the Federal Council, 105 East 22d Street, New York City.

THE HIGHER LIFE

As I Behold Him

This is what I see about God when I look at Christ. It is God that I see there. Not a doctrine about Him, but it is He, the light of God in the face of Jesus Christ.

I cannot read the story, I cannot know the Person of the divine Christ, without becoming aware of two things: There is a Life behind Him, and a Life before Him—a Life on which He rests, and a Life in which He issues. It is no lonely existence which suggests itself as He walks among men. At any moment He turns aside upon a mountain-top and communes with a Being which is like Himself. As He draws near the end of His peculiar work, and looks forth into the years which are to come, He sees a divine life, like His life, going on, finishing His work. He feels the Father from whom He came, the Spirit who is to come when He is gone.—Phillips Brooks.

Jesus As a Helper

This morning I was reading a passage that came sweetly to my heart: "For he knoweth our frame, he remembereth that we are dust." I am weak—Jesus knows it all. I have my anxieties—He feels them all. I am very imperfect—He understands it all. You sit down by your friend and tell him your experience. You ask him, "Did you ever feel so?" If he has, you are gratified to think some other person feels as you have felt. He says, "I have felt the same." Blessed be God, there is not a sorrow of my heart but Jesus understands it. There is not an anxiety, not a depression, but He helps me to bear them.—Bishop Simpson.

LONDON YEARLY MEETING.

In order to give some account of London Yearly Meeting, held a month ago, we quote the following "Notes" from the London Friend of June 2. We are sorry not to be able to give a more detailed account of this most interesting gathering. These assemblages of English Friends in this time of crisis will be historic. It will be noted that in the midst of war the Yearly Meeting saw ample occasion to bear testimony to their fundamental principles and to give a full measure of consideration to the various activities of the Yearly Meeting. We hope next week to be able to cull from the London Friend an adequate account of the sessions of Dublin Yearly Meeting which began its postponed sessions on June 1.

The Yearly Meeting of 1916 has been marked by a spirit of earnest expectancy. There has been an indefinable feeling that some further revelation of God's will would be manifested. This note was struck in the Swarthmore Lecture, which again formed an admirable preface to the Yearly Meeting itself. Towards the close of the lecture Dr. Henry T. Hodgkin quoted the following lines:

"Surely He cometh, and a thousand voices

Call to the saints, and to the deaf are dumb;

Surely He cometh, and the earth rejoices,

Glad in His coming, who hath sworn, I come."

* * *

In the Yearly Meeting itself, speaking of the invitation to pass through "the open door," the Clerk said that most likely the way would lead through suffering, reproach and misunderstanding, but he reminded us that when Jesus Christ saw an open door He saw through it a cross, and chose it, despising the shame. In contrast with the dark picture of the state of Ephesians to whom Paul wrote, he put the words, "But God"; throughout history these two words had stood as a bulwark. Resting on them, might we be strong to enter through the open door.

* * *

The opening time of devotion was full of solemnity, and instinct with sympathy for the young men enduring much suffering in prison for conscience sake. Our thoughts were led, too, to the great volume of suffering on the battlefield, and we were called to agonize over the great orgy of hate which is causing it. Glad witness was

borne to the fact that even through the suffering, Christ was being made real as never before to some of those called to suffer shame for His name.

* * *

On several occasions the meeting-house has been so crowded that Friends have not all been able to find seats. We have, however, missed many of the young men who were with us in January, and women are again in a majority. The Clerks are the same as in the last two Yearly Meetings, viz., John Henry Barlow, Clerk, with Roger Clark and Edith J. Wilson as Assistants.

* * *

At the opening session the Clerk welcomed on behalf of the Meeting William C. Allen, of San Jose, California, but still a member of Philadelphia Yearly Meeting. He is accompanied by his wife and also by William B. Harvey. Several Friends who had enjoyed hospitality in W. C. Allen's home joined in expressions of greeting; and A. Warburton Davidson (recently home from China) said that he had met Chinese students who had been much impressed by addresses on Peace delivered by our Friend during his recent visit in China. W. C. Allen assured us that the word of love incorporated with the minute from Philadelphia was no idle message, but came from the heart of the Yearly Meeting. He did not expect to have large service in this country.

* * *

The Clerk's brief review of events which have occurred since we last met took this, the first opportunity of expressing sympathy with Friends in Ireland in the sore distress of that country, a sympathy which was further expressed next day by other Friends. It was a great pleasure that six Irish Friends had been able to meet us.

* * *

The Yearly Meeting of Friends, by its very constitution, is at once the easiest and the most difficult of assemblies to guide—difficult because of the need for combining sufficient and necessary pre-arrangement with the freedom of spontaneity, easy because of possessing the power to be ruled absolutely by the immediate sense of the Divine Presence. Though our methods may be democratic, we still claim to be what the late J. Bevan Braithwaite so frequently reminded us we should be, not a democracy but a theocracy. All too often this high claim is waived, and the programme previously prepared is adhered to when another course might have led

us further and deeper. This year, when on Thursday morning we were brought into deep places in regard to the imperfections of our witness for Peace, it was obvious that the subject could not be adequately dealt with at that time. It was therefore arranged to continue the considerations arising out of the Peace Committee's report and the minutes from two Quarterly Meetings next morning; and later, as more time was still wanted, to omit the usual meetings for worship on Tuesday morning. It is not discussion alone that can help us.

The query was raised one morning, "Has the Society of Friends lost its genius for silent waiting?" The answer was thankfully proved to be in the negative when the great assembly settled down at once into a stillness that could be felt. And from the stillness voices were raised in confession of our unbelief, of our sense of our own importance, of our love of a good reputation, of our shrinking back when we have seen a glimmering of what we might do. But though afterwards various suggestions for action were made, it was clear that as a whole we were not yet ready to be used. We ourselves had failed so often and so badly in our witness to the power of love that we could not be entrusted at this time of the world's need with a large corporate service. So at any rate it seemed when the subject stood adjourned over the week-end.

* * *

A large place in the Yearly Meeting was devoted to the interests of the children and young people, two whole sittings on the first day being given up to the subject of "War and the Children." As the subject was opened up in its various aspects, it became more and more evident, that even in our favoured land, which has been scarcely touched by the hand of the invader, the ill results of the war on child life are definite. In day and boarding schools, in Sunday Schools, in the streets and in the courts there is evidence of the loss to the nation from lessened parental and other adult leadership and control. The Meeting was invited to consider the openings for service among the young in efforts along the lines of the "Little Commonwealth" in Dorsetshire, a most interesting experiment, of which an outline was given, in the treatment of juvenile crime.

* * *

The Educational session was marked by the suggestive introduction by Anne W. Richardson, who took the place usually occupied by William S.

Clark, the chairman of the Central Education Committee, who was absent on account of ill-health. Our friend, besides giving cogent reasons for the existence and support of the Committee, made an earnest appeal for the liberal support of the efforts now being made to provide for the future training of young women Friends in the teaching and medical professions. Unless, she said, "the peculiar contribution which Christian women have to give to the nation—the mother-instinct which wants to give rather than to get, the instinct for moral and spiritual beauty, for tenderness, for spiritual ideals—it not to be present in larger force than ever when society is remoulded, the new opportunities for women will be a national 'disaster,' not a national blessing." The session was notable also for C. E. Stansfield's interesting review of the effect of the war upon our boarding schools; for the exposition of the present aims of Woodbrooke and the Settlement idea; and for the address on Training for Citizenship in Schooldays by Charles I. Evans, the Headmaster of Leighton Park.

* * *

A year ago the Tabular Statement was not considered in the full meeting, but only by the Committee of Reference. This year it received a fair amount of consideration, notwithstanding that it was taken at the Saturday morning session, when the attendance was as usual only small. The lack of growth, as revealed by the figures was deplored by some speakers. On the other hand, it was pointed out that it is not numbers but life that is wanted. Some thought the machinery for admitting members was too complicated: it should be more easy to join the Society, and also more easy to leave it. Freedom from "following the usual course" would be an advantage. In this connection it was interesting to remember the statement which appeared in last week's Friend, that one of our largest Monthly Meetings had admitted two conscientious objectors without adopting the usual course. Another Friend pointed out that having the machinery in good working order was what was wanted. We could then easily adapt ourselves to the special circumstances of these exceptional times. If time had permitted, the Meeting might soon have plunged into a discussion of birthright membership: but, for the present, at any rate, this important topic has been avoided.

* * *

The Committee on Accounts report-

ed, to the surprise of some and doubtless to the great satisfaction of all, that the various Quarterly Meetings would be asked only to contribute the usual sum of 2,500 pounds to the Yearly Meeting for the current year. This is notwithstanding the fact that the balance in hand has been reduced by 875 pounds, and that there is a prospect of considerably increased expenditure this year. The explanation of the reason for not asking for more is that instead of applying the additional 1,200 pounds from the New Building Account to the reduction of the mortgages, it is on this occasion to be applied to current expenditure. Evidently this cannot be regarded as a precedent.

* * *

The morning and afternoon sessions on Monday were devoted to the subject of "War and the Social Order," dealt with first on the side of "Origins," and practical proposals being considered later. Two important decisions were the appointment of an Autumn Conference on Social Questions, and the adoption of the principle of a permanent scheme to provide for a year's training in citizenship free to all young Friends. In the morning it was pleasant to hear from William A. Cadbury, just back from Russia with his companions, some report of the result of the inquiries made by the party.

* * *

The circumstances under which the Large Committee met on Friday evening were quite exceptional. The meeting was held in the Large Meeting-house, instead of the Old Meeting-house as used to be the usual course. But more unusual still, it had no definite instructions from the Yearly Meeting to prepare an Epistle. The second adjournment of the consideration of the Peace issue to Tuesday morning (a very unusual course), had led to this position. The Committee, however, had no difficulty in deciding to set aside the usual draft committee to prepare the annual message.

* * *

The arrangements made by the Agenda Committee for preventing the serious disturbance so noticeable at some recent Yearly Meetings caused by conversation in the Yard during the sessions, proved very successful on nearly every occasion, with the possible exception of the meeting of the Large Committee. The means adopted consisted of roping off most of the open space and the display in prominent places of large notices to the fol-

lowing effect: "Silence! All conversation in the Yard when the Yearly Meeting is in session is strictly forbidden." The personal efforts of William F. Wells, who must thereby have been prevented from attending a considerable part of Yearly Meeting, largely contributed to the satisfactory result.

* * *

The F. F. M. A. breakfast, prior to the first session of Yearly Meeting, was a helpful preliminary to those who had the privilege of attending it. About eighty guests accepted the kind hospitality of James B. and Margaret C. Crosfield at the Ideal Restaurant, where Friends congregate so much at certain hours of the day during Yearly Meeting. Missionaries were present from India, China, Syria, and Pemba, also Friends from Ireland, many Board members and others. Twelve bright, short and informal speeches were delivered after the meal; some of these dealt with the effect of the war on the missionary enterprise, and though in some respects this was naturally discouraging, the note of joy predominated.

* * *

Under the title "Whence Come Wars?" the first Report of the War and Social Order Committee was in the hands of Friends for Yearly Meeting. A substantial volume of nearly 200 pages carefully indexed, it contains the reports of the various sub-committees—on Origins, Control, Investments, Simplification, and Experiments, and the report of the Joint Training Committee; also ten papers on different aspects and notes on "Experiments in Community Life," notes of the discussions at the Jordans Conference in April, &c. (Headley Brothers, 1s. net.)

MINISTERS' AND WORKERS' CONFERENCE.

The Conference of Ministers and Workers of Indiana Yearly Meeting recently held at Lynn, Indiana, was a time of inspiration and uplift to all those present. In spite of the rain the attendance was good at all the sessions. The high note of effective consecration which was struck at the first session, was well maintained throughout, and the interchange of ideas as to methods of work, which came out in the discussions, can hardly fail to quicken the activities of the congregation represented.

In the President's opening address, Fred E. Carter called our attention to the passion of the Apostle Paul, as

shown in his statement: "I could wish that I myself were accursed from Christ, for my brethren's sake." "It is at the point of sacrifice that loyalty becomes contagious" and "Service is the key of survival" were two of the slogans which he sent ringing through the Conference and out over the Yearly Meeting.

"The Pastor's Vision" was presented by Milo S. Hinckle in a carefully written paper. The center of the pastor's vision is for personal and family religion. Without this all is lost. But the true vision of the pastor, alive to the needs of men, will reach out to the saving of the conditions of life, the creation of a Christian atmosphere in which men and women may live and children may grow; the practical application to the life of the community of the teachings of Jesus Christ.

In the convention sermon Frank Cornell faced the world conditions of the present, and, with the faith and vision of a true prophet of God, traced the growth of the seed planted by Jesus Christ, and piercing the black veil of the present, gave us a glimpse of the glorious future—the reign of the Prince of Peace—as sure as the promises of God.

President Robert L. Kelly made a strong plea for an increase of effectiveness in all our work. First, a definite purpose; second, an intelligent program; third, hearty co-operation in the program for the accomplishment of the purpose. These are the elements of "efficiency effectiveness" in any organization.

The large place occupied by the church school was emphasized by William J. Sayers. Here recruits for the army of Christian conquests are won; here they are trained, and from here they are sent forth to battle for God and for His Kingdom.

The place of special evangelism in the life of the effective church was well brought out in the round table conducted by Truman C. Kenworthy. Without in any way detracting from the work of the home, the Bible School, the regular services of worship, yet 90 per cent of the harvest is gathered in special evangelistic services.

Save your boys and girls to the church and to the work of Christ by giving them the missionary vision. To do this Ross Hadley recommended the use of three books, "Missionary Programs and Incidents," "The Sunday School Teacher and the Program of Christ," by George H. Trull, and "Comrades in Service," by Margaret E. Burton. Missionary interest among Chris-

tians depends upon knowledge. Let the church know the need of the world.

Charles E. Hiatt, of Marion, and Willard O. Trueblood, of Indianapolis, gave impressive addresses after the writer left for home. From others we learn that Mr. Trueblood's address, which was the closing one of the conference, was one of the ablest and most inspiring addresses given during the sessions.

The presence of three representatives from the trenches of Europe brought home to us the real heroism of English Friends in this twentieth century. There a company of Friends no larger and no more wealthy than Indiana Yearly Meeting has organized and is carrying forward relief work which has cost hundreds of thousands of dollars and is now costing at least \$25,000 a month to maintain. And now they are reaching out to a new field in Poland where hundreds of thousands more will be needed. They appeal to Friends everywhere for help. We at Lynn felt, as all must feel who hear and see them, that to take a share in such a work is certainly the duty of every follower of the Christ—yes, we felt more—that such work is the high privilege of every heroic soul.

So we separated and went home to work out in the life of each congregation as best we may the spirit of effective consecration which was in the very air at Lynn.

GEORGE C. LEVERING.

CORRESPONDENCE.

Agricultural College, N. D.

June 20th, 1916.

Editor of American Friend:

I have remained with my daughter during the nine months of the regular college year's work. She is at present detained to conduct a Course in Domestic Science for Rural Teachers during the Summer Term. My daughter, Geraldine, has been promoted to Assistant Professorship in Domestic Science, with a liberal increase in salary for the coming year. We will return to our home the last of this month.

I am happy to say that in my sojourn in this new and strange land, added privileges and blessings have come to me, especially in the helpful and spiritual Church associations I have enjoyed with the First Presbyterian Church of Fargo, with Thomas J. Graham, able minister and pastor. On last Sabbath which was my last attendance, I briefly spoke of the soul refreshing and helpfulness I had received in attendance at Church and

Missionary services, of the blessed fellowship of believers, encouraging the elderly, strong middle-aged (of which there are quite a number), the young people, and children, closing my communication with prayer. Of course it was rather a new and added feature to the Bulletin and program of the place and occasion; but after the benediction very many warm handgrasps and expressions, with the pastor's public endorsement previous to dismissal, were, with my heart's peace sufficient to make me feel that this was in place.

I have always believed that students, teachers, and Christians of any age, leaving their homes for any length of time should have with them a Bible, church letter, and church paper. I have taken pleasure in distributing copies of the American Friend and I wish the Five Year's Publication Board would encourage Young Peoples' activities in the direction of placing some of their money into subscriptions to The American Friend to be sent to remote places instead of so much great banqueting and feasting.

Very respectfully thy sincere friend,
SARAH M. HADLEY.

AT WICHITA, KANSAS.

At a meeting of 2,000 people held recently in Wichita, with the avowed purpose of securing favorable action of the Mayor and City Commission in favor of Sunday evening opening of the moving picture theaters, James Whitaker, a young Friend and member of the Junior class of Friends University, followed a number of speakers favoring the proposition, and in a spirited speech of half an hour, without previous preparation, overthrew every argument of his numerous opponents and left the camp of the movies bewildered and disconcerted.

He vividly portrayed the evil effects of the movies and how such would draw our young people from the various church activities on Sunday evening, and has thus contributed very substantially to the agitation on the part of the church organizations against the Sunday evening opening of the moving picture theaters in Wichita.

We do not love men so much for the good they do us, as for the good we do them.—Sterne.

POSITION WANTED—Married man (no children) would like to take charge of steam or power plant in some college or boarding school. Would accept janitor's position. Can give best of references. Please state particulars and wages in first letter. Address. X, Y. Z., East Vassalboro, Me.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA
Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HIAIT, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

AT THE MEXICAN BORDER.

At present writing, all of our American workers who have recently been in Mexico are on this side of the border. Nancy L. Lee remained at Matamoros until the 22nd when it seemed best to come over to Brownsville "until affairs quiet down a little." The mission property she left in the care of two of the native teachers who may be counted on to look after it as well as is possible. There is grave danger of course that mission property may suffer from looting as neither the civil nor the military authorities have affairs well in hand.

A letter from Solomon Tice, written at San Benito, Texas, on the 24th, speaks as follows of their prospects: "I left Matamoros two weeks ago yesterday. Am staying here for the present and, judging from present indications of border conditions, will remain here for several weeks longer. Mrs. Tice is to come down here next week. We have arrangements made for staying here if the situation doesn't clear up but can leave at any time we may find it possible to return to Victoria. We are in no danger notwithstanding recent newspaper reports of events that took place near here. Those things only happen in the thinly settled parts."

DUPLEX ENVELOPES.

Duplex Envelopes printed uniformly, with the words "Weekly Offering for Current Expense of Friends' Meeting" on one side and "Weekly Offering for American Friends Board of Foreign Missions" on the other, dated to begin with the first Sunday in September or the first Sunday in October, may be secured at reduced prices by ordering through the American Friends Board of Foreign Missions, Second National Bank Building, Richmond, Indiana. Prices on these envelopes have advanced during the past few weeks and it is probable that they will go still higher before autumn. The Board of Missions will, however, undertake to supply the envelopes, printed in two colors and with prayer topics, at the following rates:

For less than 50 sets, 11 cents per set.
For more than 49 but less than 100 sets, 10½ cents per set.
For 100 sets or more, 10 cents per set.

Orders for envelopes dated to begin September 3d cannot be filled at these prices after August 1st, nor can orders for envelopes dating from October be filled if received later than September 1st.

YOUNG CUBAN PREPARING FOR MINISTRY.

Arthur W. Pain, writing from Santa Cruz del Norte, Cuba, tells of a volunteer for Christian service. "For some years one of our young men, Faustino Carrion, has been preparing himself for the ministry, desiring at some time to give his entire time to gospel service. After two years of acceptable service and ministry, he believed he was ready to separate himself from all other obligations, but desired to be no burden to the home nor to the native church. After seeing the need of the help of the church, he consented to receive the support of a native worker. Not knowing at that time just when this would be prepared for him, he entered in business with his brothers from which he could not easily separate himself until the end of this Quarter. Now, at the opening of the 2d Quarter, April 1st, he enters this gospel service, hoping this year to prepare himself at some college as way may open."

NEWS FROM THE FIELD.

In the candidates class at Seaside, Jamaica, in the first quarter of this year, there were thirteen seeking church membership—a most encouraging record.

Emory J. Rees at Maragoli in the Africa Mission writes, "The translation of the Gospel of John is completed and we are going on with Acts." The supervision of twenty outstation schools, the management of the mission press and evangelistic work in the district all falls upon Emory Rees. In addition to these lines of work, he hopes within the next two years to finish the translation of the four Gospels and Acts into the Kavirondo language.

At Orange Hill Jamaica, boys who have attended the mission school are taking responsibility in the Sunday School. The secretary of the Sunday School has been in a class of boys taught by Cecil Budu, age 15 years, who has gone through the day school. Another 15-year-old boy named Buchu

teaches a class of little girls. The school has been increasing in size.

The following is from Kaimosi, another station in the Africa Mission. "In our C. E. service last Sabbath, one prodigal confessed his sins and said he was returning to the Father, and four others confessed Christ for the first time in public. We knew they had been trying to do right for some time as they had told us so in private, and in asking the older Christians about them they also confirmed the statements. We are very thankful for these."

At last, construction has been resumed on the Amity Hall chapel which is being built entirely by funds given by the native members. The financial depression of the past year in Jamaica has made this enterprise doubly difficult. The acting manager of the United Fruit Company kindly gave the Amity Hall people reduced prices on lumber. And the planters of the district hauled practically all of the lumber from Golden Grove, three miles distant, free of charge. The roof of the new building will soon be completed.

"Aside from the regular work, we (Raymond Holding and other workers at Banos, Cuba) have been visiting the United Fruit Company's Hospital with regularity. There have been a large number of patients, both English and Spanish speaking, also a few French Haitians. The number of patients has varied from thirty to sixty. Last Sunday there were fifty-two. It is almost pathetic to see how hungrily the sick people await their turn for a kind word and a tract magazine or a portion of the Bible. In one of the three wards there were twenty patients. They could all read except two. One man asked for prayer. There was one death during the quarter and we were called upon to officiate."

Fourteen members of the cradle roll at Holguin, Cuba, were graduated into the beginners' department at the end of the first quarter this year. Susie J. Martin and Bertrell S. McClean had worked together to make the occasion a success. Written invitations were sent to all cradle roll members and to their parents. The attendance reached one hundred and thirteen. There were simple exercises at the close of the school with all members of the cradle roll and of the beginner's department present on the platform. Finally diplomas were presented to those graduating. A visiting friend remarked that it was the best session of a Sunday School she had seen in Cuba.

YOUNG FRIENDS BOARD

STUDY CLASS (Continued)

1 The First Necessity.

(a) A meeting which lacks interest and does not respond to the ordinary Christian Endeavor Methods of awakening enthusiasm.

(b) A promotor who is acquainted with the benefits of a study class.

(1) He should be sympathetic, tactful, deeply interested in the welfare of the society and thoroughly convinced that the study class idea can awaken interest. No fad should be tried on a struggling society.

OREGON YEARLY MEETING.

Oregon Yearly Meeting might be nicknamed the "Record-Breaking Givers." There is surely no Yearly Meeting that gives so much according to its wealth as Oregon. It has been estimated by several who are in a position to know that if Indiana Yearly Meeting or any other of the larger eastern Yearly Meetings would give, in accord, with the precedent set by Oregon there would be funds not only to support the colleges, all Yearly Meeting stock, double the missionary gifts, but entirely support the offices of the Five Years' Meeting. This sounds rather large, but I am inclined to believe it is so. Hard times which were so talked of in the east a year or so ago are in full sway in Oregon, yet in meeting after meeting Friends met the appeals for funds. After apparently the congregation had been wrung dry on Saturday afternoon in equipping a commercial department for the college, the same people in the evening at the first request, gave sixty-five dollars to Young Friends' work. In the next meeting nearly seven hundred dollars were raised for evangelistic work. And at other meetings sums for temperance, literature, etc., were pledged. When we realize that these Friends have just finished raising \$100,000 for the college it makes one wonder at such courage and devotion.

The Yearly Meeting will also be remembered for its spirit of friendliness and co-operation. This is one of the most beautiful things about a Friends' Yearly Meeting. Friendships are renewed, old times discussed and new plans made. It is to be hoped that this spirit of friendliness will not be lost from our Yearly Meetings.

Again there was a marked evangelistic spirit in the meetings. For the most part this was very uplifting, but

sometimes the enthusiasm of bringing people to Christ carried some to the verge of the ridiculous. Yet we will not forget the love feasts around the altar where together we poured out our hearts to God.

Many people felt that the spirit of criticism and fear of other Yearly Meetings and colleges was considerably less this year than formerly. People seem to feel that it is time to quit fighting within our own ranks and to begin work to bring the warring, dying world to Christ. We can afford to let a man state his beliefs different from us if he gives himself through the power of God to changing the present world order.

Though small in numbers Oregon Yearly Meeting is powerful in consecration and determination. As her young people undertake a study of Quakerism and her pastors become no less spiritual and more tolerant in dogma surely there are bright prospects for Friends in the Northwest.

THOMAS E. JONES.

SNAP SHOTS FROM LOCAL SOCIETIES IN OREGON.

The following brief reviews may give the reader an insight into the condition of the Young Friends' work in Oregon.

Portland—This Society is made up of fifty-two active young people most of whom have recently been married. The average age of the Society is a little above the ordinary young people's meeting, but its constituents are still loyal to Endeavor. The meeting looks after the social instincts of the community. A baseball team and tennis clubs furnish opportunity to work off superfluous energies.

Lents Meeting is situated in the outskirts of Portland. There is a movement on foot to call this the Second Friends' Church of Portland, while the meeting mentioned above, once known as "Sunny-side" is to be named the First Friends' Church. Both of the Portland meeting houses are made out of wood and both congregations are planning to build new quarters. The first is to put up an imposing structure of stone while the latter will enlarge its present building. The Endeavor Society is composed of twenty members at Lents. Its outlook is essentially evangelistic. Some of its members have been enthusiastic supporters of the Holiness Movement.

It is becoming quite interested in Quakerism. Plans are now on foot to start a Quaker Study Class. More attention is now being given to the social instincts of Young Friends.

Spring Brook meeting house is located in a small town. It is built of wood and has one auditorium. The Christian Endeavor Society meets here every Sunday evening with an average attendance of twenty-five members. These young people have paid little attention to the social or educational side of their work. A strong evangelistic spirit, however, has been present. This has kept things going. We hope this spirit will not be lost, but that the former points will be strengthened.

Rex Meeting is located on a hillside in a small town four or five miles north of Newberg. Prunes and berries furnish the main source of income. The young people here are wide awake and are ready to form a Young Friends' Group if some one will present the matter. Christian Endeavor seems to work better in most of the meetings on the coast, so we advocate that such be the organization at this place.

Marion Meeting is so close to Spring Brook that there has been considerable question whether it should not be consolidated with the town meeting. Still there are several young people in this country district who would not go to the town meeting. If it does not cause friction with the Presbyterian young people it might be well to start an Endeavor here.

Newberg supports a large Friends' Church and Pacific College. The house is built of brick, has gallery, Endeavor and Sunday School rooms, a kitchen and a number of class rooms. This is the Yearly Meeting house. The college students attend church at this place and are leaders in various departments of its work. There are forty-four active members in the Christian Endeavor Society. Twelve of these are above twenty-five and are beginning to want something more to their taste than C. E. The others are very enthusiastic for Endeavor, but are timid about leading. It is hoped there can be a division in the Society, letting all those over twenty-five go into a study class and the remainder run the C. E. (Reports on other meetings will be given next week).

Never let enter your mind a shadow of doubt as to the love of the Father's heart or the power of the Father's arm.—George Muller.

CHURCH AT WORK

Long Beach, California—John F. Kimber, formerly of Rhode Island, now a resident of Whittier, filled the pulpit at Long Beach on June 11. On the same day our own pastor, Andrew F. Mitchell, delivered a temperance sermon at the West Whittier Church. The fight is on again this year for prohibition in this state and we are praying that the temperance forces may be victorious. Our pastor was invited to deliver an address on peace before the Veteran's Union, an organization whose membership is made up of the old soldiers, both Union and Confederate. The address was delivered at their regular meeting on June 5, before a large audience and it was an inspiration to note the enthusiasm with which it was received. Mr. Mitchell also delivered the annual address before the alumni association of Whittier College during commencement, his topic being "Putting Conscience Into Life." Recently our leading Long Beach bank, in connection with the celebration of their twentieth anniversary, offered prizes for the best articles telling why the bank had succeeded. The first prize of \$50.00 was awarded to Andrew F. Mitchell.

Chester, Indiana—On June 18 there was an all day basket meeting held at Chester Friends Church by the direction of our Yearly Meeting and Quarterly Meeting Superintendents, conducted by Elwood Davenport and Elmer Hale.

On the evening of the 21st the Monthly Meeting was held. Aside from the routine business, there was an article read from the Minister's and Workers' Conference held at Lynn, Indiana, the first of June, advising Friends to be more faithful in the attendance of Sabbath services, avoiding automobile rides and family reunions on that day.

Sabbath School on the 25th was a review of the lessons in the quarter, in which the little folks told the story of what disobedience and obedience meant. The intermediates gave the twelve principal characters in the lessons of the quarter and the young peoples' class gave the result of the two missionary tours. The meeting for worship on that day was attended by four young Friends from East Main Street Church, Richmond. Brother Price gave the message and some special singing.

Fountain City, Ind.—Leannah Hobson

has received a unanimous call from the pastoral committee to remain the fourth year as pastor. The work is prospering and the Sabbath School and prayer meeting are increasing in attendance and interest. The Children's Day was a success. The ages of those who took part in the exercises ranged from five to ninety-two years, as there are four in the Sabbath School that are eighty and older. Mrs. Charles, who is eighty years old, was present at church every Sabbath during the year.

Greenfield, Indiana—The Men's class of the Friends Bible School entertained the women's class and officers and teachers of the school last evening at the home of Oscar H. Trader and wife on North State Street. The musical program consisted of duets, quartettes and a chorus of male voices, with Miss Rita Trader as accompanist. Toasts were given by William Binford, teacher of the men's class; Walter Henley, Eldon Robb and Oscar H. Trader. Responses were made by Mrs. Rollin Stuart and Mrs. J. H. Brooks. Refreshments of strawberries, ice cream, lemonade and home made cake, baked by the men, were served. Sixty-four persons enjoyed the occasion.

Marion, Indiana—A fine large flag has been offered by the Sunday school of the First Friends Church, Marion, Indiana, as a prize to the class submitting the best definition of "Patriotism" on Fourth of July Sunday.

Rockford, Ohio—The baccalaureate sermon to the graduating class of 1916 was preached in the M. E. Church Sunday evening, May 14, by Fannie Elliott, of the Friends Church. Relatives and friends of the graduates filled the edifice and all appreciated the excellent sermon, which was filled with words of encouragement and inspiration to the graduates and all present.

Calvary, Kansas—Calvary Monthly Meeting was held at Calvary church, nine miles northwest of Red Wing, June 21. Delbert A. Couchman was recorded a minister of the gospel. Carl Byrd, Y. M. C. E. Field Secretary, was present. He was at Shannon, ten and a half miles from Calvary, the evening of the 22nd. He delivered strong messages and such as suited the needs of the congregations. On Sabbath evening, the 28th, one woman expressed her belief that she had received the experience of sanctification. To the Lord be all the praise for his blessings upon this rural field.

NEWS NOTES.

Francis Anscombe will remain as pastor of South Eighth street meeting, Richmond, Ind., for another year.

The American Friend to NEW subscribers, trial subscription, six months for 50 cents. Tell your friends about it.

Edgar T. Hole, home on a furlough from mission work in Africa, has visited a number of meetings in New York Yearly Meeting during the month of June.

P. D. Guyer, who for the past two years has been pastor at Paonia, Colorado, has taken charge of the work at Stickney, S. D.

Alexander C. Purdy gave a half hour bible lesson from 11:30 to 12:00 o'clock each day at New England Yearly Meeting last week.

Alfred T. Ware took his Master's degree from Clark University last month. His thesis was on "The Quaker Influence Upon the Development of American Democracy."

Charles E. Tebbetts, Mead A. Kelsey, Francis Anscombe and wife, Alex. C. Purdy, Edgar T. Hole and Julia White were among the visiting Friends at New England Yearly Meeting last week.

Mark C. Mills and Elgar T. Pennington, recently graduated from Earlham College and Amelia Reuger of the same institution will do religious work within the limits of New England Yearly Meeting this summer, under the direction of the Evangelistic Board.

The Young Friends of New England Yearly Meeting were well organized for effective service at the time of Yearly Meeting last week. Meeting around the camp fire in the evening, and in special services, with songs, addresses and prayer, and participating in the regular business sessions of the Yearly Meeting, their presence in large number added to the interest and profit of the occasion.

LOW ROUND TRIP VACATION FARES VIA CHICAGO & NORTHWESTERN RY.

Now in effect to San Francisco, Oakland, Los Angeles and San Diego, Cal., Portland, Ore., Seattle and Tacoma, Wash. Effective June 1st to Salt Lake City and Ogden, Utah, Denver, Colorado Springs and Pueblo, Colo., and effective June 10th to Yellowstone National Park. Wide choice of routes and numerous free side trips. Favorable stop-over privileges, liberal return limits. San Diego Exposition open entire year 1916. Splendidly equipped through trains leave the new Chicago Passenger Terminal at convenient hours daily. The Best of Everything. Let us plan your summer trip. We will be pleased to submit an attractive itinerary, furnish illustrated booklets and full information regarding fares, schedules, etc. Address C. A. Cairns, G. P. & T. A., 226 W. Jackson St., Chicago, Ill.

YOUNG FRIENDS' ASSEMBLY.

The Young Friends' Assembly of North Carolina Yearly Meeting will be held on the grounds of Guilford College, August 15-21. It is held for the purpose of training church workers. Persons having opportunity for service in the local church, community work, Bible Schools, missionary societies or young peoples' organizations are especially invited to attend.

The Assembly combines the features of a summer school, an inspirational gathering and a vacation. The spiritual uplift of these days of conference and prayer will produce new strength and purpose for the coming year to say nothing of the help and inspiration derived from new acquaintances.

An attractive program is being prepared that will cover the whole range of Christian activities in which our church is engaged as: The Church and the Rural Problem, The Missionary Fields, Methods and Missionaries, the Bible School with its Departments and Methods of work, the Young Peoples' Work, with inspirational addresses and lectures. There will be a morning quiet hour and an evening vesper service. All of the afternoons will be devoted to recreation.

Pastors and ministers, Bible School superintendents and teachers, members of missionary committees and young people from every meeting in the Yearly Meeting should plan to attend.

Board and lodging will be furnished by the College for 85 cents to \$1.00 a day according to the room. All expecting to attend should send their names to George White, Guilford College, N. C., not later than August 10.

AT WINDHAM, MAINE.

Osborn J. Hoffman, pastor of the Friends Church at Windham, preached the baccalaureate sermon to the graduating class of the Windham High School June 11, 1916. The members of the class, numbering 17, all the faculty and a large audience of parents and friends of the school were present. The church was beautifully decorated with evergreen and potted plants.

Mr. Hoffman took for his subject, "Let us go on unto perfection," Heb. 6:1. The three heads of his subject were given as seeking for physical, mental and spiritual perfection and the natural dependence of the one upon the other of these attainments. The members of the class were urged to find places to which they were fitted, and to press on toward the mark of their high calling.



The Wheat Yield Tells the Story

of Western Canada's Rapid Progress

The heavy crops in Western Canada have caused new records to be made in the handling of grains by railroads. For while the movement of these heavy shipments has been wonderfully rapid, the resources of the different roads, despite enlarged equipments and increased facilities, have been strained as never before, and previous records have thus been broken in all directions. The largest Canadian wheat shipments through New York ever known are reported for the period up to October 15th, upwards of four and a quarter million bushels being exported in less than six weeks, and this was but the overflow of shipments to Montreal, through which point shipments were much larger than to New York.

Yields as high as 60 bushels of wheat per acre are reported from all parts of the country; while yields of 45 bushels per acre are common. Thousands of American farmers have taken part in this wonderful production. Land prices are still low and free homestead lands are easily secured in good localities, convenient to churches, schools, markets, railways, etc. There is no war tax on land and no conscription. Write for illustrated pamphlet, reduced railroad rates and other information to

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NOTICES.

Friends Washington Peace Headquarters closes with a final appeal to all Meetings in the United States to influence their Senators against the proposed increase in the Naval Bill.

Friends Washington Peace Headquarters has closed its office in Washington and transferred its records to the office of the Philadelphia Joint Peace Committee, where they will be used in sending out literature to Friends from that center. Letters and inquiries addressed to Friends Peace Committee, 111 South Thirteenth Street, Philadelphia, Pa., will receive prompt attention.

For the Committee,

L. HOLLINGSWORTH WOOD.

NEIGHBORLY RELATIONS BETWEEN THE AMERICAS.

"South America is, for us North Americans, practically a newly discovered continent today," said Bishop Wm. F. Oldham at a dinner given in the Hotel St. Denis, New York City, June 2, by the Committee on Cooperation in Latin America. "We are standing at a time when the evangelical forces have suddenly had a rebirth of consciousness that there is actually a great tract of territory with new conditions at the south of us, where any helpful friendship from us will be welcomed," continued the Bishop. "Indeed one has a right to think that before our generation has passed, there will begin to be in South America movements parallel to the movements in this land fifty, sixty, seventy years ago. And, if I may speak as a Methodist, I am aching to see Latin-American circuit-riders take possession of those great areas."

"Those of us who attended the Conference in Cuba," declared Mr. J. E. McAfee, of the Presbyterian Church, "are accustomed to say that a miracle was wrought there. And there are a good many evidences of it. (See report of this conference by Chas. E. Tebbetts in American Friend of May 18). It was seen in the change of sentiment on the part of leaders, and it was marked also in the whole atmosphere and temper of the Conference. In some cases the changed attitude was remarkable. In one session a leader arose and made an address which was not very gratifying. At the close of that same session, the same man arose to conclude the discussion, and so changed was he in his whole attitude that some of us had difficulty in recognizing him as the same individual. One of the notable results of this Conference was the taking of initial steps for a central, unified missionary training school where the youth from the whole island may come together."

"The Panama Congress is really making most Latin-American movements out-of-date," ventured Secretary S. G. Inman. "We find that we must make over our ideas of Christian cooperation and unity. This is the particular work that our Committee is striving to do."

The Society of Friends finds herself today in the midst of this aggressive Christian movement on behalf of our Latin American neighbors. Our mission in Mexico was founded in 1871 and our work in Cuba was started in 1900. In both these countries, Friends missions are strongly established and have had an enviable record both for numbers of converts and for the

strength and faithfulness of the native Christian churches which have grown up through their influence. Furthermore, Friends are now represented in the cooperative and union movements referred to in the above paragraphs. The General Secretary of our Board of Missions was present at the Conferences at Panama and Havana last February and is a member of the Committee on Christian Literature appointed at Panama. Representatives of our Cuba and Mexico missions were also at Panama. Members of the missionary staff in both countries, as well as representatives of the Board, are serving on various cooperative committees which are at work on plans for improving and enlarging the scope of missionary work throughout those two republics. We cannot escape the conviction that it was for the service which we as a church might render to the Kingdom of Christ in this great day of opportunity in Latin America that Friends were divinely led years ago to undertake missionary work in these neighboring countries. "It is our duty to make the past a success."

A WORD OF APPRECIATION.

Seattle, Washington,
June 3, 1916.

Dear Friend:

The American Friend of June 1 has just reached me and I have read with great interest and appreciation your editorial on "An Unparalleled Opportunity."

The editorial meets my whole-hearted approval. If we can only be big enough to forget our trivial shibboleths and interpret the gospel by word and deed in terms of real life, what a power we might be!

I am glad the editor of The American Friend has the vision and the courage to speak so. Keep it up!

Sincerely your friend,
ROBERT E. PRETLOW.

FRIENDS ARCH ST. CENTRE.
304 Arch St., Philadelphia.

Friends and others of quiet taste will find comfortable accommodations here, when stopping in Philadelphia. Single rooms 75c per day. Double room with private bath \$2.50. Meals at moderate prices. For reservation, apply to Amelia D. Featherstone, Matron.

BIBLE SCHOOL LESSON.
July 16.

Subject—Paul at Athens.
Lesson—Acts 17:16-34.

Golden Text. In him we live, and move, and have our being. Acts 17:28.

Paul was not permitted to depart from Berea in peace; His enemies

Boosters for the Bible School

SUPPLY OUTFITS FOR FRIENDS CHURCHES AND SCHOOLS

The Bible School Board of the Five Years Meeting is organized to study and meet the needs of Friends Bible School work. Therefore we have a full line of exceptionally good school supplies. Tell us what you want for your school and we will promptly get it to you.

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TEACHERS QUARTERLY, 56 pages, newly prepared. Single copy, 10 cents; in Clubs, 7½ cents per copy.

ADULT QUARTERLY, 40 pages; for all Adult Grades; all newly prepared. Single copy, 5 cents; Club rates, 4 cents.

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LESSON SHEETS. Same material as Adults. For Visitors and to replace lost Quarterlies. 2½ cents per copy.

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Cradle Roll Birthday Cards, \$2.00 per 100.

Complete Home Department Outfit, \$1.00.

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Friends Secretary Book for Sunday Schools, 50 cents.

Sunday School Collection Envelopes, 50 cents per dozen.

Sunday School Class Books; No. 1, for 14 names, 5 cents each; No. 2, for 20 names, 10 cents; No. 3, from 25 to 200 names, 15 cents each.

Address all orders to FRIENDS BIBLE SCHOOL BOARD, Fairmount, Ind.

were determined to hinder his work as much as possible, as the persecution was about to begin when it was thought best for him to depart. He passed from there, by sea, to Athens. Here he was apparently alone, so far as his former companions were concerned, Silas and Timothy having been sent on missions to Thessalonica and Philippi. While Paul was waiting for them to return he viewed the city and preached as opportunity presented itself.

An altar, To An Unknown God. Not an unusual sight among the Greeks. They were a devout people and since there were, as they thought, many Gods they wished to be sure that they gave due respect to all of them. This one, according to one tradition, had saved them from a great plague. The statement, An Unknown God, lent itself easily to Paul's purpose, and when the opportunity came he boldly undertook to proclaim his message.

This effort "on Mars Hill" should be compared with his sermon in the synagogue in Antioch of Pisidia. There he was speaking to Jews and appealed to their history. Here he is speaking to Greeks and adapts himself to the changed situation. He is able to quote from their own literature, thus proving himself a master of the situation. This trait in Paul is to be commended. Too frequently we have but one line of approach and the probabilities are that it is a line too short for the occasion.

This message to the Athenians is worth careful study. Paul makes some very interesting observations.

In the first place he is very careful to portray the character and power of the God whom he is preaching, then he turns to the human element of the creation, declaring that God made of one every nation of men. This statement touches a very serious problem. The race question is one of the greatest obstacles to world peace. It goes much deeper than the larger divisions of the human family—the white, yellow and black races—it is one of the most important factors in the present European struggle. The Teuton versus the Slav for instance. It lies at the bottom of much of the so-called Balkan problem. It is the tendency of each one of these petty divisions of the world's population to think it has been destined by God to be the ultimate arbiter of the destinies of the world. Each seems to think that it has the true ideas of government, culture, civilization and all that goes to make the ideal life. Perhaps we of the States are over presumptuous in our attitude to the rest of the world, especially towards our southern neighbors. Big brother is not always infallible.

Paul also has the idea that his religion is the world religion. There is but one God and all men are his creation, hence all men should worship the one God. Evidently we are generations away from the ultimate goal as Paul here proclaims it. The world is receiving Christianity—in a way. Europe has not as yet been united in its worship to the extent that as one race, one family, it can worship at one altar. Is God still An Unknown God?

CHRISTIAN ENDEAVOR.

July 16.

Topic—"Purity, Temperance and Strength" Dan. 1:8-20:

Daniel purposed in his heart that he would not defile himself with the king's dainties nor with the wine which he drank." He had a temperate heart, therefore he had a temperate life. A temperate life means a pure soul and a strong mind. Tennyson wrote, "My strength is as the strength of ten because my heart is pure." There never was a more beautiful and pathetic prayer than that of the Psalmist in his hour of shame, "Create in me a clean heart." "Who shall ascend into the hill of the Lord, who shall stand in His holy place? He that hath clean hands and a pure heart." Purity is power, because it means integrity of thought, integrity of conduct. It means wholeness. It has been characteristic of great leaders that they have been virtuous in conduct, pure in thought. A great trait of General Grant's character was his purity. Napoleon once said "Had I yielded to human weakness, I should have lost my power." Chemists tell us that scarlet is the only color which cannot be bleached. There is certainly one sin which only Divine Power can bleach out of the character. When the Psalmist wished to emphasize the power of Divine forgiveness and love, he said, "Though your sins be as scarlet, they shall be made white as wool."

Just suppose that we could get rid of all unnecessary and previous terror; just suppose that we could be sure of final victory in every conflict, and final emergency out of every shadow into brightest day; how our hearts would be lightened! how much more bravely we should work and fight and march forward! This is the courage to which we are entitled, and which we may find in the thought that God is with us everywhere.—Henry Van Dyke, D. D.

Washington, D. C.—Rooms convenient to board, cars and Friends' church. Mrs. L. D. Clark, 1124 Park Road.

MARRIED.

Davis-Benson—At the home of the bride's father near Middleboro, Indiana, June 21, 1916, Ernest E. Davis of Richmond, Indiana, to Helena Ole Benson. M. S. Hinckle, minister.

Dixon-Wickett—At the home of the officiating minister, M. S. Hinckle, Richmond, Indiana, June 14, 1916, Chalmer C. Dixon of Indianapolis, to Ruth L. Wickett of Fountain City, Indiana.

BORN.

Cook—At Windham, Maine, April 28, 1916, to Albert E. and Alta R. Cook, a son, Philip Everett.

DIED.

Butler—James H. Butler, son of Jonathan and Sarah Butler, was born in Hancock county, Indiana, August 6, 1843, and died at the home of his daughter at New London, Indiana, April 16, 1916. At the age of five years he moved with his parents to Howard county and was married to Eliza C. Johnson in 1869. Soon afterward they moved

to a farm near Reserve meeting, where their lives were spent. They gave themselves to their home, to their community and to their church. Called to be a minister of the gospel, he was faithful not to neglect his gift. For a few years he was superintendent of evangelistic work in the Quarterly Meeting and his services were blessed in the saving of souls and the strengthening of believers. The widow, a son and a daughter survive him. Funeral services were conducted by Flora Holliday.

Carey—Sylvanus Carey, a member of Carmel Monthly Meeting, Indiana, died at the home of his daughter May 25, 1916, aged 83 years. Funeral services were conducted at the Friends church by the pastor, Lewis E. Stout. Interment in Carmel cemetery.

Cowgill—David Cowgill, son of John and Lydia Cowgill, was born in Highland county, Ohio, February 27, 1853, and died at his home in Whittier, California, May 19, 1916. He married Isabelle Weyer in 1881 and in 1900 they moved to Wilmington, Ohio, to secure better educational advantages. In 1904 they moved to Paonia, Colorado, and four years later to Whittier. He was a birthright Friend and throughout his life has been interested in the church. He was a quiet, patient, Christian man. He leaves the widow, three daughters, a brother and a sister. Funeral services were conducted by the pastor, H. E. McGrew, John Cook and C. R. Dixon.

Guyer—Mae Powell Guyer, daughter of John M. and Mary F. Powell, was born in Decatur county, Kansas, January 13, 1889, and died at her home in Crowley county, Colorado, April 24, 1916. She grew to womanhood at Oskaloosa, Iowa, and finished her education in Penn College, afterward becoming a successful school teacher. She came to Colorado in 1911, where she continued to teach and also took a home stead. Resigning as teacher she accepted the position of Deputy County Clerk for a time and on August 10, 1915 married Walter E. Guyer. She was converted in youth and joined Friends at Oskaloosa, later becoming a charter member of Sand Arroyo Monthly Meeting. Her daily life was a constant witness to the keeping power of God. She delighted to work in the intermediate grade of the bible school.

Hanson—Eliza J. Hanson, daughter of Allen and Martha Hanson, was born near Westfield, Indiana, May 14, 1869, and died at the home of her brother at Haviland, Kansas, May 26, 1916. She came to Kansas in 1878, was a graduate of Pacific College, a teacher for several years and a birthright Friend. She lived a beautiful Christian life, leaving the evidence that she was ready to enter into rest. W. A. Woodward conducted the funeral services.

Hanson—Mary Ann Hanson, daughter of Benjamin and Mary Morris, was born in Jackson county, Indiana, December 2, 1839, and died at Kokomo, Indiana, May 24, 1916. She married Elijah Hanson in 1858 and not long afterward united with Friends, and has been a faithful and consistent member ever since. She was also a charter member of the W. C. T. U. and a faithful worker in the Woman's Foreign Missionary Society. It can be truly said of her that she has fought a good fight and has kept the faith. One son, two daughters, two grandchildren, a brother and a sister survive her. Funeral services were held at New London, Indiana, and were conducted by Samuel Talbert.

Harold—Mr. Cyrus Nathan Harold, son of Nathan and Betsy Hawkins Harold, was born near Carmel, Indiana, January 20, 1855, and died at Rochester, Minnesota, April 19, 1916, from complications following an operation eight days before. He was a birthright Friend and through a bright experience of conversion in early boyhood he was firmly established in the experiences and principles of a spiritual religion. From boyhood to his last moments he knew and trusted his Savior. Following graduation at the high school at

Carmel he began the study of medicine, later going to Indianapolis, where he was associated with his dearest earthly friend, N. D. Woodard. He graduated from the Physio-Medical College of Indiana in 1879 and after two years' successful practice at Eagletown, Indiana, he opened an office in Richmond, Indiana, where he practiced for fourteen years. He then moved to Indianapolis, where he resided at the time of his death. He was a prominent member of the First District Medical Society, the Indiana State Physio-Medical Society, the Indianapolis Physio-Medical Society and the National Physio-Medical Society. He contributed articles to the periodical literature of his profession and his reputation in his particular school of medical science became national. He was a prominent member of the faculty of the Physio-Medical Society of Indiana for years and at one time was its president. He married Ella Spencer in 1879. Funeral services were conducted at the First Friends church, Indianapolis, by the pastor, W. O. Trueblood and Morton C. Pearson. A large audience attended the funeral.

Harvey—Martha E. Harvey, daughter of Jesse and Elizabeth Osborn, was born near Paoli, Indiana, August 20, 1838, and died at the home of her daughter at Hollandsburg, Indiana, January 31, 1916. In 1860 she married John Harvey, with whom she became acquainted while attending Bloomingdale Academy. She has lived a Christian life for many years and her acts of kindness will be cherished in the lives of her children, who rise up and call her blessed. For many years she had been a sufferer and for some months partially paralyzed. She left the testimony that she was prepared for the change. Two sons, two daughters, twelve grandchildren, four sisters and four brothers survive her. Funeral services were conducted at the Rush Creek church by Orley Smith and William J. Cleaver. Interment in the cemetery near by.

Lloyd—Chester Isaac Lloyd, son of Isaac and Hannah W. Lloyd, was born at Mt. Pleasant, Ohio, July 4, 1883, and died at Massillon, Ohio, June 12, 1916.

We do not know.

We cannot understand.

We only give him back
Into God's hand.

Sanford—Mary Frances Sanford was born January 20, 1855, and died May 21, 1916, aged 61 years, 4 months and 1 day. She married Jasper M. Sanford in 1877 and in 1898 united with Friends, becoming a member of Homestead Monthly Meeting, Kansas. She lived the life of a faithful member of the church until the end. She leaves the husband, two sons, one daughter, six grandchildren and four brothers. Funeral services were conducted by C. C. Haines. Interment in Homestead cemetery.

Stout—John Stout, son of Sylvanus and Rebecca Stout, was born January 28, 1842, and died at New London, Indiana, April 30, 1916. He was a birthright Friend and was very faithful in the attendance at church. He is survived by two sons and three daughters. Funeral services were conducted by the pastor, Jesse I. Phillips.

Swafford—Rhoda Elliott Swafford, wife of Wilford Swafford, was born in Indiana, October 15, 1863, and died at Hutchinson, Kansas, May 3, 1916. She was a lifelong Friend, an earnest Christian and a devoted wife and mother. Her testimony was clear and her prospects bright. Funeral services were conducted by L. C. Hinshaw of Haviland, Kansas.

White—Eliza H. White was born in Indiana in August, 1838, and died at her home in California, May 25, 1916. She lived in Iowa for thirty-five years and at Whittier twenty-two years. She was a birthright friend and was always active in the work of the church. Her death came as a great surprise to the community, as her illness was short. Funeral services were held at the Friends church. Interment in Whittier Heights cemetery.

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FRIENDS MEETINGS.

Chicago, Illinois Meeting House, at 4413 Indiana Avenue. Take elevated trains to 43d Street and walk west and south to Meeting House; or take Indiana Avenue surface line to 44th Street. Bible School 9:45; Worship 11:00; Social hour 5:30; Christian Endeavor 6:30; Fourth Day Meeting 7:45.

Colorado Springs, Col., Friends Church, Tejon and Fountain Streets, on car line. Bible School 10:00, meetings for worship, 11:00 and 7:30. Prayer meeting, Wednesday 7:30. Visitors welcome.

Greensboro, N. C. Asheboro St. Meeting, Cor. Asheboro and Lee Sts. Fred E. Smith, Pastor. Meeting for worship every Sunday, 11 a. m.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting, 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday: Prayer meeting, 7:45. Earle J. Harold, Pastor.

Meeting Houses, 144 East 20th Street, New York City and Lafayette and Washington avenues, Brooklyn, New York. Meetings for worship Sabbath morning at 11 o'clock.

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant street car to Oxford street.

NEW YORK EVENING POST.

John B. Garrett, Chairman of the Peace Committee, Philadelphia Yearly Meeting of Friends, said in a recent letter:

"We know of but one daily newspaper in the East which has had the moral courage to oppose this militaristic trend,—that paper is The New York Evening Post."

The Saturday Edition of The Evening Post contains four sections and is sold for 5 cents a copy, subscription by mail \$2.50 a year; Daily edition, week days only, \$10.00 a year. Sample copies free on request.

THE NEW YORK EVENING POST.

The American Friend, Richmond, Ind.

A weekly religious journal, published by Friends Publication Board, under the direction of the Five Years Meeting of Friends. Price, \$1.50 per year. Should be in every Friends' family in America.

WESTTOWN SCHOOL

is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about sixteen Yearly Meetings. It has all the attributes of an efficient high school and successfully prepares for College some twenty pupils a year.

Will Friends kindly bear Westtown in mind in laying plans for their children's education? If their current plans have been interrupted, perhaps Westtown will satisfactorily fill out the balance of the year. The school is unusually large, but there is room for a few more.

Thomas K. Brown, Principal,
Westtown, Pa.

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Eliezer Partington, A. B., Principal.

The American Friend, Richmond, Ind.

A weekly religious journal, published by Friends Publication Board, under the direction of the Five Years Meeting of Friends. Price, \$1.50 per year. Should be in every Friends' family in America.

Mission Study Books

1915-1916

Foreign Mission Study Books

The King's Highway, cloth 58 cents; paper 36 cents. How to Use, 10 cents.

Leaflet Helps: A living Force in a Dying Land, Incidents of Leavening, Cho-son-a-ky, White Fields in Korea, 2 cents each.

Around the World with Jack and Janet, Junior, 29 cents; Guide Book, 5 cents; Round Trip Tickets, 2 cents each; Steamer Trunk (mite boxes) 20 cents per dozen; Jack and Janet Buttons, 5 cents. Jack and Janet paper dolls with costumes for America, Egypt, India, Burma, China, Korea and Japan, 27 cents. Set of Postal Cards for Foreign and Junior Books (24) 25 cents; Missionary Helps for Junior Leaders and Primary Class Teachers, 25 cents; Talks on David Livingston, Girls and Boys of India, Africa, Chang-china, 25 cents each.

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The American Friend

Old Boston
Vol. XXXIII, No. 12

SEVENTH MONTH 13, 1916.

New England
June 29, 1916



How Large Is A Rose?

By James Henry Burdick

I said to a gardener old one day,

"How large is a rose. How large is a rose?"

He measured an inch and a half each way

And kindly smiled as a gardener may;

"Measured by inches I should say

That that's the size of a rose."

I said to a Bride one night in June,

"How large is a rose. How large is a rose?"

"By a memory sweet of an old love time,

And the vows that were pledged by the light of
the moon.

Measured by these, all passed too soon;

Ah, that's the size of the rose."

But still my question perseveres;

"O sorrowing one, How large is a rose?"

And withered and dead as her hopes and fears

She showed me the roses of other years—

The blighted blossoms faded in years—

"Ah, that's the size of a rose."

I said at last, "O hear my own,

How large is The Rose, Sweet Sharon's Rose?"

"Measured from Calvary's suffering moan

Where mortals weep o'er their sins, and groan,

Up to Immanuel's conquering throne,

Lo! that's the size of The Rose."



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting

Published Weekly by

THE FRIENDS PUBLICATION BOARD
URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year

Headley Brothers, 136 Bishopsgate, London, E. C.
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.
For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

"Preparedness"

(With apologies where due)

By Charles H. Battey.

The shades of fear were falling fast
As through this land of ours there passed
A bogey of most strange device
Who uttered a cry not new nor nice,
"Preparedness."

His brow was black, his eye beneath
Gleamed like a dagger from its sheath,
And like an ancient clarion rung,
That note that is too often sung,
"Preparedness."

In happy homes he saw the light
Of household fires glow warm and bright,
But o'er the wave fresh terrors shone
And from his lips escaped the groan,
"Preparedness."

"Try not that dodge," the old man said,
"Beware cold commonsense ahead,
Repentance will sometime abide,"
But still that bogey man replied,
"Preparedness."

"O stay," the maiden said, "and rest
Thy head upon the Truth's fair breast."
A tear stood in that idiot's eye
But still he made inane reply
"Preparedness."

"Beware munition maker's scheme
To skim this country's richest cream,"
It was the old man's last advice
And failed to move that heart of ice
"Preparedness."

At break of day when peace is here
Real lovers of our country dear
Will utter their most thankful prayer
That finally is 'scaped in air,
"Preparedness."

And someone in the days to come
Will find half buried, old and dumb,
This motto of a feverish age,
Now but museum's heritage,
"Preparedness."

There in the twilight, cold and gray,
Lifeless, not beautiful, he lay,
And from a sky low frowning far
This voice fell with a general jar,
"Preparedness."

284 Lloyd Avenue, Providence, R. I.

Friends Missionary Advocate

The Friends Missionary Advocate for July is a "Japan issue," and is a most interesting and valuable number. Edith F. Sharpless presents a readable and informing article on "Spread of Christian Thought in Japan." Nine pages are devoted to a history of the Japan mission, together with an account of the present work. There are other interesting articles, including letters from Alice G. Lewis and Elizabeth J. S. Binford. Several illustrations add to the worth of this particular issue.

The Advocate is always interesting and presents information which no Friends' family can afford to be without. It is issued monthly and contains thirty-two pages in addition to cover. Send fifty cents for a year's subscription to the treasurer, Ethel Kirk Calvert, Selma, Ohio. Add twelve cents for papers sent to Canada and foreign countries.

What To Do At Once To Save The United States From Militarism.

If there is a Committee of the American Union Against Militarism in your city, join it.

If there is none, form one. All it needs as a start is a chairman and a secretary. Write to Headquarters for a detailed plan. Enlarge your committee and appoint sub-committees as the work grows.

Make the work grow by doing the following things:

Distribute literature. Ask headquarters for an initial supply which will be sent free. When you see how useful it is you will want quantities, which can be had at merely nominal rates. This is the kind of "ammunition" it pays to buy.

Get names and addresses of sympathizers. Headquarters will provide as many Union slips as you can use. Distribute them and get signatures at meetings of clubs, churches, labor unions, and associations of any and every kind.

Give our facts to the newspapers. See the editors personally. Write letters for publication. Ask our publicity department for suggestions.

Send a Special Dollar and ask to be put on the mailing list for the confidential bulletins concerning developments at Washington.

Write to your Congressmen and Senators. Remember that they are in Washington to represent you. Don't fail to let them know what you want,—that you are not fooled by the exploded notion that "preparedness" prevents war. Make them understand that you want our country's millions appropriated for establishing friendly relations with other nations instead of preparing to fight them. Insist on constructive patriotism. The United States is big enough to set new fashions for the world and now is the time to do it.

AMERICAN UNION AGAINST MILITARISM.

Munsey Building, Washington, D. C.

The Cedar Lake Conference

The near approach of the Young Friends' Conference at Cedar Lake, Indiana, should stimulate interest in this gathering throughout the length and breadth of the Society of Friends in this country. No little part of the revival of interest in the work of the church among our young people is due to the inspiration, fellowship and study at this annual gathering, which, for purposes of convenience and greater freedom from the distractions of other events, is transferred this year from Winona to Cedar Lake.

To accomplish the greatest good, however, in binding Young Friends together and in bringing to them a vision of the needs and work of the whole church, every Yearly Meeting, and as near as possible every Quarterly Meeting, should be liberally represented. The fellowship of these occasions is no small part of the benefit to be enjoyed, and year after year, Yearly Meetings, east and west, are becoming better acquainted with each other.

When, however, these young people are brought face to face with the problems of the church, and are driven to their knees to seek for the divine touch and guidance in their lives, the value of the experience cannot be measured in words. There should be a large attendance next month at Cedar Lake, and all who participate should go praying for the blessing of the Lord upon the assembly.

The Call of Penn College

On another page of this issue will be found an endorsement by the Board of Education of the Five Years Meeting of the appeal which Penn College is making to American Friends for help in this time of its distress. In recent issues of *The American Friend* the Penn College situation has been set forth most clearly. Friends throughout America cannot fail to take note of the statement that if the sum of \$400,000 is not subscribed by August 1st, Penn College will likely have to close her doors. This would be a calamity that is unthinkable.

Penn College has stood for years well at the head of the group of Friends' colleges which stretch across the continent. Its value both to Iowa Yearly Meeting and to educational work in general among Friends can hardly be over-estimated. Not only must it have a new building to take the place of the principal building destroyed by fire more than a month ago, but it must have an adequate endowment that will enable it to keep pace with the rising educational standards in Iowa and throughout the country. All Friends, who ever expect to do anything for Penn College, should hasten to send in their subscriptions now, at a time when they will count for most in this period of Penn's greatest need.

The London General Epistle, 1916

To Friends the World Over, and to all Who Seek the Way of Life.

Dear Friends and Comrades,

We need one another in these dark days if we are to find the way to the true goal of humanity. We have missed the way. In struggling to find it we have been foolish enough to think that we could find it alone, or in small groups. Each group has its own pet scheme; and we call our different plans by names that exclude those who will not use our labels. Socialism, nationalism, democracy, orthodoxy, conservatism, liberalism—these are so many names by which we group ourselves around ideas. The goal of the race must include all noble human aims. Is it not time to set about seeking that goal—together?

British and German, Slav and Teuton, Mongol and Negro—into such groups we have been divided by birth. And so we conclude that we must struggle one against the other, each to win his own ends or work out his particular ideal of good. Can we not see a common good in which none shall be crushed, in which all shall strive together for more worthy ends than any of us can see alone?

There is warfare for all of us in this world. But against whom? and for what end? It is not our

brother men who are our enemies, but the germs of disease that destroy men's bodies, and the false ideas and evil passions that destroy their souls. We strive for a state of society in which the good of all may be achieved by the self-denying labor of each. In this warfare we need one another. Every true man and every true woman counts. We cannot afford to lose brave spirits, whatever national allegiance they own, to whatever sect or party they belong.

Is it not time to try to find our way back to one another? We are all more or less in bonds. Some of us are bound by never-ceasing toil, and we cannot find the way to our best life. Some of us are bound by wealth that dims the vision of the Highest, and leaves us poor in soul when we are called rich. Some of us are bound, by what seems like a tragic fate, to take the lives of our fellowmen while we only wish to give our lives for our country. Some of us are bound to appear the enemies of our country for conscience sake, when we wish to serve her with all our powers. Many of us are carrying a sorrow that is almost more than we can bear, and we cannot see the meaning of the loss of those

whom we loved better than ourselves. Some of us are cut off from friends with whom we have worked, by deep differences of opinion that we cannot reconcile.

How are we to find our way back to one another? There is a way back, and, as we find this way and take it, we shall be able together to wage the one warfare worthy of all human endeavor.

There once lived a Man in whose short life men and women of the most widely diverse races and types have alike found inspiration. He moved with equal ease among rich and poor. He had a word of cheer for little children, for sorrowing women, for the outcast from society, for the sincere and true-hearted wherever He met them. His words opened men's eyes to the meaning of love. His deeds stirred their hearts by the beauty of love. His death won them by the power of love. Thus all sorts of people came to find in Him a Brother and a Saviour. If that kind of life were lived by many people today, the world would be a very different place. Can we not all begin at once to take Him seriously? Let us try together to see if His way will work. Let each one make the experiment. We want to begin without waiting until everyone else is ready to begin too.

Would not this mean personal disaster? There seem to be so few arguments in favor of it, except that Jesus tried it, and it would, at any rate, be something new to try it in our common life today. But is it really possible to apply this to modern conditions, and to the whole community? Would it not lead straight to national ruin? Our own methods have not been crowned with such great success as to give us any confidence in discarding the wisdom of Jesus Christ. Is it not possible that He knew best, and that He had something quite distinctive to say to the world? May not His rising again be an actual fact big with meaning for us today? If so, we could at least say that by His death on the Cross, He won a truer victory than was ever won by armies or navies, and that God was indeed with Him, and is always with those who follow His way.

We stand by the conviction that this was and is actually the case, and that the most real and abiding force in human affairs was seen in operation in the life, death and rising again of Jesus Christ. That force we call the love of God. It cannot really be vanquished. Christ is not dead. He lives in our midst today. We know something of His spirit in our own experience. We want to know more of His spirit, because we are sure that He can lead us and all men in the way of truth. Our desire is to be altogether ready to follow wherever He leads, even when we cannot see where we are going. We are convinced that He is leading us to something very different from all that has satisfied us so far.

We may have to learn to give up the whole idea of defending our rights, and be willing to stand, as Christ stood, defenceless in the midst of a world of

possible enemies. Might it not be that this plan would turn them into friends—a much better thing than defeating them? We may have to learn anew the real meaning of justice, and to demonstrate it in the world as Christ did by accepting the full consequences of injustice. Is it not possible that we should thus find ourselves possessed of the only weapon by which evil can be overthrown—even the love that never fails?

The way may be difficult. The service called for may be menial, unseen, unrecognized. It matters not, if only, along with all others who really love their fellows, we can help to find the way back to one another, and to the Son of God. Let us begin again. The mistakes we have made have had terrible consequences. All the world is torn and divided, and there may be worse things to come. If we were all to begin as little children, might not God use even us to save the world from threatened disaster? Might we not wage a winning war against all that destroys men's bodies and souls? Could we not find the way along which we might reach the true goal for the whole human family?

The way to discover and reach the goal is for each one of us to begin in dead earnest. When one person really steps out into the desperate venture of following Jesus all the way, someone else will see and want to follow too. There is a splendid contagion in courageous goodwill. One man, one Church, one nation, that takes the risks of such a following may lead the world to a better day. Is it not worth trying? Is it not, in fact, the one thing in the world that is really worth trying? Is it not the way by which we and our brothers may come to know God?

Together with all who strive for these things we seek to know and follow His wonderful will for men. Let us turn to Him without any reserve in the confidence that He is eager to give to us His best—now.

Signed in and on behalf of the Meeting,
JOHN H. BARLOW, Clerk.

Dr. Hole's Question of Conscience.

By CHARLES F. DOLE.

Some one has kindly sent me your paper of Fourth Month 27 with Prof. Hole's discussion of "The League to Enforce Peace" from the point of view of one who abhors war. I confess that I found this article by one of the Society of Friends rather depressing. It struck me as ingenious and labored rather than the kind of straightforward utterance which I associate with the simple doctrines of your Society.

May I venture to try to put the case as it appears to one who, so far as he knows, has no interest, except that of duty, in holding an unpopular position in the minority of his community as regards the question at issue. As a believer in the idea of spiritual evolution, I easily agree with Prof. Hole in having no blame for those who for various rea-

sons are unable to see the beauty and commanding power of the ideal laws which I seek to obey.

Here is a tremendous crisis in history. A "Great Cause, God's New Messiah," comes into view more distinctly than ever before. Now is the time to give it devoted and efficient service. The situation is much like that in our fathers' time touching slavery. But the issue appears as usual in a more subtle form. While the evil seems worse than anything else, the old plausible compromise formula is also more insidious; namely, "We can never get rid of this monster evil till all men, that is, all nations agree to put it away." Also, as with slavery and the drink evil, "The thing, bad as it is, still has certain uses in our imperfect stage of civilization." May we not, then, agree with the great majority to allow a modified use of war for the humane purposes of a progressive movement towards its ultimate abolition? This attitude is made more plausible by means of a specious analogy with the local police. But the police have nothing to do with enemies, neither do they expect to kill men. Whereas, war presupposes enemies and destruction, and could no more than slavery exist for a week where good will reigned in men's hearts. This is its law and nature whatever exceptions you seem to find, still proving the rule.

Moreover, I observe that for practical purposes we who abhor war (please observe here, not because it is a use of force, but because it is essentially inhumane) could not just now serve the militarists better than by fabricating a compromise measure for public consumption, whereby we substantially let them have their way for "preparedness," under the guise of a new species of "peace party." They get the reality and the appropriations and we are put off with a dream—a dream with the color of blood!

Let us now ask what we who see the evils of war in the light of an ideal truth are here for. We are here to use every faculty—mind, skill, conscience, humanity—to the utmost in the service of the ideal things, that is, the things that ought to be. This service is life. Like artists or scholars we are bound to report the best that we can see and not "the next best," and not only to report it, but to do our best to accomplish it, like the builders of the grand cathedrals who worked for generations on the lines of the masters. Who will ever do his best if the men with the gift of a sensitive conscience put people off with an easy sense that the wrong thing which prevails is fairly tolerable for our time? The men to whom light is given thus darken the way for everyone. What is the use of the Society of Friends if it falls back and ceases to hold up its light?

What is the big obvious need of the world today? The need is of the old Quaker testimony in new and more persuasive forms of expression. Tell men to believe in the living God. Tell them to believe that men are children of God, and that whatever Jesus did, they can and should do also. Tell them that

the law of life is the way of the good will, and that no man can ever safely do what the good will forbids. Tell them that nothing less than the Golden Rule ever works in human relations, and that the same rule holds good between states. Show them that this world calamity came upon us because men did not obey the rule of the universe. Do not let them suppose that any compromise measure to "enforce peace" by the threat of war, or even "peace with justice," that nevertheless leaves out good will, can do more than to put off the construction of valid civilization.

Why should those who see and believe these things say anything less? Here is a grand "tug of war" in the moral world, where the new and the old struggle for mastery. Only the few perhaps see the line of human progress. The vast majority drag backwards. No one has ever shown them the way of advance. Malign forces pull hard the wrong way. "Good people" pull in the way of their fears and distrust. Ill will, contempt and resentment blind them; and in the height of the struggle men of light and leading cease to pull with all their might the way of their faith, their hope and their love and they drop back to take on easy second-best, and they pull where no one needs them at all, where no breath of chivalrous enthusiasm can reach them. Does the spirit of goodness really bid them do this? How do they know that the easy thing which they allow is the best that we can do? How can they know if they pulled with all their might as their ideals point, that a multitude of plain people catching their note of courage would not use up and push their way and win the victory? Did ever any triumph of righteousness come by waiting for everyone to agree to work for it or rather by the fearless venture of those who gladly offered to take all risks for its sake?

Finally I do not like Prof. Hole's conclusion that the men whose conscience forbids them to fight, out of considerations of state-craft, should approve a scheme which certainly compels men of less sensitive conscience to fight. I suspect that he confuses his philosophy with his humanity. Philosophy indeed bids us be kindly in our judgment of men who do evil ignorantly. As humane men we are the more bound not to approve their conduct, but to try to show its harmful nature. Thus, when I have decided that no duty to the state would permit me to become a hangman, I can no longer stand by and cheerfully let other men do the hanging. I must try to put an end to the barbarity of capital punishment. So with the barbarity of war, under whatever guise it takes. I cannot approve a system that threatens to send my neighbor's boys to defend the outworn Monroe Doctrine in South America, or perhaps to "enforce peace" in the Balkans, when it would be tyranny for me to be sent on such an errand. I cannot be content to "go with the multitude to do evil" on the ground that they have passed a vote to that effect by a constitutional majority. What is the individual

conscience in the democracy good for, if it lets itself be comfortably merged in the transient opinion of a careless or ignorant or corrupt majority?

Jamaica Plain, Boston, Mass.

Outposts in Holland.

By M. CATHERINE ALBRIGHT.

"Here is thy footstool and there rest thy feet, where live the poorest and lowliest and lost."—TAGORE.

Returning from a hurried visit with my brother to the outposts of War Victims' Relief Work in Holland, I find my impressions center round eight different points, from which the influence and activity radiate, including the two centers of organizing and secretarial work, shortly to be amalgamated into one at The Hague.

Flushing comes first and stands by itself. It was here that in the autumn of 1914 as many as 30,000 refugees would arrive in one day, pouring in by train, by boat, on foot, till every house in the little town had to be requisitioned to shelter them, according to the number of bedsteads and chairs it might happen to contain. Such a condition of things demanded help of all kinds and a little party of Friends went over to see what assistance could be rendered. From this first attempt all the rest of the work has grown. At Flushing there is no longer any outward sign of congestion and all is orderly and quiet, but every nook and corner is full of refugees and even the great barges on the river shelter many families, who cling to their independent life of poverty and privation there, rather than resort to the organized camps, where so many of their compatriots are congregated.

Stranded Belgians of all kinds are a constant element at Flushing, and among them our workers go in and out, cheering and counselling, and above all assisting with temporary employment. This is their daily avocation, but about once a month there arrives in Flushing an emergency party of "exchanged prisoners," under the care of "S. O. F." workers in Holland, coming through from the German frontier to London, who have long hours to wait before embarking and must be fed and watched and comforted till they finally sail at day-break. Disabled soldiers, forlorn women, helpless children, negro sailors, the miserable and even the insane, must be helped on their way.

Passing now from Flushing to the great Camps where the Dutch Government has ably provided food and shelter for the mass of refugees in Holland, we find one at Ede, built for 10,000 now housing about 4,000; one at Uden, now housing about 6-7,000; one at Nunspeet accommodating 4-5,000, and a smaller but sadly crowded one, at Gouda for about 1,300. There are also the camps for interned Belgian soldiers, barrack-camps, around which have grown up a floating population of women and children, who have followed their husbands and fathers to this foreign land. Some

of the civilians' camps have been established more than a year now, and problems which seemed far off at the beginning of the war are now pressing heavily on the refugees and their hosts.

Imagine a great tract of common from which the heather has been temporarily expelled to make room for endless one-storied sheds, large and small, in which the sleeping, eating, cooking, washing, nursing, schooling, sewing, tailoring, carpentering, playing, entertaining and worshipping of thousands of people has to go on; people huddled together in their flight, whole streetfuls of families flying in haste and now crowded into the common life of the camp, to accommodate themselves as best they may to its semi-imprisonment conditions. It was a happy thought that suggested itself to Friends, of providing for at least a few families the possibility of a home of their own, a wooden hut of two or more rooms to be made by their own labor and perhaps to be taken with them eventually on their return to their own country. The idea caught on, it seemed to bring back hope and home and now there has grown up outside of the great camps in Holland a little village of some 100 or more houses where one may see today family life being resumed, the house-mother taking a pride once more in her own bits of furniture and belongings, and in the little picture on the wall and the pot of flowers on the window-sill.

And it is in the midst of this new village life that we shall find the outposts of the Society of Friends. In one or more of such wooden huts, with a few yards of garden ground separating them from their neighbors, live our workers at Uden, Ede, Gouda, Nunspeet and Amersfoort. First came the women-pioneers, with leave to work two at a time and organize employment for the women and girls—rug-making, doll-making, embroidery, etc. Next came their men colleagues, with bigger plans still for brush factories, basket-making, doormats, toys, shoes, etc. Work-rooms for women and girls, work-rooms for men and boys, creches for infants, clubs and classes, games, rambles, football, scouting, social evenings on Sunday—these keep our staff of volunteers busy from morning till night. The nominally leisure hours are all too short to prepare for the exigencies of the morrow, and leave little margin for more than a brief half-hour of chat or recreation round the common stove in the common sitting-room of the women-workers' hut. Compared with the big problems of the camps as a whole, it seems but little that the "S. O. F." workers are doing, in organizing work and recreation for some 500 of the refugees. But each little group, isolated though it may be in its own somewhat desolate location, is in reality an outpost of the Society of Friends in Holland. Though only perhaps half of the forty workers are "Friends," they and those working with them are standing for ideals very dear to the Society and working loyally under its banner.

It is not for nothing that the weeks go by and

find them still there, close at hand for the refugees to look to for sympathy, encouragement, advice, good-will, cheeriness and devotion. It is not for nothing that the Dutch authorities and officials on whom the larger work of the camp organization depends, and who, in many cases, are heartily devoting themselves to the task, should recognize that paid work and official work is not all that is called for and that there is a place for volunteers who can give time to study and develop individuality and character. It is not for nothing that our organizer, Miss Vulliamy, watches the whole situation and is endeavoring to press forward into new centers where refugees are in sad need of help and the long-drawn-out months of the war are daily creating new difficulties and hardships. Our "S. O. F." workers hold no easy outposts: many things are poured into their ears which must never come out again through their lips, many troubles they cannot lighten, many wrongs they cannot right, but we who have been privileged to see their work as a whole realize that a stream of gratitude flows from Dutch and Belgian sources, and that in every center the workers stand for the reconciliation and hope of "the poorest, the lowliest and the lost."

The Woman as a Successful Pastor.

By BERTHA STUBBS SUMPTER.

(Read at Kansas Yearly Meeting Pastor's Alliance.)

This age is the woman's age. A modern encyclopedia, giving the census for 1900, says there are 5,329,807 women engaged in gainful occupations, but failed to mention the ministry as one of them. Through much discouragement and opposition woman had sought an equal footing with her brother in the political, social, educational and ecclesiastical world, and has proved herself worthy of it. The old theory of the dark ages—the theory of her inferiority—has been effectually exploded, especially in Kansas. We make no apology as we stand by our husbands, brothers or sons in the world's work, equally interested with them in its activity, and equally responsible with them for its progress and success.

In regard to the ministry, the women of our own Church have some 200 years the advantage of the women in our sister Churches. But very few of the other Evangelical Churches give women the rights of the ministry as do Friends. Our Church has not had to settle this question, for as we read the history of the Church, we find woman has always borne an equal share with her brother in the work, preaching and suffering as did he. No persecution came upon early Friends that she did not bear her full part. No prison was so dark or damp, no public whipping too disgraceful, no danger so great that she shunned it if duty called her there. The women as well as the men counted it all joy to suffer for Christ's sake.

Friends have always held to the belief that man and woman were created equal, and that God's call

comes to, and His gifts are bestowed upon individuals, irrespective of sex. Neither have they gone far afield for the ground of this belief. It was doubtless under the immediate visitation of the Holy Spirit that Miriam responded to the song of Moses, Deborah uttered her psalm of praise, Hannah poured forth her acceptable thanksgiving in the temple and Huldah prophesied to King Josiah and his men.

Amongst the early ministers of the Gospel dispensation we make note of the daughters of Philip, Priscilla, and Paul speaks of the women associated with him in his missionary journeys as his "fellow-laborers in Christ." The women were closely associated with Jesus, ministering unto Him, preaching the first resurrection sermon and proclaiming the story of His Gospel.

When we speak of woman as a successful pastor, we wish to state first of all our belief that she is not successful because of her sex alone, neither in spite of it, but that the things that go to make success for the man, go to make success for the woman, with but little exception. Success is the accomplishment of the thing we are attempting to do. A successful pastor is the one who reaches the goal toward which he is aiming. This is largely dependent upon the place in which he is serving and upon the character of the person himself. The object before one person might be the building of a church edifice, because that would be the most urgent need in the place. Another may have his entire time and mind centered upon the thought of the conversion of sinners, because that, always the paramount thought, is at this particular time and place the crying need; yet another may have always before his mind's eye the urging into real spiritual activity of the Church as a whole. So no one thing may be pointed out as success, for, as we have tried to show, it is not the same to each person and in every place. Of course we all agree that no person is a successful minister or pastor unless God has called him to the work. We remember how Jesus found His twelve while they were busy with their daily occupations and called them into his service. Parents may dedicate their children, pastors may plead with their young people, but no man may be really called into the ministry except God call him.

A second most important factor in the success of the ministry is the preparation, both educationally and otherwise. This twentieth century is bringing about a revolution in Friends' meetings in this regard, and rightly so. At one time Friends were so fearful of making a matter of merchandise of the ministry, that instead of an education being a qualification, it was almost a disqualification. But in these days when Yearly Meetings own Colleges, Quarterly Meeting Academies, to say nothing of the wonderful free educational system provided by the State, when a young man is taught to think, and a premium is not put upon ignorance, the Church is seeking to keep abreast of the times, and

her leaders must have the educational advantages that will make it right and possible for them to be leaders. There is an education that comes not from text books alone, and many of our men and women, eminent, successful ministers, of the generation now passing, can lay claim to little more than this, but for the young men and women who are face to face with opportunities and demands never made upon people before, there must be a larger preparation.

Whether the minister is a man or woman, makes no difference in this particular. We are demanding just as much of the woman as the man—as a preacher. When she comes into the pulpit on the Sabbath morning she must have a message that clearly comes from God, and her presentation of it must be concise and forceful. Her language and reasoning must appeal to her hearers. Her logic must carry conviction of the truth she is seeking to present. A sweet voice and a bit of family history is not a sermon when it comes from her lips any more than when uttered by her brother. In fact, we are convinced there is less apology made for the woman's failures than for the man's. Also there are heavier demands made upon her, perhaps because her ministry is less common than a man's and perhaps because she is a woman. She must be what is usually called a good pastor; i. e. equally proficient when it comes to the pulpit, family visiting, making addresses to the High School, caring for the sick, sympathizing with the broken hearted, leading the prayer-meeting, attending the Young Peoples picnics, teaching the Sabbath School class, planning the Missionary Meeting, attending the Ladies Aid, conducting Bible Classes, preaching funerals, performing marriage ceremonies, helping in the W. C. T. U., not forgetting the C. E. and beside these she must have her own home and be very hospitable. In other words, the woman pastor must do two persons' work—the work of the pastor and the work of the pastor's wife. For these things, trivial as they are, are essentials to success.

In conclusion let me say that every pastor owes it to himself, or herself, to be a success. In fact, he dare not do less, for the person who believes in God and himself and his people will succeed.

The Soundness of Early Friends.

By WILLIAM P. SMITH.

In a popular and valuable Sunday School publication expressions recently occur which remind one of some of the errors which were generally accepted by the churches two hundred and fifty years ago and which the early Friends faithfully opposed. Under the head of "Sinning Saints" the old doctrine of Christ's righteousness being imputed to "sinning saints" is taught. The old sinful nature remains, consequently we need not look for a sinless life. Satan does not tempt the "new nature," but the old, and we are "not saints in character," but only in "our standing with God." Whether or not we are acting as sons ought to act does not affect the

reality of that relationship. "When God looks at us now he sees only the perfect righteousness of Christ, and some day we shall have in actual experience that imputed righteousness as our very own." "Saints who have received God's grace for the next world, but not for this;" Saints having once been accepted, though they may disobey God and die impenitent, yet "they are saved perhaps for the next world, but useless in this."

The early Friends were no believers in the doctrine "once in grace always in grace," or the "eternal perseverance of the saints," only as they were "kept by the power of God through faith." They did believe in the righteousness of Christ being imputed to the repentant sinner and imparted to the true believer. They taught that the "old nature" or "old man" was to be "put off," "done away," "crucified," not regulated and preserved alongside the new nature, hibernating at seasons.

Listen what William Penn says in his "Primitive Christianity Revived" and other writings. "As Christ died for sin, so we must die to sin. We do believe that He was our holy sacrifice, atonement and propitiation and that He bore our iniquities and that by His stripes we were healed of the wounds Adam gave us in the fall." "In short, that declared remission to all who believe and obey for the sins that are past imputes a righteousness, inasmuch as men on true repentance are imputed as clean of guilt as if they had never sinned, and thus far are justified, but the completion of this, by the working out of sin inherent must be by the power and spirit of Christ in the heart, destroying the old man and his deeds, and bringing in the new and everlasting righteousness. Speaking of "justification, that is forgiveness of the sins that are past through Christ, the alone propitiation, and the sanctification or purgation of the soul from the defiling nature and habits of sin present, which is justification in the complete sense of that word, comprehending both justification from the guilt of the sins that are past as if they had never been committed, through the love and mercy of God in Christ Jesus, and the creatures being made inwardly just through the cleansing and sanctifying power of the spirit of Christ revealed in the soul, which is commonly called sanctification."

George Fox, in one of his epistles to Friends, says "Mind Him that destroys the original of sin and cuts off the entail of Satan; viz: sin, who would have by entail an inheritance of sin in men and women from generation to generation and pleads for it by all his lawyers and counsellors. For though the law which made nothing perfect, did not cut it off, yet Christ, being come, destroys the devil and his works and cuts off the entail of sin. This angers all the devils, lawyers and counsellors, that Satan shall not hold sin by entail in thy garden, in thy field, in thy temple, thy tabernacle." (see Fox's Journal, Philadelphia Ed., Page 277)

Robert Barclay, speaking of Christ being brought forth in us, says, "Having removed and done away

the contrary nature, etc." (see Apology, Page 197), and further (Page 223) speaking of sanctification, "We are crucified with Christ, we are become dead with him, and our first man, 'our old man with all his deeds' as well the openly wicked as the seemingly righteous, are all buried and nailed to the cross of Christ." Also Page 229, "In whom this pure and holy birth is fully brought forth, the body of death and sin comes to be crucified and removed."

What a contrast between the teaching of the early Friends and some of the teachers of this day who contend that the "old man," "body of sin," "carnal mind" is not done away, but continues alive, only subjected to the new nature, so the best the child of God can expect in this life is by constant Christian activities to keep the carnal mind in subjection.

Lindsay, California.

"Why So Few Young Friends Are Coming on in the Ministry?"

As an elder and layman in the Friends church we are much interested in a careful consideration of this query. It involves much more than we seem to comprehend, for upon the young people of today the Church must depend for a living ministry of tomorrow. As we behold the dawning of a new day for our Church we are made to wonder what the day will bring forth.

As a Church and people we may well look with pride upon our spirit of philanthropy. We contribute liberally to benevolent institutions and endow colleges, which is well and good. Why not then contribute liberally to endowing a fund for aiding the veterans who have given the best of their lives, faithfully, to the service of the Master?

Let us consider for a moment that our young Friends are justifiable in a pride for a God-given asset in ambition, object and aim in life, with a pure heart emanating from the spirit of God wherever He leadeth them.

The business world offers our young Friends, who ought to be in the ministry, attractive opportunities, with a compensation that enables them to lay aside a competency for old age. Educational institutions, railroad and other large business corporations are making provision to care for their employees in old age.

Our faith is strong in a belief that this subject would meet the approval of the Five Years Meeting if properly laid before it, and that much good would result in a substantial encouraging provision for the care of our worthy superannuated ministry.

We are hoping and praying that the Lord may touch the hearts of men and women, whom he hath bountifully prospered, to leave a portion of their means to endow a fund to be used in caring for His own when the age of inactivity overtakes them, thus encouraging our young Friends to obedience in the call to the ministry.

Sincerely from a full heart and voice from the congregation.

CORNELIUS R. SMALL.

Fairmount, Indiana.

Christian Work

(Editorial from the Panama Daily Star and Herald, February 26, 1916.)

A little plain speaking now and then, though possibly not relished by the best of men, is of decided benefit both to them and to the worst of men as well—nor will it hurt the average man, who is neither worst nor best.

The Congress on Christian Work in Latin-America, which has just completed its scheduled sessions, brought to Panama a large number of notable divines and lay workers in educational, charitable, and church fields. Its purpose was to systematize and co-ordinate such work in Latin-American countries and it was held here, at the geographical and economic center of Latin-America, in order that the delegates from other countries might have personal contact and communion with Latin-Americans and thus learn at first hand their needs and the best methods of accomplishing their fulfilment.

There was a total of 304 delegates and visitors, representing twenty-one nations, and of this number 145 were from the countries it was proposed to benefit. Every Central and South American State was represented and, besides the attendance from the United States and Canada, there were delegates present from England, Spain and Italy. It was truly a representative gathering of the world's Christian workers.

Now, while all Latin-American countries are strongly Roman Catholic, some of them indeed having heavily endowed the church, there is nothing in that fact that should interfere with their hearty co-operation for the purpose above stated. All are Christian in principle, whether Catholic or Protestant, and all should be anxious to advance the cause of Him who was crucified.

The attitude of the Roman Catholic Church was clearly antagonistic to the enterprise from the first, and that is a great pity, for anything that advances the cause of Christ and humanity must, of necessity, be advantageous to that church if it proposes to keep abreast of the times and to keep its advanced position as the champion of progress—material and spiritual. No church in all history has done nobler work for humanity, and Catholic missionaries are, even today, the pioneers of Christian endeavor in the dark spots of the world. It thus seems all the more difficult to understand why the church in Panama opposed the holding of the Congress here and why the authorities of that church forbade its members from having anything to do with the enterprise. Surely the Roman Catholic church is not willing to admit that it fears to compete with other churches in its own field.

Life is not so short but there is always time for courtesy.—Emerson.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HUNT, TREASURER

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CHRISTIAN MARRIAGE IN PAGAN AFRICA.

In a private letter from Kalmosi, Africa, dated April 27, Alta H. Hoyt tells how encouraged they are over two recent weddings conducted with Christian ceremonies instead of the old pagan customs. We quote a paragraph from her letter.

"We had two more weddings last week. All of them were our own young people, and we are so glad to see them determined to marry amongst the Christians or prospective Christians, rather than outsiders. The parents of one of these girls were determined to have her marry an old heathen man twice her age and they came to us to try to get us to make her go with him. The old mother begged and said, 'O, he has such fine cattle and will give us three for her.' We told them it rested with the girl; if she wanted to go to him herself we could say nothing, but if she refused, it was wrong to compel her to go. So in a few days the Christians here had planned her wedding with a school boy and had it at a Christian home. We went down and watched them have their feast. These are not real Christian weddings, as they cannot have the legal Christian wedding until they are full church members, but they are surely much better than the kind of weddings the heathen have where sin runs riot."

AMONG GIBARA, CUBA, YOUNG PEOPLE.

"Another interesting evidence of the power of the gospel to transform lives even in delicate matters, has been evidenced in the courtship and marriage of two of the younger members. The young lady began to teach a class in Sunday School a number of years ago. Her hand was sought by a young man who was not a member, which in a majority of cases has meant an immediate cessation of attendance at church services, as the lover usually forbids his sweetheart to leave her home unless in his company.

"But Rosario kept steadily on her way and finally won over her lover, who began to attend church with her, where they conducted themselves with the utmost Christian dignity. In time he, too, gave his heart to Christ and joined the church. A short time

before the wedding, he was received into full membership. In deference to the wishes of unconverted parents, they were married in their home by the judge, but with the pastor and assistant pastor as legal witnesses. Following the ceremony, they stopped at the church for a prayer service on their way to their new home. They also served ice cream instead of liquors to the main part of the guests, though there were some who slyly partook of beer behind the scenes. The example set by these young people will mean much to the young people of the church. On the other hand, one of our brightest and most faithful young men, president of the Christian Endeavor Society and a popular teacher of a Sunday School class, fell in love with a girl who tried to stop his attendance, and he has scarcely entered the church since."

WITH THE GIRLS OF HAPPY GROVE SCHOOL, JAMAICA.

Friends have, from the opening of the institution, shown a deep interest in the practical and thorough-going work of the Happy Grove School. First admitting girls only, a separate department for boys began work in a new building in January, 1915. Concerning the boys' work, accounts have appeared on this page from time to time and will continue to find place here frequently. From the April report of Alsina M. Andrews, the superintendent of the Girls' Department, we quote a few paragraphs.

"A surveyor, who knew the mission and workers in early days, seeing a notice of the school in the papers, wrote that he wanted to place here two girls for whom he is guardian. One of them is too young and the other is hardly advanced enough to enter. One application has come from the western part of the Island and another one from the next parish. These may be admitted later.

"The health of the girls has been good except for colds and a few minor ailments. Drilling with dumb-bells has been highly beneficial to them. The recently installed shower baths have filled a long-felt want. School work has been carried on under difficulties on account of the understaffing of the school. With the coming of an assistant to Mr. Farr, early in April,

more can be accomplished. The usual industrial work has been carried on. Washing, ironing, cooking, the making of uniforms, cutting out, making and mending of dresses and other garments, pattern making, crocheting and various household duties have claimed the attention of the girls.

"The Christian Endeavor meetings, conducted by the girls at 6 o'clock on Friday mornings, are growing in interest and helpfulness. A rainy Sabbath the girls spent pleasantly and profitably at home. A part of the day was devoted to the study of the Sabbath School lesson, and listening to the reading of a sermon, singing gospel hymns, the giving of Bible promises, and marking them in their Bibles.

"One girl who refused to sign the pledge in Sabbath School, saying her father would expect her to drink when at home, has completely changed her attitude on the subject, and has signed the pledge. She frequently quotes 'Wine is a mocker, strong drink is raging.' Another girl, who, upon entering a few months ago, seemed to have little sense of honesty or truthfulness, has wonderfully improved. With all of the girls there has been improvement in neatness, order, faithfulness to duty, and a growing sentiment in favor of those things which enoble life.

"The visit of Mr. and Mrs. Tebbetts and daughter, and Mr. Jones and Mr. McClean of Cuba, was much appreciated. They visited the morning classes, where the boys and girls recite together, saw them in their separate industrial classes in the afternoon, and attended the William Penn Literary Society, conducted by the pupils of both departments of the school. The entries made in the Visitors' Book by our visiting friends are encouraging to us."

DUPLEX ENVELOPES FOR

FRIENDS MEETINGS.

Those meetings where the financial year starts September or October first may secure the envelopes at reduced prices through the Board of Missions. Envelopes to begin with September must, however, be ordered before August first, and those to begin with October must be ordered before the first of September. The special prices quoted on this page last week were for the regular Duplex Envelopes, printed in two colors and with prayer topics. All orders and inquiries may be sent to the Assistant Secretary at the address given at the top of the page.

YOUNG FRIENDS BOARD

THE STUDY CLASS

(2) He should lay his concern before the Executive Committee of the Christian Endeavor. At this time he should state clearly the object of such a class. It is not enough to suggest that this move will stimulate new interest and greater attendance. The Committee must be shown that there is some definite subject in which young people of the meeting should be interested. Text book and study outline should be presented for investigation. If the Executive Committee thinks it advisable, the plan should be approved by the whole meeting. At this meeting emphasize the theme with which the class is to deal. For further suggestions see STUDY CLASS MANUAL. Part I, Sec. 4.

Do not say that the class is put in to awaken new interest.

OREGON CHRISTIAN ENDEAVORERS ADOPT PROGRAM.

After almost continuous deliberation for two days the central committee of the Oregon Yearly Meeting Christian Endeavorers adopted the following program for their next year's work. While this does not appear large enough to challenge members of other Yearly Meetings, it is a very advanced step for Young Friends of the Northwest. All that is here stated is expected to be realized. It will demand far more work than has been done in the past, but it is not too large to be accomplished. The plan is:

1. To adopt the Five Years Board motto, "The Entire Church At Its Entire Task."

2. To place an Efficiency Chart in every Endeavor Society and to reorganize the local Societies to meet its demands.

3. To undertake Oregon Yearly Meeting's share in the Millions Thousands Campaign, which will call for the following standards:

- a—250 new Members.
- b—50 new Converts.
- c—50 new Church members.
- d—6 new Endeavor Societies.
- e—30 new Christian Endeavor Experts.
- f—600 new Enrollments in the C. E. Peace Union.
- g—550 new Enrollments in the Young Friends Directory.
- h—125 new dollars for Home and Foreign Missions.

i—10 new Subscribers to the Christian Endeavor World.

j—10 new Life Work recruits.

To this was added a few points denominational in character, as:

a—20 new study classes to be undertaken in the following ratio of importance: Missions, 50%; Quaker, 25%, and Miscellaneous, 25%.

b—25 new subscribers to The American Friend.

c—100 new dollars for Denominational work.

4. The adoption of the Every Member Canvass. This is to be undertaken in the following manner: The C. E. executive committee outlines a year's program for the local Society in keeping with the Yearly Meeting plan. A budget is then estimated which will enable the program to be carried out. This is then given to the treasurer of the local Society, who, with the President organizes teams for a financial campaign. After proper advertising the solicitation is begun.

5. See to it that every local Society is visited at least once during the year by either an outside Society or officer.

6. Attempt to have each Society represented at both Yearly Meeting and the Annual Christian Endeavor Convention, and to send one delegate to the National Young Friends' Conference at Cedar Lake, Ind.

7. To encourage each Quarterly Meeting to hold at least one rally during the year.

This program was enthusiastically adopted by the Yearly Meeting, and the President, Chester A. Hadley, with the Secretary, Treasurer and Quarterly Meeting Superintendents pledged themselves to carry it out before next Yearly Meeting convenes.

CAMPAIGN IN INDIANA

Thomas R. Kelly, an enthusiastic young Friend of Wilmington Yearly Meeting, is beginning a campaign in the field of Indiana Yearly Meeting under the direction of the Yearly Meeting's Committee. Thomas Kelly is very anxious to get into as many Meetings as possible during the summer. He does not care to acquaint himself with the best that one Meeting can do so much as to enter the neighborhood, get in touch with the people and the problems, and help pastors and leaders come to some solution for the same. His plan is not so much to lay down a set of rules

by which methods may be carried out, but to study the conditions, and where possible, open doors of service, or rather point to the already open doors, and help encourage young people and others to enter.

If there is a place where this sort of work is needed in Indiana Yearly Meeting, and we have not already had correspondence with the pastor regarding it, please write to Lillian E. Hayes, Dunreith, Ind., Secretary for the Committee.

A MEETING HOUSE HUNT.

Were you ever lost? Well I was. And it wasn't out in the midst of jungles either. It was in the heart of one of the largest cities of Canada. You see it was like this. I sent a telegram to George O. Hoyland in Vancouver, B. C., that I would be in that city one evening and I would like for him to arrange a meeting. I arrived on boat from Victoria, reaching my destination about 7:30 P. M. I waited at the wharf for some one to meet me, because I was sure some one had been sent. I learned later that my surmise was right and that a Young Friend met the boat, but did not recognize me. Of course I did not recognize him so I began to use my time-tested methods of finding my own way. I went to the telephone booth and looked for Hoyland. He had no telephone. I found his business address and called, but of course it was after closing hour so no response came. Since the time was getting late and Mr. Hoyland lived across the bay from the business part of the city, I started to find the meeting house. I looked in the city directory for Friend's Church, Friends' meeting, Society of Friends, Friends' Club and all other things that had Friend in it, but could find nothing. Then I went to the chief of police and asked him if he could tell me anything about a group of people called Friends and where they held their meetings. He knew nothing about them. I then called three leading pastors in the city, but they knew nothing about a Friends' meeting. I next went to the Y. M. C. A. and made inquiry, but with no avail. At last I decided I would cross the bay and report to Mr. Hoyland that I had come even if it was too late to find the meeting. I went, but must have found the wrong street because I could not find anyone at home where I called and no one knew the Friend. I gave up the chase and raced to catch my boat which left at just eleven o'clock. Since I have grown wiser than I was when at Vancouver I know that the Friends' meet

in the Labor Hall in the city, which is listed perfectly, but the Friends are not recorded. The matter of listing a meeting is a very little thing and none of us are going to lose our tempers even if we should happen to miss a gathering, but wouldn't it prevent a stranger who wanted to attend the meeting from having so much fun all to himself? I am sure Vancouver Friends want visitors and no doubt they have advertised the meeting, but all my pet schemes failed.

THOMAS E. JONES.

DUBLIN YEARLY MEETING.

Dublin Yearly Meeting convened in adjourned session on June 1st, the regular session in April having been postponed on account of the "Sinn Fein" outbreak. The meeting on ministry and oversight was held as usual, about sixty Friends being present in the afternoon. There are in the Yearly Meeting thirty-six recorded ministers, eighty-six elders and one hundred and thirty-six overseers. Ulster reported ninety-six Friends as taking vocal part in meetings for worship. Some concern was expressed over the fact that while Ulster has twenty-four recorded ministers, Leinster, with almost as large a membership, has only seven and the large Monthly Meeting at Dublin only four. In the evening James G. Douglas read a paper on Christian Unity, while Albert Knight addressed the meeting on the Christian Life.

George A. Fox of Colchester, Secretary of the Friends Prayer League, was the only Friend present at the opening of the Yearly Meeting from outside the Yearly Meeting bounds. William C. Allen had expected to be present, but owing to the regulations about entering Ireland, had been stopped at Holyhead. Some care had to be exercised in the discussion of subjects before the Yearly Meeting, as it had been necessary to secure permission to hold the Yearly Meeting. This permission was granted by the Chief Commissioner of Police on the ground that the gathering would be purely a religious one. The reading of the epistles from London, America, Australia and New Zealand created much interest, while the letters from the mission stations, many of them referring to peace, were also very interesting. At a later session the clerk mentioned the presence of Horace G. Alexander of England, Ernest W. Sawdon of China, Dr. Henry T. Hodgkin, Elizabeth J. Hodgkin and Lucy F. Morland.

Despite the handicaps put upon the Yearly Meeting in being granted permission to hold the sessions, an interesting discussion on the peace question took place and several Friends emphasized the views of the Society upon this question, in the midst of which the meeting settled down for a short period of quiet waiting, and prayer was offered for divine guidance. The clerks were directed to prepare a minute setting forth the reasons why certain phases of the peace subject could not be considered.

A session was devoted to the temperance question and after a lengthy discussion a minute was adopted, recording the meeting's opinion that "total prohibition is the most effective legislative remedy for the evils of intemperance." It was brought out that the war had caused fewer meetings to be held under the auspices of the home mission committee, the most fruitful service being that of the personal contact of the workers in connection with soldiers' camps. Several Friends were concerned over the fact that no person had been recorded a minister during the past year, but after some discussion no minute was made of the matter.

The statistical report showed a membership of 2310, an increase of two the past year. There was the usual interesting discussion on the state of society. At the educational session it was reported that forty-five children had attended the Brookfield school the past year, and an appeal for additional funds for the school was endorsed by the Yearly Meeting.

The conference on Foreign Missions on Monday evening was attended by about a hundred and fifty persons. Five fields were represented by missionaries present and addresses were given by Dr. Henry T. Hodgkin, Elizabeth J. Hodgkin and R. Middleton Perry.

The Young Friends Association asked that the work be carried on hereafter through a committee of the Yearly Meeting, which was endorsed and fifty pounds was granted towards the expense of the new committee. The Association had an excursion on Saturday afternoon in which forty-four persons participated and the Association breakfasted together as usual on Monday morning. Members of the Friends Prayer League considered the advisability of having an Irish committee which was agreed to and such committee was appointed, with Theodore Webb as secretary of the work in Ireland. Of the meetings

for worship held during the Yearly Meeting, that on Sabbath day at Eustace Street was felt to be particularly helpful.

BLOOMINGDALE ACADEMY.

Bloomington Quarterly Meeting, Indiana, recently decided to sell Bloomington Academy to the township in which it is situated. It is the purpose of the trustee to use the building for a township high school.

Three propositions were considered, first the raising of a substantial sum of money for needed improvements, second the raising of an adequate endowment and third the selling of the property as above indicated. At first the meeting decided against all three propositions, but upon further reflection agreed to follow the latter course. There was some pronounced difference of opinion, but a spirit of good fellowship prevailed when the decision was finally reached, although a number of Friends, both at Bloomington and at other places have deeply deplored the action.

WHAT PEOPLE SAY.

The following sentences are culled from recent letters which come to us from widely scattered localities:

"I am much pleased with the paper—think it gets better (if possible) all the time."

"I am greatly enjoying your editorials on 'A Greater Quakerism' in The American Friend. I hope to see many more along the same line."

"We appreciate your efforts to make the paper a power for good and our heart is with you if our pocketbook fails."

"From my earliest childhood recollections Friends' publications have been a recognized necessity, first in my parents' home and later in our own home. Both of us being familiar with the Friends Review, The Christian Worker and The American Friend, old and new series in order, we wish to say The American Friend of today far exceeds all the others."

"I shall be a subscriber so long as I can earn or beg the money to pay for it (the paper)."

"We like The American Friend. It grows better from week to week."

"Allow me to congratulate you upon the recent improvement and enlargement of The American Friend. I hope Friends will rally to the support of the paper."

"We enjoy the paper very much."

"Have thought we would have the paper discontinued, but when it came to the test we would rather do without something else and keep the paper."

"I cannot refrain a word of appreciation for The American Friend, especially the editorial department."

A man's faith is God's opportunity.
—W. H. Griffith Thomas.

PEACE DEPARTMENT

NOTE—It is hoped that this page may present in brief form a record of activities typical of the work Friends are doing for peace. News items, short, pointed arguments, suggested plans, all will be welcome, and will be used subject to the limitations of space and the proper distribution and arrangement of the matter received. All communications intended for this page should be addressed to **Allen D. Hole**, President, 615 National Road, West, **Richmond, Indiana**.

THE MEXICAN SITUATION AS SEEN BY FRIENDS.

(Note—This department has asked for an expression of opinion as to what attitude Friends should take in view of the present situation with respect to Mexico. The following are the first replies that have been received).

From **Murray S. Barker**, Thorntown, Indiana.

"'Preparedness' in the hands of some men would mean nothing less than militarism; in others, only good police protection.

"The Quaker ideal of peace, as I understand it, does not conflict with policing our cities or our country against the acts of the lawless. But the present widespread clamor for an invasion of Mexico, fostered and advocated by a powerful public press, is neither patriotic nor truly American in spirit. And I am glad to say our President apparently desires to avoid this invasion.

"I can see but one of two courses: plant the flag on the south side of the Panama Canal and keep it there; or, plant it on the north side of the Rio Grande and keep it there. The former means conquest, which we as a nation have always disavowed; the latter provides for policing our homes to which no one can object. It will cost less in money, less in lives and less in self-respect. The one means war, the other peace.

"When Radicalism runs riot there should always be a steadying hand of Conservatism. Just now the Quaker ideal of peace should furnish the steadying hand. It is the strong man in a community or a strong nation in the world that can afford to appear for a time to be weak. When either has established a reputation for strength, integrity and fairness, a quiet, steady course accomplishes more than force or bluster. We need less armor plate and more brains."

From **Royal J. Davis**, New York City.

"The United States has had one war with Mexico of which few well-

informed Americans are proud. There is nothing in the present situation, difficult as it is, to make another seem anything less than criminal folly. Cooperation with the Mexicans rather than mobilization against them is obviously the way to real victory. Joint patrol of the border would be a statesmanlike course, calculated to remove the cause of friction between our Government and Mexico's, and to achieve the end for which our troops crossed the line. The clash at Carrizal seems to have been provoked by us. A diplomatic solution of the problem is well within the possibilities. That being the case, a military solution would be indefensible."

As To Friends Who Endorse "Preparedness."

(Note—The following from Moses Votaw of Tacoma, Washington, superintendent of peace work in Puget Sound Quarterly Meeting, voices a concern shared by many Friends. The situation here referred to is one which cannot be settled by an appeal to "authority" of any kind, but is to be met by increased thoughtful care on the part of all concerned. Opinions sincerely held are always based on what are believed to be facts. If opinions are to undergo change the foundation of the opinions must be brought under review. As suggested below, there is here an important field for work).

"Every one who knows anything about Quakers at all, knows their traditional belief that all war and everything pertaining to war is wrong. So, it would seem almost impossible that any considerable number of Friends should advocate military preparedness. We are shocked and disappointed, however, to find, according to the 'Washington letter' appearing in the *American Friend* of May 25, that a 'formidable number' of Friends are joining the ranks of the 'preparedness' advocates.

"It seems unfortunate, indeed, that our church should contain such members disloyal to one of our fundamental doctrines. Does it not indicate that something is lacking in the teaching and preaching of our leaders?

"This is both a moral question and a political question and hence touches the life of every voter. Let the church be made clean inside and then will the political acts of its members be

in harmony with the law of righteousness. 'By their fruits ye shall know them.' Then how can Friends support a political party that stands for military preparation?

"I am glad to say here that one of our Friends' ministers in Puget Sound Quarterly Meeting recently made a speech, at a state political convention of which he was temporary chairman, in which he took occasion to speak out firmly and emphatically against the dangers of threatened militarism. His speech was not only well received by the convention, but a synopsis of it was ordered printed, and was printed, in an eastern paper of wide circulation."

Washington Gladden On the Threatened War with Mexico.

In a sermon at the First Congregational Church, Columbus, Ohio, on Sunday evening, June 25, Dr. Washington Gladden spoke in part as follows:

"The sure result of this second war with Mexico will be a great waste of life on both sides, the addition to our debt of hundreds of millions of dollars, the still further impoverishment and desolation of Mexico, with the death, probably, of thousands of women and children by starvation and the fixing of a great gulf of hatred and resentment between the two countries, which no efforts of good will ever be able to bridge.

"Such is the goal toward which the American people seem to be marching quite light-heartedly. Possibly some of you may be able to feel enthusiastic and triumphant about it; I am not. If the war goes on to its bitter end, and the newspapers bring us daily reports of victories over such a foe, purchased at such a cost, I do not expect to read them with exultation; you may have all my share in that triumph.

"For I shall feel, through it all, that my country might, without shedding a drop of blood, have won a much more signal victory. I am strongly convinced that this nation has not exhausted the possibilities of conciliation. If she would address herself today to work of making peace, with one-tenth of the vigor and resolution which she is applying to the work of making war, I believe that she could speedily overcome much of the ill-will of the Mexican people, and call together the forces which would reunite them and put them on the road to the rehabilitation of their national life.

"We have sent one or two good and wise men to Mexico on errands of

good will; but what I should like to see is a great delegation of our best-known and most influential men sent down there, men like President Taft and President Eliot and Cardinal Gibbons and Judge Parker and Mr. Bryan and Judge Brandeis and Secretary Baker and Samuel Gompers—a dozen or more men of all parties—men of such fame and standing that all Mexico would have to sit up and take notice, saying, 'Here are men who have a right to speak for America; let us listen.' Such a delegation could make the Mexicans understand that we have no sinister purposes; that our deepest interest is that they should be at peace."

OUR WASHINGTON LETTER.

When President Wilson made the statement in one of the speeches of his recent western trip that he wanted this country to have "one of the largest, if not the largest, navies in the world," excuses were made for him by even some of the most radical "preparedness" advocates on the ground that he was probably carried away by the enthusiasm of the occasion. Very few government officials outside of the War College and the Naval General Board had ever been accused of aspiring to first place among the navies of the world and these men were, of course, excused for being so ambitious on account of their profession. Only six months ago the President was so well satisfied with the policy of moderation the government had been following, and he was so little interested in any extraordinary military preparations by the country, that in his message at the opening of Congress he not only had nothing to say about unusual increases in the army and navy, but he rather said things that would have the effect of assuring the nation of its safety and security.

But since then the President made his "preparedness" speeches, with a view to getting a big program of increases in armaments through Congress. Still those who have been suspicious of the "preparedness" movement were hopeful that the President had not really gone into the camp of the "peace by killing" people. They were given some encouragement when it was stated on the floor of the House of Representatives by Chairman Hay of the Military Affairs Committee that his comparatively very moderate army bill had the entire approval of President Wilson. But following that again the President, through his Secretary

of the Navy, asked Congress to authorize such an increase in the size of the navy as had never before been thought of. Once more those who are fearful of the tendency toward militarism and the breaking away from the practice of brotherhood and the spirit of justice and love and good will in international relations, which they see in a vast military establishment in this country, took heart when they were told that the Administration had accepted and promised to stand back of the greatly modified naval program which was reported to the House by its Naval Affairs Committee.

It now seems, however, that the President at least came very near meaning just what he said with regard to the size of navy he wants this country to have. No doubt the knowledge that the Administration had been urging a big increase in the navy was an important element in the almost successful effort made by the "big navy" men in the House to put through an amendment to the naval bill that carried all and more than the Navy department had recommended.

Now the bill is in the hands of the Senate Naval Affairs Committee. The total amount appropriated in the bill as it left the House amounted to nearly \$300,000,000. Aside from the question of dollars the bill was considered by Congressmen to provide for all the increase in number of ships and all in the way of improving what the country already has in the way of a navy that could possibly be taken care of in the next year. But as was predicted the Senate was far from satisfied with the bill. A special committee of the Senate Naval Affairs Committee is now going the whole way in planning a program that will embody the five years program recommended by the Navy Department. This is expected to cost at least \$500,000,000 in the next five years and to place our navy in second place. We will be well to the front in the world competition in navy building.

There appears to be little doubt that the Senate will stamp its approval upon the bill program to be offered by its committee. It is expected the bill will be reported to the Senate this week and that it will immediately be taken up for consideration.

In the meantime there is considerable uneasiness among members of the House who worked so hard to keep down the size of the naval appropriations in that body. These men have noticed that the Senate sub-committee,

composed of Senators Lodge, Tillman and Brady, some of the very biggest of the "big navy" men in Congress, has been in very close touch with Secretary Daniels and they have learned that he has been urging the committee to make big increases over the House bill, including the adoption of the five-year program. At the same time these men say they had a definite understanding with Secretary Daniels that the Administration would stand by the bill that went through the House. A member of the House Naval Affairs Committee said yesterday that there is sure to be a lively struggle when the naval bill goes back to the House. Of course it will go from the Senate to a conference committee, as was the case with the army bill.

The military note is far more dominant, here in Washington at present, than at any time in the last five months. Hardly a day passes that Congress does not have some sort of military question to consider. The word war is frequently heard and it is considered by such men as Congressman Mann, the Republican floor leader, that the country is now actually at war with Mexico, although war has not been formally declared.

While psychologically the people of the country seem ready to accept most anything that may be done in the way of increasing the military establishment, it has been felt that those who want to see this country depending upon other forces than military in its dealings with other nations should keep up their efforts to influence Congressmen just as long as these men are considering "preparedness" legislation.

CHURCH AT WORK

Dana, Indiana—Lindley A. Wells and son, Charles, closed a fruitful tent meeting at Hopewell, near Dana, Ind., last Sabbath. Services began on June 18. The rain hindered the meetings quite a bit, and farmers are far behind with their work. This interfered somewhat with the attendance. An all-day meeting on July 4 was well attended, some coming from a considerable distance. The interest in all the services of the day was exceptionally good. Several persons were definitely blessed either in renewal or in sanctification.

The nearer you are brought to Him, the quicker sense you will have of your continual need of him.—John Newton.

THE IOWA PAGE

PENN COLLEGE.

"Richmond, Ind., Earlham Postoffice,
June 19, 1916.

To Whom It Comes:

This is to say that I am authorized by the Board of Education of the Five Years Meeting to express the confidence of the Board of Education in the splendid work which has been done in the past by Penn College, and to express the hope that friends of Christian education generally throughout the country will respond to their plea for assistance.

The Board of Education believes there is a great field for Penn College and that its work ought not to be interrupted. The College is given permission, therefore, to enter the field anywhere and everywhere with the view of securing funds.

Very sincerely,

(signed) ROBERT L. KELLY,
Chairman."

MISSIONARY DEPARTMENT.

Cedar Creek—A most interesting account of the work accomplished in this rural meeting was received a few weeks ago and will be of large interest to other Friends' meetings. The pastor of this meeting, George J. McClellan, provided himself with one of the best stereopticons available and has used it in a most successful way in his work. This is how he has used it to stimulate and deepen missionary interest.

Easter Sunday was set as Jamaica pledge day in the meeting at Cedar Creek. Leading up to and preparing for this day, two illustrated addresses were given on Friends' missionary work in old Mexico. These were given on the first two Sunday evenings of the month and then on the Sabbath evening just preceding Easter the first of two illustrated lectures on Jamaica was given, the second being given on Easter night. On Easter morning the pastor preached a missionary sermon which was followed by the taking of pledges for the work. Although measles in the community cut down the attendance greatly, yet the sum of ninety dollars was subscribed at this service. One remarkable fact connected with this was that the whole of this amount was paid either in checks or cash.

A Follow-up Committee was appointed to see those who were not present that day, so that more than \$100.00 has now been received as the

result of the special effort made. Besides this, probably an equal amount will be raised for missions through the other departments of the church. For example, the W. F. M. S. in their regular meeting for June observed their free will offering day for the year when one aged member gave \$50.00 besides several dollars contributed by others. The excellent results obtained in this one meeting of Cedar Creek show conclusively the value of missionary information and education.

Not only has George McClellan been doing this type of work in his own meeting, but he has recently returned from a trip through Ackworth Quarter where he visited almost every meeting in the Quarter, giving seven missionary addresses in all. His stereopticon addresses were greatly appreciated in all the meetings visited and much missionary interest and zeal were quickened. God wonderfully touched the hearts of the people as they saw and felt the needs of our own Jamaican field.

BIBLE SCHOOL ITEMS.

Middle River—Children's Day was observed at Middle River, in Ackworth Quarter on Sabbath evening, June 11th. A most excellent program was given. The crowd was much larger than the church building could accommodate. The pastor made an earnest appeal for our Mission work in Jamaica and the offering received was the largest ever given by the Meeting for Mission work. The program closed with a pantomime, "Rock of Ages," by eleven young ladies, which was very effective.

Two new departments in the school have recently been organized—those of the Cradle Roll and Home Departments. The pastor and his wife are in charge of these. There are eleven names on the Cradle Roll while the Home Department now has a membership of fourteen.

On Sabbath, June 18th, two young ladies confessed Christ as their Savior, in the regular service of the church.

Bear Creek—The Bear Creek Bible School observed Children's Day on June 25th. The day was ideal and the attendance large. Many came from Dexter and Redfield for the occasion. An offering was taken for Missions.

Marshalltown—The Bible School here recently held their Children's Day exercises. The program was a very interesting one and a large attend-

ance was present. A good collection was taken to apply on the debt of our Foreign Mission Board.

FIELD NOTES.

Cedar Creek, Mt. Pleasant, Iowa—We were greatly favored on the evening of July 2 by the presence and service of Rufus P. King of High Point, N. C., who brought to us a loving message of admonition and encouragement. He visited the meetings of this Quarterly Meeting forty-seven years ago. Born in North Carolina, he united with the Society of Friends in 1866 and was acknowledged a minister in 1869. At the outbreak of the Civil War he was pressed into the Confederate Army, but refusing to bear arms he was greatly persecuted because of his peace principles. He was one of those largely spoken of in that great book, "Southern Heroes," as one who suffered much for principle.

Rufus King has probably visited more Friends meetings throughout the country than any other Friends' minister now living. He has traveled over the world a great deal, having crossed the Atlantic Ocean eight times and has visited England, Ireland, Scotland, Germany, Wales, France, Australia, Egypt, Palestine, Syria, Australasia, India and many other countries. Our hearts were touched and tendered as we listened to the words of counsel and loving benediction that fell from the lips of this aged Friend, and we were greatly encouraged to do more efficient service for Christ than ever before. His visit was a benediction to the church of Christ.

The pastor, George J. McClellan, has been giving us a series of illustrated missionary addresses the past summer on Friends mission work in Mexico and Jamaica. On July 9 and 16 he will speak on work in Cuba. On July 30 and August 6 he will give studies on our work in Africa. These studies of Friends mission work in the various fields are proving very helpful to our people, giving them a larger vision of the open doors of service and what we, as a church, are accomplishing. A stereopticon is used.

Bangor, Iowa—Bangor Quarterly Meeting was held at Bangor May 26 and 27. The address at the Bible School conference on Friday evening was given by H. W. Cope of Hartland, and was very much appreciated. The meeting on Saturday opened with a prayer and praise service, every pastor in the Quarterly Meeting and several

visiting ministers being present. An excellent sermon on prayer was given by Charles Moore of Indianola, after which a bountiful dinner was served on the church lawn. The business session was held in the afternoon, at which time the sum of \$40 was raised for home mission work. The meeting in the evening was conducted by our Yearly Meeting Superintendent, H. R. Keates, who also preached with much power on Sunday morning and afternoon. The Sunday evening sermon was preached by I. P. Cook of Ankeny, which closed a very profitable and interesting Quarterly Meeting, all sessions being well attended.

Springdale, Iowa—The Friends church at Springdale observed Sunday, July 2, as home coming day, being the last meeting to be held in the old meeting house. Many old friends and former members were present for the occasion. E. L. Gregory, a former pastor, now pastor at Arnolds Park, Iowa, was present and brought a helpful message at the morning service. The Woman's Auxiliary of the church served a bounteous luncheon at the noon hour and the afternoon was spent in relating reminiscences of former days of the church. A number of those were present who were members of the meeting when the church was built in 1857. Plans for the new building are completed and work will be commenced at once. It is to be 38x50 feet in size and will be modern in every respect.

FOR CIVILIAN INTERVENTION IN MEXICO.

(From The Survey).

Before the militia had mobilized and almost as quickly as the War Department and the Red Cross had gotten under way, the American Union Against Militarism took steps to enable the civilian populations of the United States and Mexico to express themselves on the issues of war and peace, to make public an unmilitary interpretation of the events that are leading to a rupture and to do it at the friction point—on the border.

After an all-night session in New York City, the union sent a telegram to President Wilson declaring that a war resulting from a determination to keep our troops in Mexico would be "nothing but a national humiliation." And it called upon three civilians in Mexico and three in the United States to go at once to El Paso to do everything in their power to avoid hostilities and make for mediation.

The men from our side are David

Starr Jordan, William Jennings Bryan and Frank P. Walsh. The Mexicans are Dr. Atl, editor of *Accion Mundial*, a weekly paper published at Mexico City; Luis Manuel Rojas, director of the Biblioteca Nacional in Mexico City, and Modesto C. Rolland, a Mexican engineer who lives in New York City.

The telegram to President Wilson was as follows:

"From the beginning of your administration you have consistently opposed intervention on the ground that there was not sufficient cause for war; that President Carranza could not with justice be held responsible for isolated raids on the border, possibly inspired—as you have pointed out—by Americans interested in intervention; and that the occupation of Mexican territory by the United States would be an act of aggression against a friendly republic that should receive our help and forbearance in its task of reconstruction.

"The dispersal of Villa's band removed the original reason for keeping United States troops in Mexico. We feel that the withdrawal of these troops at the earliest possible moment is essential to the maintenance of our national honor and as a demonstration of our good faith to the Latin-American republics. The continued presence of the military is a provocation to the Mexican people and makes it increasingly difficult for the de facto government to control the situation. A war arising out of the determination of our government to keep its troops in Mexican territory would be nothing but a national humiliation."

Students from twenty-six colleges and universities, assembled at the Conference on International Relations in session at Cleveland, united in sending a telegram to President Wilson on June 24 urging creation of a joint commission to take over responsibility of preserving order on the Mexican border as an alternative to war. The appeal reads:

"We submit that further penetration of Mexican territory, intervention, or invasion in any form, will violate high principles of respect for sovereignty of weaker peoples upon which the Democratic party has gone before the country in its St. Louis platform; will nullify the generous policy which your administration has maintained toward the Mexican people for two years; will wreck the slow upbuilding of constitutional government as a great fruit of revolution; and will destroy Pan-American friendship and good will."

If the joint commission proves impracticable, the appeal urges the creation of a "Pan-American commission to take over practical problems of border patrol, without offense to Mexican sovereignty and as a basis for continued friendship between the peoples of the two great republics."

The President is further asked to institute at once civil inquiry into "self-interested American sources of enmity which you at different times have denounced."

MARRIED.

Brownell-Buffinton—At Lynn, Mass., June 21, 1916, according to Friends ceremony, Clifford A. Brownell to Gertrude Buffinton, daughter of Edmund E. and M. Alice Buffinton, and granddaughter of the late William O. Newhall. They will reside in Providence, R. I.

Jones-Davis—At Aurora, Illinois, June 28, 1916, Arthur Jones, pastor of Friends meeting at Kansas City, Mo., and Florence Davis. At home after August 1 at 3005 Bales Avenue, Kansas City, Mo.

Nellis-Hadley—At the home of the bride's parents at Earlham, Iowa, June 27, 1916, Clinton L. Nellis, pastor of the Friends church at Deer Trail, Colorado, to Lora Hadley, a member of Earlham Monthly Meeting. At home at Deer Trail, Colorado, after August 1.

Rising-Hopkins—In the Friends church at Gasport, N. Y., June 28, 1916, Bert Gardner Rising and Loraine Ellen Hopkins. Minister, George Hull. An eastern trip, including a visit to Glens Falls, followed.

Vickery-Jenness—At the home of the bride's mother at Dover, N. H., April 25, 1916, Walter R. Vickery and Lucy E. Jenness. Minister, Alfred T. Ware of Worcester, Mass.

BORN.

King—At Iowa City, Iowa, June 4, 1916, to Professor and Mrs. Irving King, a son, Edward Jasper.

Laughlin—At Christian University, Canton, Mo., June 25, 1916, to Sceva and Lillian Laughlin, a daughter, Elizabeth Jean.

Levering—At Selma, Ohio, June 30, 1916, to George C. and Emily Levering, a daughter, Emily Virginia.

DIED.

Behymer—Luella B. Behymer, a member of Rockford meeting, Ohio, died June 14, 1916, in her 75th year. She became a Christian in early life and developed a beautiful character. She served the church as elder a number of years and was always interested in its activities and progress. She longed to depart, realizing that "to die is gain." She leaves one son. Funeral services were conducted by the pastor, Fannie Elliott.

Davis—Francis H. Davis, son of Charles W. and Clarissa Davis, died of pneumonia after a short illness in Baltimore, Maryland, March 9, 1916. He was a birthright Friend and for some years had served as the very efficient treasurer of the Foreign Mission Committee. He was a devoted son and brother and a faithful and consistent Friend. His mother and sister survive him.

Ladd—Caroline E. Ladd, daughter of Elijah and Naomi Coffin, and widow of William Ladd, died after a brief illness at Kansas City, Mo., June 28, 1916. She was well known throughout the Society of Friends and was a beloved member of Haverford meeting, Pa. Interment at Haverford, July 1.

Swindell—Gulla Elma Swindell, a member of Rose Hill Monthly Meeting, Kansas, was born in Randolph County, N. C., March 15, 1842, and died June 5, 1916. She was a birthright Friend and lived a consistent Christian life. She married Joshua Swindell in 1866. She was a patient sufferer through a long illness. Funeral services were conducted by the pastor, Isaac C. Davis.

POSITION WANTED—Married man (no children) would like to take charge of steam or power plant in some college or boarding school. Would accept janitor's position. Can give best of references. Please state particulars and wages in first letter. Address. X. Y. Z., East Vassalboro, Me.

THE NEBRASKA PAGE

EDITORIAL MESSAGE.

To Nebraska Friends.

Since our Yearly Meeting organ was dropped more than a year ago, many Friends have felt and appreciated, as never before, the large place which it had in the Yearly Meeting. To supply this need as nearly as possible, at the recent Yearly Meeting, it was decided to purchase a half page in the American Friend every two weeks, and I was asked to act as editor. This is not a large task, but nevertheless, it is one requiring the assistance of each and every meeting, in order that the best results might be accomplished. We are asking, therefore, that every meeting appoint a correspondent, someone who will attend to the duties of the office regularly and promptly. All news items should be sent directly to the American Friend, Richmond, Ind., but everything else should be sent to me, at 2119 Eighteenth Street, Boulder, Colo. Will not the pastors or other church officials see that this is looked after immediately?

KIRBY V. BOWEN

BIBLE SCHOOL

July 23

Subject—Paul at Corinth.

Lesson—Acts 18:1-22.

Golden Text—Be not afraid, but speak and hold not thy peace. Acts 18:9.

There were Athenians who believed in Paul and accepted his message, but so far as we know he did not establish a church there. Having found this field less suitable for extended service than others, he journeyed westward to Corinth. This city was to be the end of the second missionary journey and from there he retraced his steps and ultimately reached Jerusalem.

Corinth was destined to become a prominent Christian center. A strong church was organized there, but one which caused its founder much anxiety. Later he wrote the Corinthians no fewer than four letters—part of them lost to us—and made one special visit. Many serious questions arose and Paul's discussions of them form some of the most valuable of the New Testament literature.

The opening paragraph of the lesson text reveals an interesting phase of Paul's methods. He was a missionary without "home support." It was necessary for him to make his own living. This he did by following the trade to which he was apprenticed while a youth. This method has been tried by a few modern missionaries and in some sections has been more or less successful, but it always hampers the efforts of the worker and in the end

BOULDER, COLORADO.

The Boulder Christian Endeavor Society had one member present at the Colorado State Christian Endeavor Convention, which was recently held at Greeley, Miss Mary Cramer.

The Friends Church has joined with the other churches of the city in union evening services from June 25 to August 20, inclusive. These services are held in the various larger churches of the city, and local pastors preach at one meeting each. The Friends pastor, K. V. Bowen, preaches in the First Christian Church, August 6. These occasions are largely attended, and are very profitable.

Ruth A. Joyce of Central City, Nebr., William H. Hill of Greeley, Colo., Ethel L. Scott of Danville, Ind., and Grace Hanson of Westfield, Ind., are attending the summer sessions of the University of Colorado, which is located in this city. This is surely an ideal place for summer school work.

Large numbers of visitors are appearing at the regular services of the church. Boulder is expecting the largest tourist season of its history, and all Friends and others will be made welcome at our meetings.

The Christian Endeavor Society has recently purchased a piano for the

defeats the purpose for which he went into the field. We Friends tried this method out in our ministerial relations, but in recent years have found it necessary to give our ministers or pastors sufficient financial support to enable them to give part or full time through the week to the work to which they have been called.

As usual, Paul began his work in the synagogue. Christianity was not yet a separate religion, it was a movement within Judaism. In practically every city, however, his preaching brought about a division and ultimately resulted in establishing, what in those days would have been called a rival synagogue. In this instance the Christians established themselves in a hall very near the Jewish quarters.

While here Paul came into a spiritual experience of unusual clearness. For months he had passed through crisis after crisis. He had been beaten, jailed, persecuted and evil-treated in many ways. He now enjoyed another of those special divine communions so encouraging to workers physically worn. God gave him positive assurance that he was not laboring in vain.

CHRISTIAN ENDEAVOR

July 23

Topic—"Enthusiasm, Its Value and How to Cultivate It"—Isa 12:1-6.

Illustrations.

The steamer was anchored in Glacier Bay, and R. Swain Gifford, the artist, was alone on the beach near Muir inlet sketching. He was making a sketch of the Muir glacier, which

church. This is a start on a new building.

CENTRAL CITY MONTHLY MEETING.

The Friends will join with the other churches at Central City in holding a Dry Federation picnic and celebration at the city park on the Fourth. They are hoping and working for a "dry Nebraska in 1916."

Ruth Joyce, president of the C. E. Union of the Yearly Meeting, has gone to Boulder, Colo., to attend summer school and expects to visit the various societies in eastern Colorado before she returns.

An active campaign for students and funds for Nebraska Central College is now in progress. Prospects are promising for an increased enrollment.

Two of the College teachers, Prof. Crosbie and Prof. Woodward, are away attending summer school, the former at the State University at Lincoln, the latter at the university at Boulder, Colo.

Of all divine institutions the most divine is that which secures a day of rest for man.—Lord Beaconsfield.

was 250 feet above water and two miles wide. Suddenly he noticed an enormous mass of ice breaking away from the glacier. It was several hundred yards long, and Gifford quickly realized that he was witnessing something few men had seen. He saw his danger if he stayed on the beach, but he wanted a picture of that huge detached mass of ice. He had his camera with him; he quickly adjusted it and took a snap-shot. He didn't lose a minute then in collecting his tools and running as fast as he could to the high ground.

The secret of success in any calling is an enthusiasm for our work like that of this artist. The meaning of the Greek word for enthusiasm is God in you. Enthusiasm does not mean noise; for much is often accomplished in a quiet way. We must be quick to sense danger, and hasten to higher ground.

The most terrific heat known to science is a torch operated by oxygen and acetylene, radiating a heat of 6,300 degrees, by means of which it is possible to weld aluminum, heretofore regarded as an impossibility. The torch makes a flame that will cut through two inches of solid steel in less than a minute and pierce a twelve-inch piece of the hardest steel in less than ten minutes—a task that would take a saw almost twenty hours to accomplish. When the soul burns with the heat of great enthusiasm, it will burn through obstacles that are entirely insuperable to ordinary efforts.

NEWS NOTES.

Bertha Smith began pastoral work at Oak Hill, N. C., the first of June.

Edith C. Sharpless expects to sail for Japan about the middle of August.

Mary L. Gowdy recently held a series of very helpful special meetings at Echo Lake, Canada.

Oliver Kenworthy attends the meeting at Hickman, eight miles east of Denair, California, every Sabbath morning.

During the absence of Wallace E. Gill, pastor at Bell, California, Sanford J. and Blanche Ford Pickering are doing the pastoral work in that meeting.

Thomas E. Jones of the Young Friends Board visited Victoria meeting, Canada, on June 12, much to the edification of the members in that far away community.

The closing exercises of the training school at Huntington Park, California, were held on June 9. Eight graduates had successfully completed the Christian workers' course.

Zeno H. and Leona B. Doan are just closing a five years' pastorate at Lynnvile, Iowa, and will be glad to correspond with any meeting looking for some one to labor with it.

Thursday afternoon, June 15, was devoted to the annual Sunday School picnic of the meeting at Toronto, Canada. About seventy-five spent the afternoon and evening at Scarboro Heights Park.

Louise Heald Prichard, whose ancestors were Friends, has resigned her position as a secretary of the World's Peace Foundation at Boston because the Foundation endorses the League to Enforce Peace.

Children's Day was observed at Whittier, California, on June 11. Appeals were made in behalf of China, Central America, Alaska, India and Africa. A collection of \$54 was taken to assist orphans in Europe.

A Friends Holiness camp meeting is to be held three miles west and four miles north of Burr Oak, Kansas, August 3 to 20. Lindley A. Wells and son will conduct the services. For further information, write to Luther Dillon, or W. E. Jones, Burr Oak, Kansas.

"Aunt Mary" Goddard, a Friends' minister aged 106 years, is reported to be in good health at the home of her niece, Jennie D. Cox, at Brunswick, Me. She is said to be the oldest person in the state and has preached before a small gathering several times during the last year.

MOSES BROWN SCHOOL

Calls the attention of Friends who are seeking a school for their sons and daughters, to its strong moral and religious influence, its complete equipment, its unusually able faculty, and its unique record as a college preparatory school.

For catalogue with full information address
SETH K. GIFFORD, Ph. D., Prin.
Moses Brown School, Providence, R. I.

The meetings at Springbrook and Chehalem Center, Oregon, under the efficient leadership of their pastor, Elizabeth Palmer, are growing in numbers and interest. As a result of a revival the past winter, twenty-five new members have been added to the Chehalem Center meeting and fifteen to the meeting at Springbrook.

The London Friend announces the recent death of the noted English Scientist, Professor S. P. Thompson, after a two days' illness, at the age of 65 years. He was present at the recent Yearly Meeting and participated in the discussions. At the Royal Society, the Royal Institution and the University of London, he has left a record unique among Quaker savants, says The Friend.

Lindley A. Wells and son, Charles, as singer, have evangelistic engagements for the rest of the summer as follows: Cherokee, Oklahoma, July 13-30; Northbranch, Kansas (Burr Oak P. O., c-o Luther Dillon), August 3-20; Seiling, Oklahoma, August 24, September 10. After this latter date their headquarters will be at Wichita, Kansas, for a few years as Charles will enter Friends University this fall. Friends throughout the country will take note of this change in address of Lindley A. Wells.

Washington, D. C.—Rooms convenient to board, cars and Friends' church. Mrs. L. D. Clark, 1124 Park Road.

OAK GROVE SEMINARY.

First Impressions of Oak Grove.

By E. A. F. H.

Acres and acres of blossoming daisies and sweet scented clover greeted us as we went up the hillside, with the opposite hill spread out before our view. The old horse had about all he could do to pull his load of humanity up the steep driveway to the foot of the Seminary steps. As one looked off across the Kennebec, with its floating logs that sometimes drift together till they look like a carpet, and again single out as if wishing to reach the shore, the charm of the country in June steals over us and the spirit of

the place begins at the outset to grow in our hearts. Such was our coming for the first time to Oak Grove Seminary, way up in heart of our old Pine Tree state.

The work that Oak Grove is doing is unique in itself. The school motto, "teach everything useful and civil in creation," tells a goodly part of the story. This is made possible through the generosity of friends.

Talking with a socially-prominent lady in our largest city, she said, "students who lack for finance should not be allowed to enter anything above the grammar schools and even stop at the fifth grade." It was a positive shock, and such schools as Oak Grove prove the contrary. What would our country do if education were relegated to only those who have full bank accounts?

The needs of the school, as we made a careful study of conditions, appeal to us. Permanent improvement in the plant is desirable and is being carefully considered. Necessary arrangements are at present just under way, and include not only the increasing of the school's endowment, but the putting in efficient order of the old school building now in use. The construction of a bungalow for the Head Master and his family would remove them from the uncomfortable quarters which they have so uncomplainingly occupied in the corridor of the second floor, and thus leave suitable quarters for the Preceptor, Preceptress and House Mother. The dining room and kitchen, which have served to feed a hungry horde of Maine's best citizens, are outgrown by the increasing student-body, and need to be reconstructed. With a liberal use of paint and muresco and attention to the heating system a most attractive home school is arranged for.

Deeply conscious of its financial needs, and also deeply realizing its magnificent possibilities, this year seems just the time for a step forward, to wipe out the small indebtedness and put the building in a condition for practical work of the first order. The strict economy of the past year has done much to push things ahead, while the high standing

of the work has been maintained and carried through by the devotion of the workers on the ground. We long to go onward, but fully realize our dependence on the Yearly Meeting.

Acting as an advance school in the town of Vassalboro, very many young people are brought under our care, and this gives us a far-reaching influence. The gospel team of the students must be mentioned. There is always folly in neglect, says the old adage. That "one can do a certain amount of work well in a certain time" has been strained, but not broken, and with larger classes coming in, we cry out to you that the good neighbor is the one who helps another to help himself.

Purity is the innocence of infancy without the stain—that innocence matured into the spotless, positive and eternally established holiness of a responsible manhood.—Horace Bushnell.

FRIENDS MEETINGS.

Chicago, Illinois Meeting House, at 4413 Indiana Avenue. Take elevated trains to 43d Street and walk west and south to Meeting House; or take Indiana Avenue surface line to 44th Street. Bible School 9:45; Worship 11:00; Social hour 5:30; Christian Endeavor 6:30; Fourth Day meeting 7:45.

Colorado Springs, Col. Friends Church, Teajon and Fountain Streets, on car line. Bible School 10:00, meetings for worship, 11:00 and 7:30. Prayer meeting, Wednesday 7:30. Visitors welcome.

Greensboro, N. C. Asheboro St. Meeting, Cor. Asheboro and Lee Sts. Fred E. Smith, Pastor. Meeting for worship every Sunday, 11 a. m.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting, 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday: Prayer meeting, 7:45. Earle J. Harold, Pastor.

Meeting Houses, 144 East 20th Street, New York City and Lafayette and Washington avenues, Brooklyn, New York. Meetings for worship Sabbath morning at 11 o'clock.

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 6:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant street car to Oxford street.

NEW YORK EVENING POST.

John B. Garrett, Chairman of the Peace Committee, Philadelphia Yearly Meeting of Friends, said in a recent letter:

"We know of but one daily newspaper in the East which has had the moral courage to oppose this militaristic trend,—that paper is The New York Evening Post."

The Saturday Edition of The Evening Post contains four sections and is sold for 5 cents a copy, subscription by mail \$2.50 a year; Daily edition, week days only, \$10.00 a year. Sample copies free on request.

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Thomas K. Brown, Principal,
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The American Friend, Richmond, Ind.

A weekly religious journal, published by Friends Publication Board, under the direction of the Five Years Meeting of Friends. Price, \$1.50 per year. Should be in every Friends' family in America.

Mission Study Books

1915-1916

Foreign Mission Study Books

The King's Highway, cloth 58 cents; paper 36 cents. How to Use, 10 cents. Leaflet Helps: A living Force in a Dying Land, Incidents of Leavening, Cho-son-a-ky, White Fields in Korea, 3 cents each.

Around the World with Jack and Janet, Junior, 29 cents; Guide Book, 5 cents; Round Trip Tickets, 3 cents each; Steamer Trunk (mite boxes) 30 cents per dozen; Jack and Janet Buttons, 5 cents. Jack and Janet paper dolls with costumes for America, Egypt, India, Burma, China, Korea and Japan, 27 cents. Set of Postal Cards for Foreign and Junior Books (24) 35 cents; Missionary Helps for Junior Leaders and Primary Class Teachers, 25 cents; Talks on David Livingstone, Girls and Boys of India, Africa, Chang-ching China, 25 cents each.

Home Mission Study Books.

Home Missions in Action, cloth, 58 cents; paper, 36 cents. Teachers' Supplements, 5 cents.

Leaflet Helps, America's Melting Pot, What One Mission Worker Learned, Story of a Virginia School, 2 cents each. Don Felipe Gloria, 3 cents.

All Along the Trail, Junior, 29 cents; Teachers' Manual, 10 cents.

Federation Bulletin, issued quarterly, 25 cents a year. Everyland, issued monthly, \$1.00 a year. Rising Churches in Non-Christian Lands, paper, 40 cents; The Churches at Work, paper, 40 cents; Comrades in Service, cloth, 60 cents; Thy Kingdom Come, 25 cents; Missionary Hymnal, 10 cents; Five Missionary Minutes in the Sunday School, 50 cents.

Sec'y of Literature, W. F. M. Union, 2137 Park Avenue, Indianapolis, Ind.

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The American Friend

Old Series
Vol. XXIII. No. 29.

SEVENTH MONTH 20, 1916.

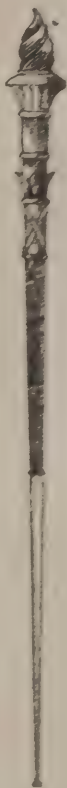
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America the Burden Bearer



MY BROTHERS, no greater thought must hold its place in the midst of our thinking than this, that in this strange permissive providence of God, when we walk out of these doors we walk out to face a most troubled world, in what may in some regards be called the darkest hour in human history. And facing that fact, what of the situation in that great unevangelized heathen world lying beyond the borders of Christendom, where there have hitherto been three great gospel burden-bearers? There have been three; and the three have been the German, the Briton and the American. Of those three, alas, alas, two are locked in fratricidal strife. God forgive them both! They are destroying and crippling each other's energies, the very source of their strength, their vital young manhood being laid low by the hundreds of thousands, and their resources being crippled not only for today, but for many a long to-morrow. Now, in the midst of all that, one great gospel burden-bearer remains untouched! Tell me, why do you think this America of ours is untouched? By some great skill, here, there, some other place? No, no! Behind it all and beyond it all is the restraining purpose of the living God. God has kept one great reservoir for the refreshment of humanity, for the reinspiring of hope, for the reinforcement of courage, and for the possibilities of still carrying on a great world program for Christ.

In that strange providence, with its permissals and its restraints seeming to cross each other to perplex the human vision unless the human vision be reinforced by the deep trust of the heart, for when the head is perplexed the heart can still say, "I know, I know"—in this strained hour it has pleased this great God of ours to take the torch that enlightens humanity and put it into the hand of this the youngest-born people of his family. And God calls in those striking accents that can not but be heard by any listening ear to this generation, saying: "Children of God in America, to you I commit the high and holy task, the unspeakable privilege, of being the pathfinders for humanity, of leading a perplexed and troubled world to find the answer to all its perplexities and the enlightening of all its darkness, at the foot of the cross."—From Bishop Oldham's Address to the General M. E. Conference on Monday morning, May 29.



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

An Unexpected Opportunity

By ROSS A. HADLEY.

Just as we are warned by the owner that the building now occupied by the Colegio de Los Amigos (Friend's school) at Holguin, Cuba, may be sold at any moment there has come an opportunity to buy a property better suited to our purpose at just half the price asked for the present quarters. The only other higher school in Holguin is anti-Christian in its influence. The ability of Friends to put the Christian stamp upon the educational situation in this growing Cuban city, the commercial and intellectual center of the northern part of Oriente Province depends upon our securing an adequate, permanent home for the Colegio.

Two years ago the mission declared that if our Cuban young people are to be properly prepared for Christian service or to be trained for intelligent Christian citizenship there must be a higher school where Christian influence is strong and where pupils from outside may be taken as boarders. Holguin, they decided, is clearly the place for such a school. But the only available property at all suited to its needs was the one the school has been occupying and was held at \$7500. Extensive alterations were needed to put it into satisfactory condition and to provide room for boarders. At that time the Board of Missions was obliged to delay securing the property as funds were not in sight to meet such an expenditure. During the two year interval Holguin has grown, new industries have located in the city and the Cuban railroad has decided to continue its line direct from Holguin to the port of Banes, one of the great centers of the sugar industry in the island. All this has demonstrated the wisdom of our missionaries in selecting Holguin as the site for the school, but it has at the same time caused property to advance in price. The building which could then have been bought at \$7,500 is now held at \$10,000.

During the latter part of June a corner lot only for-

ty yards from the meeting house came unexpectedly on the market. This lot 80x210 feet in size is larger than the other and the buildings upon it can at an expenditure of \$1500 be admirably fitted out for the use of the school. By acting immediately the American Friends Board of Foreign Missions has been able to negotiate for the purchase of the property at \$5000, just one-half what would now be required to purchase the other one. A total outlay of \$6500 will secure this larger lot and put the buildings on it into splendid shape to accommodate the school, giving quarters for ten or twelve boarding pupils. The property is being held for us and if we can meet the terms of purchase the Colegio de Los Amigos will have a home of its own and be able to center upon a new and higher stage in its worthy career. Last year in the face of the handicap under which it worked no less than ten of the pupils in the school made open profession of Christ, a fact which gives some indication of the power of such an institution amid surroundings of spiritual destitution and moral darkness.

In the face of the record the Colegio has already made and the promise for the future in such a center as Holguin, the Board of Missions feels that it dare not decline the offer to secure this property. Already \$2000 has been raised, a little less than one-third of the \$6500 needed. Of this amount \$1000 was raised on the field. Appeal is now made to Friends at large for the \$4500 still needed. Can some Friend, who has had it on his heart to make a bequest to the foreign work of the Society of Friends, come forward with an immediate gift, in view of this unexpected opportunity, and provide a part or all of the sum required? The writer, or any of the other officers of the Board of Missions, will be glad to explain the situation more fully to any who will write or call for further information. The name of the treasurer is Edgar F. Hiatt, and the office of the Board is in the Second National Bank Building in Richmond, Indiana.

The Same Message

"I have the same message." Thus in substance Dr. John Clifford, the veteran English Baptist leader, prefaced a sermon recently preached at a little town in England, where he was born and where sixty-four years ago he preached a trial sermon. The text then was, "Behold the Lamb of God, that taketh away the sin of the world," and he frankly said that after fifty-seven years as pastor or one church he had no other message than the one with which he began his ministry. In all these years Dr. Clifford has been a champion of progressive thought and of the most comprehensive type of Christian fellowship. Here is an instance certainly of the persistence of underlying truth despite inevitable changes in emphasis. How many men who have preached fifty or even twenty-five years can honestly say today, "I have the same message"?—Congregationalist.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII, No. 29.

SEVENTH MONTH 20, 1916.

New Series
Vol. IV, No. 29.

A Greater Quakerism

VII

Some weeks ago, Mr. W. E. Doughty of the Laymen's Missionary Movement, was quoted as saying that Christianity is being retarded because "the blight of the township mind" is upon the church. The task of the church is a world task, and as a religious movement it will never triumph in the larger sense so long as it is content to localize its operations and narrow its vision, either to sectarian or continental bounds. The apostolic character of the church today can be tested in no better way than by the measurement of itself with the Pauline conception of the gospel mission; for "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish."

Candor compels the statement that the Society of Friends is being handicapped by the blight of the Yearly Meeting mind and the still further blight of the locality mind. Although Friends have cultivated the sectional spirit in actual practice, it must be said that the Quaker faith is unsuited altogether to the provincial stamp. The great doctrines of the leading and baptism of the Holy Spirit, the consciousness of the actual presence of Christ in the surrendered life, heart purity and holy living are the Christian ideals for mankind everywhere, and he who is content to limit their teaching to scattered communities here and there is robbing humanity of its most sacred heritage.

Friends have always held to the simplest and most realistic interpretation of the gospel message, that the teachings of Jesus were ideals for all men and all nations, to be obeyed literally and universally as the basis of all human progress toward a higher destiny, a nobler existence and a complete redemption here and hereafter. Such ideals cannot be circumscribed by community or Yearly Meeting bounds, and the denomination that embodies these as a part of its fundamental faith ought at least to have the capacity of expansion, adequate for their propagation as the great remedial and saving force in all our social, industrial, national and international life.

We are fully aware of the fact that some Friends probably in every Yearly Meeting, and many Friends in a few Yearly Meetings, have never been fully reconciled to the organization of the Five Years Meeting, and see in it only a useless and

costly bit of machinery, designed in the main to dictate terms to the Yearly Meetings and ultimately to destroy their autonomy. We give credit for the utmost sincerity to those who hold these views. We nevertheless believe they are mistaken views, and should give place to a different interpretation of the Quaker mission. For, let it be said, that our conceptions of the mission of Quakerism will determine the character of our working organism. If the chief essential of Quakerism is to create and foster a close and exclusive fellowship on the part of those who stress certain interpretations of faith and who desire to maintain certain mannerisms in conduct and worship, it can probably be perpetuated better by operating in detached communities, allowing each community and each individual member the fullest liberty of an individualized interpretation of conduct and profession. But such practice is more the practice of the cloister than of that cosmopolitanism of the gospel which Jesus emphasized when he bade his followers go into all the world and preach the gospel to every creature.

If Quakerism is to be a world force, or even a national force, as the prophet of a message that concerns the human family in all its manifold relationships, it follows that its working organism must be projected upon lines that are commensurate with the scope of its mission. The Society of Friends as represented by the Five Years Meeting could not re-incorporate itself into thirteen separate organisms without doing violence to the spirit and vital importance of the Quaker standards, which, theoretically or otherwise Friends have been supposed to uphold for two and a half centuries. The problem involved in the organization and maintenance of the Five Years Meeting is the problem of existing as one body, conscious of a definite and commanding mission in human society, or of existing in broken, and for the most part disconnected camps, with the almost certain danger of losing or obliterating gradually both the Quaker spirit and our Quaker ideals.

The real problem before us, as we see it, is not to take the back track in our march of progress toward the goal of greater power and usefulness, but to harmonize the operations of the Yearly Meetings with the Five Years Meeting upon simpler and

therefore more efficient lines, for the strengthening and enlargement of our entire organism, going forward as one body of believers, bent upon the largest service for the Master in the endeavor to do our full share in making the reign of righteousness complete throughout the world.

The Measure of Faith.

The measure of faith to some people is the measure of their own experience. They are never ready to venture upon uncharted seas, they never reach the frontiers of life, to them their horizon is the limit of their world. Encompassed by doubts, life is an uncertainty and religion a matter of cold, calculating reason. Such is not the faith of the Bible.

The measure of the faith of others is the measure of their belief in the omnipotence and love of Jehovah, both as Father and Lord. There is no horizon beyond which their faith does not go. Their skyline is projected to infinity and their vision conceives all things to be possible through Christ Jesus. Communing with God they come to know Him as Father and are willing to trust Him for all that has not yet been revealed. To them life is a joy, because all things are sure, whether yet realized or not. They can walk in the dark, whether

seeing or not, comforted by the assuring touch of the Master and by His voice, "It is I, be not afraid." Such men and women have a foretaste of the victories of life before they are actually accomplished. They are willing to accept all they can see and understand and trust God for all the rest. Doubts are resolved into trust, and faith in that which is to be comes from believing that God will supply all their needs according to his riches in glory in Christ Jesus. Such is the faith of the Bible.

Faith is the result of experience in part, and in part it is the fruitage of prayer. No less is it an experience to be practiced and cultivated until it becomes a habit of life. Some men cultivate their doubts until doubting is a habit. Others cultivate faith until faith is the actual experience of their daily living. Doubt is disbelief. It may be in one's self, or it may be in God, but in either case can be corrected by practicing belief in the omnipotence of God and by cultivating the spirit of trust in things that are unseen. For, above all else, the measure of our faith is the measure of our belief in God and of our own willingness to follow the teachings of His Son.

The Moral Effects of the War Upon America

By CHARLES S. MACFARLAND, D.D.

General Secretary of the Federal Council of the Churches of Christ in America.

Recent experiences in Europe may have led to over emphasis, but I am constrained to the feeling that the moral effect of this war upon America may be worse than upon any of the nations involved. Among the belligerent peoples there are compensatory influences for its awful tragedies. One witnesses examples of splendid bravery and self sacrifice, the spirit of both patriotic devotion and Christian resignation on the part of widows and children, of allegiance to conscience, the willingness of the rich to share with the poor, the deepening of the religious sense, which in some cases has risen to a spiritual atmosphere far above the conflict, the sense of a sublime faith in the future, in some cases the discrediting of militarism, at times the spirit of intercession, and many other moral and spiritual elements which, perhaps, go far to counteract the demoralizing influences of human strife. Many or most of these elements are wanting in the moral atmosphere of our country.

"What right has the United States to intervene!" protested the wife of a pastor in Paris as we were at dinner on Sunday, when the word "intervention" happened to be used by a member of the group around the table. "The United States has shown no interest or concern in matters of justice and righteousness. They have simply kept their eyes out for commercial advantage. To be sure, they

have supplied the allies with munitions; but it has been a purely commercial transaction, and they would just as soon have sent the munitions to any other country for the same or more money."

My friend in Paris was not without grounds for her vehemence. We HAVE given ourselves over in many directions to the commercializing of the misfortunes of our brethren across the sea, even to the amplitude of complacency. And we have exhibited at the same moment the spirit of Pharisaism and thanked God that we are not as other men are, especially as these poor Publicans in Europe. We have forgotten that the same material ambitions and selfish competitions and suspicions which have caused this war are right in our own midst. The nations of Europe are suffering not only because of their immediate sins, but because of their past iniquities and we are not altogether free, at least, from blots upon our history. Some of our militarists are not very much better than the militarists of Europe. The same social disorders that must bear their share of responsibility over there are present with us also. If the nations of Europe had only thought less about their foes without and more about their foes within, they might have preserved their common civilization, but we are making the same sort of analysis. Our brothers and our sisters across the sea have been

trained and guided wrongly? Grant it all! The children of their fathers were conceived in national sin and born in racial iniquity, and the result is international depravity? Yes. But how far is our own better state due to our better national morals, and how much to our more favored station upon the map of the world? Yes, we have been guilty of the prayer of the Pharisee.

I feel sadly sure, moreover, that we are losing some of the moral idealism which was gaining its way in our midst. Our "preparedness" program has not been free from militaristic touches, and some of them are affixed to it by men and women who once were predictors of an international morality whose prophecies they have now cast off in contempt. But its worst influence has been that it has obscured that larger moral preparedness towards which we really were tending. We are not at this moment very much concerned about the violation of some of our own treaties and we are trudging along very much in the paths of the same old diplomacy that has brought Europe to ruin. The ideals of international righteousness which we had begun to dream have been at least sadly obscured by the dust of our parades and the imploring speech of the prophet of the armored conscience is drowned by the brazen band and the shouts of those who cry, "We trust in chariots and in horses." I am not speaking of a sane and normal consideration of protection, but of the hysteria which assures and admonishes us that moral power and physical force are convertible terms.

But perhaps the worst of these moral effects has been the loss of our sympathy and compassion. We have gotten "used to it" until the massacre of a nation has little more effect upon us than had the sinking of the Titanic with a thousand souls but four short years ago.

We have made such impression as this upon thinking men and women in Europe, even though their feelings have not been very clearly voiced. A European correspondent, writing concerning our new plans for war relief says, "WE HAD COME PRETTY NEARLY TO FEEL THAT THE AMERICAN PEOPLE WERE OVERWHELMINGLY CONCERNED WITH THEIR OWN COMMERCIAL GAINS." The criticisms and reproaches which one hears in Germany, France and England are thus not concerned so much with our diplomacy as with what they feel to be our national selfishness.

And yet, withal, we profess at the same time to be looking toward a reconciliation and a reconstruction in which we shall exercise a moral influence and we live to talk upon it with complacent assurance. So are they looking towards it. There WILL be opportunity for moral intervention. Despite all mutterings and trivial complaints, all these peoples are really looking or will look to the west for light, and there may be a great work of reconciliation by the spiritual forces in America with the like forces in Europe.

The American churches and the American people have before them an open door, but it can only be entered in the habiliments of unselfishness. We have not yet entered it. For Belgium and her three million destitute and starving people we have given seven cents per capita, while New Zealand, bearing its own war burdens as part of the British Empire, has given a dollar and a quarter per capita to Belgian Relief. England, staggering under the war load, has received and cared for thousands of Belgian refugees, and given millions of pounds besides. It was thought that the United States, the only great nation untouched by the war, might furnish the food supplies for Belgium, but the Commission was obliged to ask food from the whole world to save Belgium from starvation. It must be remembered also that the gifts to Belgium from our country include the large contributions of the Rockefeller Foundation, so that the total of popular contributions is smaller than appears. For Serbia, with her five millions of suffering peoples and her five thousand orphans, we have given less than three hundred thousand dollars, while the British Serbian Relief Committee three months ago had raised a million and a half pounds (\$7,500,000), and France two million francs (\$400,000). To the more than one million Armenians, whose story forms one of the darkest chapters in human history, we have given, covering the whole period, about one dollar for each sufferer. For the sufferers in Northern France little or nothing, and for Poland's millions of homeless, wandering peasants, mostly women and children, a total of something like two hundred thousand dollars.

It is estimated by those who claim to know, that our national wealth increases at the rate of about twenty-two million dollars a day, and I suppose it would be larger than this at the present time, owing to the commercial influence of the war. If that be the case, then, up to April, 1916, we had given to all the war sufferers during the entire period a total of something like one day's profit.

And yet the effect of what little we have done has been startling. After my friend in Paris had ended her outburst, I said somewhat calmly, "But just what intervention has the United States of America attempted? I have been going about through your country and I have found our physicians and our nurses and other men and women from the United States whose only intervention seems to have been for the alleviation of suffering and want." I had not proceeded very far when she broke utterly down and made unnecessary confession of her unjust reproach. But still, she knew it had not been unjust and that she had merely been confused.

Our only counteracting influence to a reproachfulness which is in danger of reaching the feeling of contempt, is and will be our work of relief. I will frankly say that I might have found access to French Protestants difficult had it not been for the reason that we had helped (little enough) to meet

the needs of their churches. And yet Pastor Rous-
sel came over here to raise a little fund of one hun-
dred and ten thousand dollars, and we had to let
him go back with only twenty thousand of it.

The American churches, therefore, as represented
in the Federal Council, are attempting to approach
the people at a new angle, to appeal beyond the
ordinary impulse of philanthropy to the religious
and spiritual motive. It has been felt that we
might well begin with the churches, for our Chris-
tian churches have as yet failed to rise to the great
occasion and opportunity before them, have lost
sight of their distinctive spiritual mission, and have
themselves been drawn into the vortex of a seething
civilization. We have come very near declaring,
or at least assuming, a "moratorium" of Christian
faith. Christian leaders are everywhere drawing
new maps of Europe instead of seeking to realize
an international kingdom of the spirit. They are
still dealing with the terms of international diplo-
macy which have wrought the very disaster from
which they seek to escape. Like Saul of Tarsus,
we have not stoned Stephen, but we have held the
coats of those who did.

We may, without intruding upon men's con-
sciences, in the spirit of the Publican, find ways of
suggesting that peace and justice will both be ap-
proached by the churches; and especially the respon-
sible Christian leaders of all nations, rising above
the conflict (even though led in it by conscience)
into a higher spiritual atmosphere. But the first
manifestation of our love must be the reaction of
our human sympathy.

In pursuance of this end, the Federal Council has
sent out a first message directly to the churches and
the Sunday Schools, for their own contributions.
The second message went two steps farther and
translated the message from one to the churches
to one which should be sent through the churches
to the American people, urging not only a war re-
lief committee in every church, but also urging a
community committee and movement in every city
and town.

"It is the creation of a new atmosphere in the
nation," these were the terms in which Professor
Samuel T. Dutton, Secretary of the Armenian Com-
mittee, described the task of the church at a con-
ference of Relief Societies. It is the invoking of the
spirit of unselfishness and self-sacrifice. The rep-
resentatives of the war relief organizations, many
of them, have expressed their feeling that this has
been the one thing lacking. Our Ex-President of
the United States, and the business men and pub-
licists associated with him in re-enforcing our first
message, reminded us that we must invoke the re-
ligious motive of the people and transfuse the whole
movement with a spiritual light. One of our Euro-
pean brethren writes concerning our first message:
"Every expression of unselfishness is a chord of
love between America and the Nations."

I am profoundly convinced that the spiritual ef-

fect on our own churches would be as great if not
greater than the reaction which has come to us
from Foreign Missions, and if the voice of the
churches can reach the American people, it may be
the means of lifting our nation itself out of its eco-
nomic and industrial confusion to a higher idealism
which shall make us a moral power in the world.
Indeed, if this movement should induce the Con-
gress of the United States to make a great appro-
priation for the relief of suffering Europe, it might
be at least as wisely expended as the same contri-
bution for ammunition and armament.

The United States has the most magnificent op-
portunity for moral power in the world that ever
faced a people, a chance to make herself inviolate,
unassailable, immortal, if she will listen to the law
of Jesus: "He that saveth his life shall lose it, and
he that loseth his life for my sake, shall find it."

The hour is coming when they shall cry: "There
is no daysman betwixt us, that might lay his hand
upon us both," and in the hour of reconciliation
and reconstruction, the power of America then will
be simply the measure of her sympathy and her
compassion now. But at this moment, "WE ARE
IN DANGER"—so say our political conventionists
one and all—and so we are—OF LOSING OUR
IDEALS AND OF LOSING OUR COMPAS-
SION.

THE DIVINE FELLOWSHIP.

(Editorial In The Continent).

"What does Communion with Christ mean?"

That question from a serious-minded church
man, it is fair to call a symptom of the times.

At least, time has been in the church, not more
than a generation or two removed, when the asking
of such a question on the part of one who regularly
attended public worship in the house of God would
have been unthinkable. But today it surprises no-
body.

The whole tenor of religious thinking has so
changed that now it is an exceptional layman in-
deed whose range of ideas includes anything so
mystical as conscious contact between everyday
earthly human beings and their heavenly Lord.

And when anybody mentions such a thing, it is
quite according to the temper of the times for the
listener to ask what this strange talk actually
means.

This extinction of the idea of spiritual com-
munion between God and his children results ab-
normally with two different groups.

It produces, first of all, many Christians who are
trying to be religious men without the aid of any
inner impulse whatever beyond their own con-
science of what's right.

But that result is not so pathetic as the spiritual
impoverishing of other men who do enter into a
large measure of real communion with the divine
life, yet fail to recognize what it is.

It is a sorry thing that a soul should not meet
God, but sorrier to meet God and not know him.

And it is chargeable to the unspiritual stupidity of our age that this latter misfortune can be the lot of so many men nowadays.

Assuming from current ideas that the divine fellowship is some sort of awesome and uncanny spell, multitudes are cheated out of realizing that the genuine signs of God with them are instead the unaffected stirrings of holy intent that they feel in those moments when, as they say, they are "at their best."

What such people need more than anything from their church is a straight emphasis on the fact that experience of God in the life of the common man comes not at all by ghostly exaltation into ecstasies or trances, but by a sweet and wholesome quickening of the heart for every rightful purpose and sentiment.

To believe that these "best moments" which men are conscious of evolve simply out of themselves, is grave practical atheism.

And it is a very grievous irreligion too to tell a person that association with the heavenly Father and the elder Brother is something unnatural—something strained and painful. Quite opposite is the truth—only in divine association can the human soul be wholly in poise and wholly attuned to all it touches.

Along normal paths of living then, and not in rare mountain atmospheres of ecstasy, are to be sought the experiences of real communion between God and man.

And the man who wishes to know what is meant by such communion should be answered first of all with pointed questions about what he has felt already in his own life.

Was there ever a time when even for the briefest space he felt in his soul supremely and sublimely convinced of the worth and beauty of a clean life faithfully lived for God's sake in accordance with the will of God—any hour when he knew, by clear, direct insight into the reality of things, without need of argument or demonstration, that one can better afford to give up every worldly good—"yea, and his own life also"—rather than surrender a whit of the integrity of the spirit within him?

Was there ever a day when for a little while nothing that was evil or even dubious looked attractive to him, and all his soul craved was to be sincere and noble and pure?

Was there ever an hour when doubts and perplexities concerning God's being and God's love all on an instant faded away like vapor and left him to see clearly and without a shadow of fear that God actually is and that God truly loves?

Or when the gospel of the atoning Jesus was spoken to him, did there ever answer within him a voice saying: "He is the One for me?"

Somewhere along the line of such questioning every soul is certain to respond with some remembrance of an hour when sordid things of purely worldly meaning turned unprofitable in his sight and something of better worth began to challenge him.

And what in the face of such recollection each honest man, religious or irreligious, should be adjured to acknowledge, is that it was not himself who gave to himself this truer view.

The hour in which a man's valuations of things swing back to parallel God's valuation, as the Bible reveals them, is the hour that he is not alone; God is with him.

What then, a man is called on to do when the summons reaches him to cultivate a spiritual communion with God, is, in plain language, to put himself in such attitudes toward the things of religion that God may work in him, more and more often and ever more deeply, these convictions which lift him above the fluctuating motives that debase life and the wavering questions that agitate it.

And this, being further translated into terms of habit and practice, means that a man should open every door in his life by which he believes God can enter into him.

To read the Bible often and thoughtfully, to pray "without ceasing" both statedly and on impulse, to attend upon church worship and the preaching of God's word at every opportunity, to seek the society of those like-minded in the purpose to experience divine reality, to claim and secure for one's self the frequent opportunity of soul-searching meditation, to expose one's life in every possible way to the manifestation of the Creator's presence in nature, and especially to cultivate acquaintance with Christ in those works of human helpfulness which were His joy in the days of his flesh—these and such like means are an honest soul's invitation for the Father and the Son to dwell in his house.

And what the answer will be is written in Christ's own words:

"If a man love me, he will keep my word, and my Father will love him, and we will come unto him and make our abode with him."

"Practicing the presence of God" is then not trying to work up a state of unearthly transport or to develop high-tension raptures but simply to live day by day in the realization that spiritualities are the true realities.

Perfectly has George Croly put the right Christian desire:

"I ask no dream, no prophet ecstasies,
No sudden rending of the veil of clay,
No angel visitant, no opening skies;
But take the dimness of my soul away."

ISAIAH LIVES AGAIN.

A Biblical Play Effectively Presented

By ALBERT E. BAILEY
(The Congregationalist.)

Vivid, picturesque, human, impressive, everything that an amateur play on a religious theme should be—that was Isaiah as presented recently at the Elizabeth Peabody House Theater, Boston. Prof. Eleanor D. Wood of Wellesley College, a well known Friend, is the conjurer who has worked the miracle on the dry bones of the past, and the young

settlement house were the assistants. The great prophet of the eighth century B. C. came to life under their touch.

To the throbbing of a tom-tom the curtain rises on a scene in the Temple court at Jerusalem. The feast of Jehovah is being celebrated. A throng gay with the striking colors of the East busies itself with preparation or breaks into dance to the zither's music and the rhythmic clapping. A temple-servant moves among them with his white lamb, crying, "Lambs for the evening sacrifice!" An old lame wine-seller, picturesque as Damascus itself, dispenses wine from his leathern skin and sets up a howl when a buyer defrauds him on the ground that the wine is for Jehovah's feast. Into the merriment comes Isaiah, and in dignified and impressive words rebukes the insincerity of their worship and denounces the proud "Daughters of Zion." Wailing takes the place of their scornful laughter as mourners enter to announce the death of King Uzziah; and for the moment the crowd listens to the prophet's plea, "Wash you, make you clean; put away the evil of your doings from before mine eyes."

The second scene shows us the bribe-taking priest at his altar. Isaiah again denounces the sins of his people; and while praying before the Temple is called to the prophetic office by a brilliant light and a voice from the Holy of Holies, and is inspired by the unseen celestial chorus.

The third scene is most attractively staged. It presents an Oriental bazar with its little booths hung with bright cloths, strings of beads and vegetables. Turbaned and whiskered dealers squat under their canopies; bare-legged countrymen with shepherd's cloak and club or with sheepskin jacket, brilliant headcloth and black coils, push among the throng; townsmen with long robes, giddy sashes and pointed shoes, women clad in the embroidered garb of Ramallah or Bethlehem with head-dress of coins, finger the tradesmen's wares and dicker in true Jerusalem style. Again Isaiah enters, touches his lyre and chants to the hushed throng the Song of the Vineyard. His passionate closing denunciation empties the bazar of its buyers; the shopmen pick up their goods and leave shaking their fists at the destroyer of trade. Only the sweet-faced Shelah stays to sympathize with the prophet and join her spirit to his.

The first act has pictured Isaiah as a preacher of righteousness; the second and third show him also as a statesman, the adviser of kings, the vindicator of Jehovah's faithfulness. Dramatic are the entrances of the runners to announce the approach of the armies of Pekah and Rezin; dramatic the encounter of Isaiah with Ahaz by the "conduit of the upper pool;" and the presentation of his little son, "Shear Yashub," who prostrates himself so prettily before the king as the prophet explains his name, "A remnant shall turn." Again in the buzzing bazar the crowd watches Isaiah write the tablet as a testimony that God will destroy Samaria and Da-

mascus, and marvels when the runners bring news that these cities have fallen.

The last act, scheduled twenty years after the first, shows Jerusalem when the armies of Assyria are approaching. Hezekiah in full council rejects Isaiah's advice to remain firm and not bargain with Egypt. Then in his sick chamber he repents his folly, sets free Isaiah and throws into prison the faithless treasurer, Shebna, whose advice he has followed to his hurt. The climax is reached when Hezekiah and Isaiah, in the presence of the assembled city, defy the Rabshakah to do his worst, and the panting messengers bring word that the angel of Jehovah has smitten the host of Sennacherib. Solemnly the king and his train enter the Temple and destroy the idols of the foreign gods, while all listen to the closing rhapsody of Isaiah that pictures the blessedness of a united and faithful people.

The play does to a difficult book of the Bible what a lifetime of ordinary reading cannot do—stamps reality upon it. It does it, first, because it is a play; and who would not rather see life than read about it? It does it, second, because the characters have all stepped out of the East, garments, accessories, colors, sounds, Jewish faces and all; one can never forget the wine-seller, the Egyptian messenger, the farmer with the goatee, King Hezekiah in his robe of red and gold, the little boy, Zillah, the dancing-girl, the prophetess, to say nothing of half a dozen unnamed ones. And best of all, one can never read again those splendid passages of Isaiah, throbbing with tenderness and indignation and entreaty, without hearing the rich voice and feeling the wonderfully sympathetic interpretation of Mr. John P. Whitman, who took the title part. Nothing could be more impressive than his dignified and whole-souled presentation. Professor Wood is to be congratulated on finding so skillful an actor to realize her inspiring dream.

What would not the presentation of one play like this a year be worth to a church or a Sunday school! Absolutely nothing could touch it as a means of making the Bible a real book to young people.

REPORT OF LU HO MISSION.

Annual Report of Dr. George F. De Vol to the China Committee of New York Yearly Meeting.

One by one the precious years of our service are being completed. Today as we begin our sixteenth annual report, let me express my heartfelt gratitude to you who have made it possible to begin and continue this blessed service for our Heavenly Father. Thousands of people have heard the glad tidings of redeeming love who would otherwise never have known that there was a Saviour for the lost.

Our pastoral responsibility practically covers the county of Luho and at several points overlaps adjoining counties. We feel it a duty to follow up our patients anywhere within a radius of twenty

miles and when we know no other mission is likely to meet their spiritual needs we send our men out still farther. We have often spoken of our method for shepherding this field but added years of experience has enabled us to make our plans more efficient. For our work among men we are assisted by five regular evangelists beside our self-supporting workers. One of these men spends most of his time in the hospital. Another is located at Guapu and has oversight over two other centers. The others go out far and near and are doing a splendid work. They report to me every Seventh day evening. We have a record book wherein is allotted space for twenty large centers. Each brings in the results of his week's work. Names of special inquirers are recorded, the fitness of probationers is discussed and irregularities among Christians is made a subject for prayer.

Our conception of regarding active Christians from various centers as delegates was evidently of the Spirit. We have often made mention of this plan but each year it is coming to mean more and more. This year two of our station representatives have been acknowledged as overseers and one who was formerly an overseer has been made an elder. At present we have eight overseers and four elders and still others are about to be appointed. The development of these who were once idol-worshippers, living in heathen darkness to places of responsibility has been a long process. To feel now after these years that we really have those who are able to share with us the responsibilities of laying the foundation of a Church is a matter for great thanksgiving.

During the year suitable men have been given us of the Lord, to represent the Gospel in two centers which have hitherto resisted our efforts to give them the Gospel. Our new representative at Chengah-chiao (Chen family bridge) is a unique character. He was formerly a soldier of considerable education but thoroughly corrupt. He became an opium eater. His mother also smoked opium and they together consumed all the available property of his father, which was a comfortable estate. He gambled, making his living by his wits and making spoil of petty law suits. When reduced to the appearance of a beggar, he listened to the Gospel and was completely transformed. He had a most distressing stammering tongue, but since his conversion he has been given faith for his healing of this affliction and now speaks with power in our meetings and is bringing the knowledge of the love of Christ to the dark hearts of his people.

The last of our large centers to yield is an aristocratic village to the north of us, called Bah-beh-chiao (Eight hundred bridge). Our victory there is fresh in our memory. Very recently after much prayer we made a trip there on a First day morning. We had sent an evangelist the day before to announce our coming and to make preparations. At an early hour a company of representative men gathered in a large tea house. When we arrived

about ten-thirty our evangelist had been preaching for over an hour. We were given a cordial reception. We proceeded with our meeting and after having taught them for an hour it was then suggested that we eat something. Steamed biscuits and eggs were served where we were sitting and then we continued to teach them of God the Father and Christ our Saviour until 2:30. At this time we were invited to call upon several of the principal men and we were followed from home to home by a considerable crowd of listeners.

One among the number of those who listened for several hours was a much respected business man who has promised to attend our coming semi-annual meeting. Another was a city elder for twenty years and another person was a woman who stood behind us and listened. Chinese propriety did not admit of her sitting at the tables with us but she is known as a religious woman of the place who is laying up merit by good deeds.

Our former evangelist, Weiruling, has now become a self-supporting evangelist at still another center which we long despaired of opening, for want of men and money. He serves as a representative of that place and is doing excellent work for the church. By the assistance of one of our members he was enabled to open a chapel there. Still another chapel has been opened at Sanchaho (Three Forks River) at their own initiative and largely at their own expense. The work is growing there and one of our boarding school graduates has been called there to teach a Christian school in their new building. He assists in their meetings on First day. An old man of eighty-four, the father of one of our Christians there, has been saved. He is perfectly deaf and has never heard a word of the Gospel spoken. He is able to read and it is through reading the Bible and tracts, together with the changed lives of his children that has led him to accept Christ. He is faithful in prayer and bows his head in worship before each meal.

During the year twenty-seven new members have been added to our membership, making 155 up to the present. We also have thirty-seven probationers and eighty-two inquirers whose names have been recorded. Before closing this part of our report I wish to tell you of the conversion of a very interesting character. We have been very intimately connected for many years with the military official of this city. We were brought especially in contact with him when his son became our medical student. When China became a Republic he was one among the many who lost this glory. His home was only two blocks from our hospital. His appearance on our street with all his Oriental pomp, riding on horseback preceded by a big red umbrella and followed by a squad of retainers and soldiers was a matter of frequent occurrence. He was always friendly to us but absolutely deaf to the Gospel message. This year, largely through the sickness of his wife we have been frequently in his home. His Christian son, by his devoted attention



GROUP OF MEMBERS AND WORKERS OF EASTERN AVENUE FRIENDS CHURCH

to his mother, completely broke down any opposition there may have been previously to the Gospel. This once proud old man has now become an humble follower of our Lord. His whole home has been transformed.

Our street chapel in the city has been more effective this year than ever before. On First day afternoons some of our men go out to neighboring villages to preach, but for some months the meetings at the street chapel have been unusual. A series of short addresses by our Christian workers on previously arranged Gospel themes is followed by opportunity for personal testimony. Frequently these meetings continue for two hours or more. The meeting is sometimes followed by an after service in the hospital chapel where we are able to invite any who are willing to learn to pray.

Hospital Report

We have had rather a remarkable year in one respect, that there has been comparatively very little sickness in all this section of country. There has been very much less malaria than any previous year of our experience, owing to the fact that there were very few mosquitoes last summer. We have had none of the dreaded fevers such as typhoid, typhus and relapsing. There were a few cases of diphtheria but the contagion did not spread. Whooping cough and mumps have been prevalent but the Chinese do not call upon us generally for this sort of troubles.

While there has been a dropping off at the dispensary there has been the largest number of hospital patients we have ever had. The total number of in-patients amounts to 499. We have been called upon to perform a few major operations, but by far the larger part of our operative work has been upon the eye. Several large tumors have been removed. One woman, from whom we removed a large cancer, was meanwhile converted and has become an earnest Christian. Her husband is a teacher and he has invited our Christian workers to give Christian instruction to his students. She is soon to be re-

ceived into membership.

Three men came to us from a town thirty miles to the North. All were truly saved. Of these one was a teacher who is eager to open a chapel in his place, another had tubercular glands of the neck removed and the third submitted to an operation for vesical calculus. He has been an invalid for ten years. We are thankful that he has made a perfect recovery although the stone was of great size. He has become a happy Christian.

For very much of the success of our work we are indebted to our faithful staff of medical assistants. We have three medical students besides Liu Bao Yung, who is completing his third year in the Peking University Medical College. We earnestly pray that the supply of the Spirit of Jesus may make the Yearly Meeting a time of gracious favor and blessing. May the grace of our Lord Jesus Christ be with you all.

GEO. F. DE VOL.

Why He Yielded

The following testimony was given by a convert at a meeting: "Last night, when I was about to retire, my little three-year-old girl, who was awake, said to me, 'Papa, don't you say your prayers?' I told her lightly that mamma did the praying for both of us. Soon she said, 'Papa, don't you know how to pray?' I said, thoughtlessly, 'No.' In a moment she was by my bedside, saying, 'Poor papa, I will teach you how to pray.' With all my excuses she would not sleep until I arose, and kneeling by her side repeated after her, 'Now I lay me down to sleep.' Then she went back to her bed, and in a few moments was in the land of dreams. I didn't sleep that night. God had spoken to me through my baby girl and I felt that if I died before I waked my soul would be lost. All this day I have been miserable, but tonight I have found my peace. I expect to pray that little prayer with my child tonight, knowing that living or dying I am the Lord's."—The Epworth Herald.



YOUTH MEETING, LYNN, MASSACHUSETTS, TOM SYKES, PASTOR.

"Les Amis"

No one who is familiar with Quakers is astonished that we do not now hear them in the market place preaching their doctrine of non-resistance with the European war as text. Loud propaganda is not their way; they are content to bear witness to their faith by works. The realm in which to look at this time for the "Friends" is the realm of relief work. Without wasting breath on "I told you so," they have put their hands instantly to the humane tasks that need doing.

English Friends have their ambulance unit, but most of their work is for non-combatants. It began immediately after the battle of the Marne, as a practical response to the needs of the civilian population, part native, part refugee, of that region in France over which war had flowed and ebbed again with the retreat of the German armies. They started in at once to care for sick and wounded civilians, to inoculate against typhoid, to provide good water, to feed and to clothe refugees, to build houses, and to furnish seed and farm implements with which the country people, who had lost their 1914 crop, might start their little farms afresh.

The work grew swiftly in the hands of the workers; all uninvaded Belgium and the devastated area of France is now their province. They visit every village, and with the assistance of the local authorities discover and help every needy family. They maintain hospitals, orphanages, schools, and stations to provide milk for babies; they carry orphaned children away from the fighting zone, rescue public, ecclesiastical and private property from towns under bombardment, and provide work for thousands who would otherwise be unemployed. Everywhere they cooperate with existing governments and organizations; everywhere they show their characteristic good sense by readjusting their work as fast as conditions change in one spot or another. And, looking ahead, they say that the end of the war "is

likely to be only the beginning of the larger part of our work."

One of the best results of their labor is the renewal of hope and courage in the hearts of the destitute. The poor people of Belgium and of France, ignorant of any religious significance in the name of the Friends, accept them at their own valuation as *les amis*. The great desire of these friends to humanity is that their labors shall be a worthy sign of their "deep-seated faith in the power of love to help and to heal." In the light of recent events, persons who have regarded them as impractical idealists can hardly hold to that view.—*Youth's Companion*.

Worldliness

Worldliness, in the religious use of the term, is not the being occupied with secular things. It is rather a spirit of temper, a way of looking at things and judging things. The worldliness is not in the work, but in the spirit of the worker; and it may be manifested in connection with any kind of work. Worldliness can penetrate even into prayer and preaching, and the most sacred work can be done in a worldly spirit. In like manner the Christian life does not consist in doing formally religious things, though these have their place, but in the filial spirit which should pervade all doing and all days and all life in all its interests. Whatsoever the Christian does, he is to do it heartily, as to the Lord and not to man. And this living in all things unto the Lord is his religion.—Borden P. Bowne.

Praying is the clearing of the blocked roads which are crowded with all sorts of worldly hindrances. It is the preparing of the way of the Lord. When I turn to the Lord in prayer I open the doors and windows of my soul toward the heavenlies, and I open them for the reception of any gifts of grace which God's holy love may wish me to receive. My reverent thought and prayer perfects communion between my soul and God.—J. H. Powett.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

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ENVELOPES FOR CHURCH OFFERINGS.

The ability of the Board of Missions to supply Duplex Envelopes at the reduced prices quoted on this page two weeks ago depends upon a sufficient number of envelopes being ordered. Meetings contemplating the use of these envelopes or those considering a change in their present financial plans are invited to send to our office for literature explaining the advantages of the weekly pledge and envelope system. Duplex Envelopes dated to begin use on October 1st printed in two colors with prayer topics on the back may be secured from the Board of Missions at the following prices providing the orders are received by September 1st:

For fewer than 50 sets, 11 cents per set; for more than 49 but less than 100 sets, 10½ cents per set; for more than 99 sets, 10 cents per set.

Orders and inquiries should be sent to the address appearing at the top of this page. Envelopes dated for use from September 3 will be supplied at the same prices if enough orders are received to secure the reduction. For envelopes dated from September 3 orders must be in by August 1st.

LATE NEWS FROM THE FIELD.

A number of the young men and women at Holguin, Cuba, who wish to become more efficient as workers or Bible School teachers, have been organized to form a manual training class. They meet each week on Thursday evening just before the regular mid-week service.

At the same station the classes in the day school continued through a part of the vacation. The regular school year closed on May 30, but pupils and patrons both wanted the classes to continue so all except the primary grades met in half day sessions until the end of June.

Born, to Jose and Caredad Luisa Angulo, June 13, twin boys, Armando and Alfredo. Mother and babies doing well. Jose Angulo has been studying in the Baptist school at El Cresto in preparation for the ministry. His wife previous to her marriage, and for a time after, was one of the teachers in the summer school at Holguin.

AN UNEXPECTED OPPORTUNITY.

A Friends' school in the city of Holguin, Cuba, threatened with dispossession of its present rented quarters, has the opportunity of securing a permanent home of its own. The terms of sale are so favorable, the location so desirable and the need for accommodation for this school so urgent that the Board feels the property must be secured. Full description of the situation will be found in an article bearing the above title on page 546.

RELIEF FUNDS FROM CUBA.

An appeal to help 4,000 Armenian refugees at Port Said, Egypt, reached Holguin Bible School, May 28. On the following Sunday the five classes of seventy-five pupils gave an offering of \$4.68, which has been sent on the mission for which it was contributed. The spirit of giving is growing among us. We pray it may increase until our Cuban churches are able to support the home work and have a share in sending the gospel to the Isles that "wait for His law."

SUSIE J. MARTIN.

OUR BEST AND OUR WORST IN AFRICA.

This topic or a similar one dealing with any other mission field would be a good one for a missionary meeting. Unfortunately America's worst is represented in nearly every non-Christian country along with our missionaries. The Friends' Minister for July gives an illustration from our Africa Mission: "On Sunday, April 2, Jefferson Ford, accompanied by some of his pupils, in addition to the regular Sunday services, went to a new village, three miles away, where they found the inhabitants on a great beer-drink. They started a service with some of the more sober, which was interrupted by a rainstorm with thunder and lightning. The men in the audience went into the largest hut, and the missionary and his helpers went with them. There they found a large pot of

beer, which the natives removed to a dark corner, and some continued drinking. But others listened to the message and singing." It was a meeting under difficulties, because America's worst as well as her best has been carried to Africa.

Similar illustrations are abundant from other lands. For instance China's treatment at the hands of her so-called Christian neighbors of the west for many decades offers a record of which no Christian can be proud. Witness also the prize fight between two American citizens, arranged and managed by American promoters which was held in Havana, Cuba, in 1914.

BOOKS WITH A PURPOSE.

The American Friends Board of Foreign Missions at its office in Richmond carries in stock a varied assortment of missionary books and supplies. This material is sold at a narrow margin of profit and the meager proceeds are applied toward the work of the Board. Friends are invited to order their missionary supplies from the Richmond office. Merely as a suggestion we give below the names and prices of some of the books most frequently called for:

The Sunday School Teacher and the Program of Jesus, Trull.....50c
Missionary Methods for Sunday School Workers, Trull.....57c
Mexico Today, Winton.....60c
Comrades in Service, Burton.....60c
Decisive Hour of Christian Missions, Mott60c
Masoud the Bedouin.....\$1.00
Efficiency Points, Doughty.....25c
The Call of the World, Doughty...25c
The Individual and the Social Gospel, Mathews25c
South American Neighbors, Stuntz 60c
Church Finance, Agar.....50c
The Making of a Country Parish, Mills50c
Social Evangelism, Ward.....50c
Rising Churches in Non-Christian Lands, Brown60c
Missionary Program Material, Ferris50c

With the splendid new books which have been prepared during the past few years there is now a really first-class missionary book for almost every conceivable use or occasion. The Board will gladly advise Friends or others with regard to the best books for special uses and is anxious to send bibliography or price list to any who may care for them. It is able to furnish books in quantities for study classes or for missionary libraries at a discount.

"OUR MEXICAN PROBLEM."

The American Board of Commissioners (Congregational) has a strong mission in Chihuahua, Mexico. Their workers were forced to leave the field in March, but most of them are remaining near the border so no time may be lost in getting back when return is possible. One of their missionaries writing in the current number of the *Missionary Herald* declares that the opportunity for evangelical Christian work in Mexico becomes increasingly great. The common people are hungry for the pure gospel of Christ. He calls upon the Congregational church to double its missionary staff in Mexico and to open new stations in order that Mexico may be reached while the people are open, receptive, hungry for the gospel. The article concludes with these two sentences:

"In view of what we have seen during these last few months, I am persuaded that whatever may be the final solution of the political problems, we shall be face to face with a marvelous opportunity for extending the knowledge of the gospel. How to make the most of this opportunity is 'our Mexican problem,' a problem which the supporters of our work must help us to solve."

NEW ENGLAND YEARLY MEETING

During the last week of June there was massed on a hilltop near the State Capitol at Augusta, Maine, a large number of tents of the soldiery. On trains and trolleys and at the railroad stations one saw the men in khaki. On another hill but twelve miles distant in Vassalboro, was pitched a circle of the peaceful tents of New England Friends, and these same trolleys, trains and stations were the scene of their glad greetings as they came in larger numbers than for several years to attend their Yearly Meeting.

This gathering was held at the very time of crisis in our Mexican relations and this fact, together with the ever-darkening cloud of ruin and sorrow across the sea, influenced profoundly the thought of every session. The opening moments of the first session were used by Rufus M. Jones to bring to us the challenge of the hour in which we live, and from then until the reading of the final minute, there was constantly before us the picture of the great world tasks demanding our utmost of thought and devotion, and the wish that never again may we waste life or energy on things that do not matter.

A very helpful group of visiting Friends were with us,—Charles E.

Tebbetts, S. Edgar Nicholson, Mead A. Kelsey, Alexander C. Purdy, Julia S. White, Francis Anscombe and others, including A. Edward Kelsey from the Ram Allah mission and Edgar T. Hole from the African mission.

Our statistical reports showed a loss in the church membership of about forty. There have been a number more requests and admissions than dismissals and transfers, but an even greater excess of deaths over births. The Bible Schools showed a gain in membership in all departments of 139, and we believe with our present methods of graded work this gain can be conserved.

The educational interests of the Yearly Meeting received a large share of time and thought. Moses Brown School is facing the problem of how to provide adequately for the girls, that they may receive as large a benefit from the original endowment as do the boys. The proposal of the committee to build a new and entirely separate girls' school on the same grounds, was referred back to them for one year. At Oak Grove Seminary, as at Penn College, Iowa, there is a crisis involving the very continuance of the school at all. It is meeting a very definite need and serving in a splendid way the surrounding community and the weaker among the nearby Friends meetings, yet its insufficient endowment and meager equipment make it absolutely necessary that all those interested should come at once to its financial aid, if it is to go on after the coming year.

The Efficiency Committee has had for ten months the services of Perry D. Macy as Field Secretary. His work has included over eight hundred family visits, a large number of public addresses, an extensive correspondence, twenty-three complete or partial community surveys made under his direction, sixty maps of Friends' communities collected, a card catalogue of the entire membership, etc. The Evangelistic and Church Extension Committee reported helpful and aggressive work done in every Quarterly Meeting. Among their successful endeavors has been that of helping Salem Friends rebuild their meeting house, destroyed in the Salem fire. By the appointment of Perry D. Macy as Evangelistic Superintendent for the coming year the work of these two committees will be very closely correlated. The Yearly Meeting minuted a deep appreciation of the work done for years by the retiring Superintendent, Thomas Wood.

The Foreign Missionary work of the Yearly Meeting, hindered by the continuance of the war, still holds our deep interest and our workers are longing to return to the field. Edward Kelsey expressed the earnest wish that he might not be present at Yearly Meeting next year. Our property at Ram Allah is still safe and the meetings for worship have been sustained by our native Friends.

The Committee on Peace reported active work by means of lectures, literature and aid in such societies as The Fellowship of Reconciliation and the Society to Abolish War. The time given to this report was but a small portion of that which the subject received, for the deep central thought of many of the addresses and sermons throughout the week was that of our duty to uphold the highest possible ideals of love and service to all. A telegram was sent to President Wilson urging the immediate application of these ideals in our present Mexican situation.

The week was marked by the presence and active interest of a large number, not only of young men and women, but of boys and girls in their early teens. A considerable group of younger children played happily on the campus and through the family worship in the dining room, and attendance at the shorter services gained their first happy impressions of Yearly Meeting. The young people displayed on the walls of the meeting room maps and posters showing Young Friends activities. They had some very jolly times around the camp fire. They also held many very earnest meetings and considered most practical subjects such as "Personal Methods for Presenting a Decision for Christ," "Deputation Team Work," etc. Those feeling a call to the ministry or some definite line of religious work held a conference with the elders.

A Bible half hour was conducted each day by Alexander C. Purdy, his general subject being, "The Kingdom of God." This was a most inspiring course of lessons, and was one of the strong influences to unify and focus the work of the week.

All the meetings on the Sabbath were characterized by a forward looking spirit, by consecration and the desire to be of service. To discover and to know God for ourselves and to have help and comfort to give to the work in its great need, is the heartfelt wish of New England Yearly Meeting.

MARY A. GOVE.

YOUNG FRIENDS BOARD

THE STUDY CLASS. (Continued)

2.—Leader.

The leader should be one thoroughly acquainted with the subject to be studied. The pastor or other church leader should have charge if a wide-awake, tactful young person is not available. If three or four people well trained in the subject can be found, class leading may be rotated.

3.—Course.

Courses for Supplementary Study Classes may be obtained by writing to the Board of Young Friends Activities, Dunreith, Indiana. It is best to choose some subject which will meet the greatest need of the community.

4.—Members.

Those who belong to the Christian Endeavor, both active and associate members. Those who are neither active and associate members may enter into the discussions.

WEST RICHMOND, INDIANA.

We found a very wideawake group of young Friends at West Richmond, Indiana, the other day. They were having a rally when the thermometer registered 90 in the shade. More than fifty people were present at this rally, and fewer than half of these were visitors. These young people were Junior Endeavorers several years ago; later grew into the Intermediate, under the leadership of Murray S. Kenworthy. Now they have adopted the constitution and taken the pledge of the Young People's Society.

The visitor is struck with the very friendly way in which the meetings are conducted; the freedom, the earnestness and zeal with which they are working is most encouraging. They are sending delegates to the Conference at Cedar Lake. It is expected that at least six of their number will be present.

GO TO CEDAR LAKE

You have a little more than a week to plan for the Conference at Cedar Lake. Of course you mean to come, but we haven't received your enrollment fee yet. Send to The Young Friends Board for program and enrollment blanks; or send us the fee of \$2.50 and engage your room.

You could not make a better investment or find a more attractive spot to spend your vacation. Come! Join us at Cedar Lake, August 4-13.

CHRISTIAN ENDEAVORERS IN OREGON.

In accord with last week's suggestion, we continue a description of some of the Endeavor Societies in Oregon Yearly Meeting. One of the most active societies of the Yearly Meeting is that at Newberg. Here the young people of Pacific College and the Friends' Meeting work together. The enthusiastic students add much to the life of the Meeting. There are forty-four active members in the Society. Twelve of these are above twenty-five years of age and should perhaps meet in study class instead of directing the Endeavorers. The younger element of the Meeting is perfectly capable of carrying on a good Christian Endeavor Society. Where this is the case, we feel they should always be given a chance. Still, this society is not suffering from its present arrangement. It is doing much for missions, conducts a study class and holds street meetings every other Sunday evening.

Chehalem Center also has a live Society. It has thirty-two members this year, which is twice the number reported last session of Yearly Meeting. The president of the Society is a graduate of Pacific College. He is a "live wire," who is always thinking out some new plans for work. The social life of the place is being looked after, too. The pastor is a young man who is willing for others to be young in social activity as well as in spiritual experience.

The **South Salem Christian Endeavor Society** is not very large, but it is growing. Last year four new members were taken in. The greatest need of the Society seems to be to find leaders. During the summer months, when the college students are at home, this is not so great a problem, but some one should be found to carry on the work when the recognized leaders are away. The social life of the Meeting has been a little neglected too, but leaders are making plans to remedy this soon.

Salem—Perhaps the most active Society of the Yearly Meeting is located at Salem. The place seems overrun with young people. There is a Senior Society of sixty members, an Intermediate of fifteen and a Junior of forty. All of these are doing active work in both home and foreign missionary lines. They are interested

in Quakerism and are planning some study classes in this subject. The Societies publish a monthly paper which stimulates interest, scatters information and does much to foster a community loyalty to the Christian Endeavor organization. The Society is responsible for regular services in the Tuberculosis Hospital, the County Infirmary, and at the City Mission.

Scotts Mills—There is a good Society here. About eighteen young people attend. The spiritual life of the place is high and several young people have been brought to a definite stand for Christ during the past year. The meeting is located among the hills of west central Oregon, in the midst of rich timber lands. Because there has been little sale for timber during the past year or two, the Meeting is hard pressed for ready cash. Still the young people are giving to foreign missions and to some of the shut-in people near the meeting.

Rosedale—There are thirty-three Endeavorers at Rosedale Meeting. The social life of the place has received as much attention as needed, perhaps. The thing now most desired is a deep consecration of the lives of all young Friends to our Lord Jesus Christ. The prayer meeting committee, together with the president and pastor, are making special efforts along this line. A number of definite decisions have already been achieved.

Forest Glades—Near Snohomish, Washington, is a Christian Endeavor Society that has recently been organized. It is called the Forest Glades Meeting. A number of wideawake, enthusiastic young people have gone into this Society. We have little fear that when the spirit of youth so prevalent in the "Big Woods" of the Northwest is applied to the Christian Endeavor organization big things will be accomplished for the church.

THOMAS E. JONES.

OREGON YOUNG FRIENDS ARE RESPONSIVE TO THE WORK OF THE FIVE YEARS MEETING.

The Field Secretary found Oregon Young Friends in a very receptive mood. They knew the Endeavor work of their Yearly Meeting was not in a healthy condition and were ready for suggestions. Throughout all the Yearly Meeting the Secretary was given a cordial reception and a ready hearing. As a result, the Yearly Meeting's work was thoroughly surveyed and a program gotten out that should accomplish great things for Oregon next year. Funds were

also raised in a very few minutes that will not only make possible the program, but the furthering of the Young Friends Movement throughout America.

A cordial reception awaited the Secretary in each local meeting visited. Careful attention was given to his advice and spiritual suggestions. Few of the local conferences were large. The average sized audience was fifty. During the three weeks spent in the Northwest the Secretary visited thirteen meetings and gave seventeen addresses. He traveled from Boise, Idaho, and Vancouver, B. C., to Salem, Oregon. He sold several books, arranged for more than a dozen new study classes in Friends History and Ideals, and held over two score personal conferences with young Friends who are contemplating college, going into the ministry or giving their lives to Christ. The Secretary feels that he can say it was a wonderful time we had together and we thank our Heavenly Father for His abundant blessings.

PLANS IN OREGON

The Christian Endeavorers of Oregon Yearly Meeting are at work on their newly adopted program. The Executive Committee met and made the apportionments for the different Quarterly Meetings. The apportionments were made in proportion to the net gains or losses of the quarters for the last year. For example, Portland Quarterly Meeting gained about twice as many members as the other quarters, so its share of the 250 new C. E. members will be 100 and the others 50. The apportions were made in about that proportion for the other parts of the program.

The new Yearly Meeting Superintendent of the C. E. Union expects to attend the different Quarterly Meeting rallies and as many individual Societies as possible and boost the work. On account of the program affording something definite to work for, the Christian Endeavor Union of Oregon Yearly Meeting expects to make greater progress in its work this year than ever before.

WAR VICTIMS' RELIEF.

Maurice Wilson writes from Algiers: "Our Warehouse is an old champagne store which has kindly been lent to us by an interested lady. Here, during the past few weeks, 500 Serbian men and 20 women have come to leave their rags in exchange for better, if not quite new, garments. For the most part they have been peasants who are lodged and employ-

ed at the Government Botanical Gardens near by until employment is found for them in groups on large farms. Besides these, there are a number of 'fonctionaries' who live in Algiers itself on their own means or on allowances from their Government, but who are very grateful for a shirt and a pair of socks.

"The work of distribution would be almost impossible without an interpreter, and we are extremely fortunate in having such a capable and willing helper as Steva Todorovitch. He is little more than a boy, but was educated in Geneva, so speaks good French. His father was a wealthy merchant in Belgrade and a captain in the army. After escaping through the horrors of the retreat through Albania with his son, he died in hospital here. The poor boy cannot communicate with his mother in Serbia, and dare not break the news to his sister who is in Geneva. He seems delighted to serve us for a small wage and throws his whole heart into the work. To help in odd jobs at the Magazin there is also Stoiadin, a broad-chested, frank peasant boy, who enjoys himself thoroughly and throws the bales about with vim, though a month or two ago he was pale and wasted, having remained unconscious for a fortnight after his sufferings in the flight.

"Opening a bale of mixed clothing is an unending delight and amusement, though they do not always produce what one wishes. There are the soft, woolly mufflers and mittens and cardigans which are devoid of attraction in the present circumstances and which have to be packed up again by themselves. Sometimes a pair of socks will have a ticket attached with the name of the girl who knitted them. The Serb wears far more than he need in this delicious climate. It is probable that he tries to make himself believe he is at home by making no difference in his amount of clothes."

"The work is full of human interest, and we have the pleasure of seeing the gratitude of these exiles."

Our workers at Bar-le-Duc have been busy visiting the refugees at Fains, where there are about 100 families, some of whom have come lately from Verdun. They are going to give each head of a household the material for a pair of sheets and for either three pillow cases or three towels. These they are to embroider with their initials, and prizes for the best will be given at an exhibition next month. Some of the people are very sad and depressed, and it is thought this will give them an added interest in their

work.

From Corsica we hear that new branches of work are the following: Tailoring, spinning, and cleaning wool for carpet-making, weaving, the looms, spindles, etc., having been made by Serbian carpenters, making of native sandals, and knitting and embroidering the native peasant stockings.

At the close of the Yearly Meeting sitting on the Relief agencies, a gathering took place of about sixty members of the Committee and workers past and present.

We should be very grateful for the gift of three or four bicycles for the nurses at our Chalons hospital, some of whom have to lodge at a distance and have a tiring walk backwards and forwards.

The Warehouse has now received 324,307 articles and despatched 298,142.

E. W. BROOKS,

A. RUTH FRY,

104, Ethelburga House,

91, Bishopsgate, E.C.

From "The Friend," 2nd June, 1916.

BOOKS RECEIVED.

Archaeology and the Bible, by Geo. A. Barton, Ph. D., L. L. D., Professor of Biblical Literature, and Semitic Languages in Bryn Mawr College. Sometime Director of the American School of Oriental Research in Jerusalem. Published by American Sunday-School Union pp 450, Plate 114, Price \$2.00, Postage 20c.

This book was prepared at the request of the American Sunday School Union, by Dr. Barton, who is well known among students in both Europe and America and is acknowledged to be one of the three greatest American authorities on the Archaeology of Palestine and Babylonia. His deep study, careful thinking and clear methods of expression (on quite an abstruse study) have peculiarly fitted him for this task. The book was prepared for the use of Biblical students and ministers and is a condensed statement of the various archaeological discoveries down to the present time, which affect Bible history.

The book is so divided into sections that the reader can either study the history and civilization of Egypt, Babylonia, Assyria or the Hittites. Or he may read the commentary upon their connection with Biblical texts or history. Or if he is a minister or teacher, there is for such a person a full index of scripture references by which material bearing upon the subject or passage can easily be found. All of these subjects are treated in the simplest language and terms which can be used in such an obtuse study.

CHURCH AT WORK

Amboy, Indiana—Aaron Napier, who has very acceptably served as pastor of Amboy Friends church for the past five years, has received unanimous invitation from the pastoral committee to remain with us another year. The congregation has grown in numbers and spiritual interest under his care and all are glad to keep him, believing his work is not yet done among us.

Clear Spring, Indiana—The pastoral committee of the meeting at Clear Spring near New Castle has extended a call to Edward E. Hartley to remain another year as pastor at this place. He has been doing good work here and is earnest and alive to the needs of the church. Our meeting is small, but we are endeavoring to do what we can for the Master. Mothers' Day was observed in a very appropriate way. The young married people and the young folks are organized, and held their class social recently after church service at the beautiful country home of their teacher, Blanche Williams, where a fine dinner was served by the ladies of the class. In all about forty-four were present. Like many other meetings we have had many changes, but a few of us are left and we are praying that the Lord will still bless us as He has done in the past.

Wichita, Kansas—July 1, Arthur Wollam, pastor of University Friends church, has been given a leave of absence for a few weeks, which with his wife and family will be spent in a visit to Colorado, Wyoming, Idaho and Utah. Before leaving for this much needed and well earned vacation, the men's class adopted a resolution commending him for his services to the church and pledging its members to do all they can to keep up the work of the church in his absence.

Tangier, Indiana—On May 22 the Yearly Meeting tent was erected on the school house grounds here and on the evening of the 23rd a union meeting of the United Brethren and Friends began with J. Walter Gibson as evangelist and Delbert Shaw as gospel singer, both of Muncie, Indiana, in charge. They closed on Sabbath night, June 18. The plain gospel was preached and all sin was denounced. The attendance increased so that the tent was insufficient to seat the company. Automobiles and buggies, lined up on all sides, were filled and yet many were standing. About ninety persons were renewed and converted. We received thirty-three into member-

ship at our last Monthly Meeting while the United Brethren had twenty-three additions. The believers were greatly strengthened and encouraged to press on. We are retaining Orley Smith as pastor another year. It was mainly through his earnestness and faithful labors that the tent meeting was made possible.

Clarksville, Ohio—The Friends and Methodists joined in a union service on Sabbath morning, July 2, at the old Primitive Friends church at Clarksville. William A. Starbuck brought a most helpful message from Luke 17:17: "Were there not ten cleansed? But where are the nine?" Mr. Walker of the Methodist church, Homer G. Biddlecum of Xenia, and the pastor, Emma Doan, assisted in the service. Friends had come with baskets filled with the good things of the land and a bountiful dinner was enjoyed by all. In the afternoon the Township Bible School Convention was held, at which time Mr. Brant of the Wilmington Baptist church delivered an excellent address to a large and appreciative congregation.

NEWS NOTES.

Paul Brown has been elected Purchasing Agent of Earlham College, in place of Edgar A. Fisher, resigned.

Hannah J. Bailey of Winthrop Center, Maine, who has been seriously ill the past spring, is slowly recovering.

Murray S. Kenworthy, while visiting at Glens Falls, N. Y., last week, was taken quite ill, but is convalescing.

Mead A. Kelsey, who for a year past has been with the National Christian Association as field agent, will discontinue said service about September 1, and probably return to pastoral work.

B. C. Nicholson of Kokomo, Indiana, was presented with a rocking chair recently by the Typographical Union of that city, in token of their appreciation of his services as Secretary of the Union for the past twelve years.

Eli Reece has been granted a minute by New Garden Quarterly Meeting for general evangelistic work, mostly among Friends of America. Any who desire to communicate with him regarding work can reach him at his permanent address, Greensboro, N. C.

John Chawner, who has held the office of Presiding Clerk of California Yearly Meeting for twenty consecutive years, is retiring from the office. It is asked that all communications and requests be sent to the Assistant Clerk, Allen U. Tomlinson, 142 South Friends Avenue, Whittier, California.

President Thomas Newlin, of Guilford College, spent ten days recently

at the Blue Ridge Y. M. C. A., near Asheville, N. C., where he gave lectures each day before some of the classes, besides two or three platform addresses. He gave a Fourth of July address at Randleman, N. C.

At the general meeting of New Zealand Friends, held from April 21-25, Dorothea Thompson read a paper on American Friends. A proposal to establish a Friends public school in New Zealand is under consideration and the committee was encouraged to proceed with the scheme.

M. Davis Branon, together with his new wife, is taking a summer course at Whites' Bible Teacher Training School in New York City. He recently spoke at the Sabbath morning service at the 20th Street meeting and also attended the Monthly Meeting. He has accepted the pastorate at Yorktown Heights, N. Y., and will take charge, the last of July.

It had been hoped that President Isaac Sharpless of Haverford College might be able to attend the annual meeting of the Friends Historical Society in England on June 25. In his absence his address on "Friends in Public Life, with Illustrations from American History" was read by the Vice President, Robert H. Marsh, and will appear in the next issue of the Friends Historical Journal.

INDIAN REPORT FOR MAY.

Dear Friends:

With a deep sense of the fleetness of time we are now making our first monthly report of the year.

The Government Schools will close this month at Wyandotte, Otoe and Shawnee, and we believe the children will carry home many of the spiritual lessons and other things they have learned at our Missions that will be a real benefit in their homes during the vacation months.

The agitation for oil in some of our territory is calling forth men who wish to lease land. Some will give a very good price while others seem to think that the fact of a well going down in the vicinity ought to be recompense enough for the first year.

We visited Kickapoo Mission and ate dinner with the Sewing and Domestic Science classes of Indian women on the 4th. It is needless to say that our Missionaries and the Field Matrons are doing a good work in that line at that place. We spent the Sabbath with our Big Jim Missionaries on the 14th.

CLARK and ELMA T. BROWN,
Superintendents.

THE WICHITA HOME MISSION WORK.

To Kansas Friends:

You will be pleased to know that the reports of the work, both of that in North Wichita and of that at the Orient Shops, for the third quarter of the year are the best we have had for a good while. The average attendance of the meetings has been larger and the gifts of the attenders towards the support of the work have been larger. But the needs of the work also unavoidably increase. Kansas Friends have assisted and assured the work for years, and these small, struggling congregations and neighborhoods with an average degree of faithfulness, naturally and rightly look to them for help, just as other small congregations and neighborhoods in the City similarly look to other denominations.

Hence I must appeal to you; and this is the more needful because the re-organization of the Yearly Meeting Home Mission work is yet incomplete. See Yearly Meeting Minutes for 1915, Minute 47, and pages 76, 78. Evangelistic Work and Home Missions are combined under the new Evangelistic and Home Mission Board of the Yearly Meeting; whereas in each Quarterly Meeting there is an Evangelistic and Home Mission superintendent, and also a chairman of the Home Mission Committee.

Under these conditions, the Wichita Quarterly Meeting's Home Mission Committee makes two appeals to the Kansas Friends: 1. We request all persons who have not paid their subscriptions to the Wichita Home Missions made at yearly meeting last year or in previous years, whether through neglect or not knowing to whom to pay, to pay them at earliest moment to Bertha Stubbs Sumpter, Treasurer, Argonia, Kansas, who will promptly forward the same to its service. 2. The Wichita work is in great need of immediate, liberal assistance. The meeting house and parsonage in North Wichita both need repairs and painting, and the long overdue \$500 mortgage on the latter has become discouraging. Will not some one blessed with a large wheat harvest pay it off and set the Lord's work free? Then, the temporary Orient Chapel seriously needs to be replaced by a good meeting house.

Our Committee appeals to you the more freely, since Wichita, Quarterly Meeting has for years been paying much the larger part of the expenses of these two yearly meeting works—of course this Quarterly Meeting should pay much more than any other

YOUNG FRIENDS AND OTHERS PLEASE NOTE

The time of the special offer of The American Friend to NEW subscribers for six months at the price of fifty cents will be extended until Sept. 1. There are a number of smaller meetings where only one or two, or at most a few, are getting The American Friend regularly. In these a special effort should be made to take advantage of this special offer to get new subscribers. There are few meetings in America where from one or two to twenty new subscriptions could not be taken, if the proper effort is made. A team of young people in every meeting should be selected to make this canvass. Now is the time to make the effort.

one, but not more than seventeen. And this is an appeal also to Wichita Quarterly Meeting for all its appropriation for the current year. Then, all Kansas and Oklahoma Friends are interested in the fact that the Friends' University Gospel Band, which greatly assists in the work, and sometimes carries the Orient work for weeks, is composed of Friend students from Kansas and other yearly meetings.

On behalf of Wichita Quarterly Meeting Home Mission Committee.
W. L. PEARSON, Chairman.

CORRESPONDENCE.

West Milton, O., July 5, 1916.

To The American Friend:

Our pastor, John L. Kittrell, who has been with us now about four years, resigned one month ago and our meeting is experiencing a loss and condition of things not for the best interest of the church as we see it.

He has no definite plans for the future, and will probably take up evangelistic work again, a work of his special liking and for which he is notably qualified. His successes in that line have been even more remarkable than has been his pastoral career, but this statement must not be understood to indicate that his pastoral work was not a complete success. He has broken his connection with us as pastor, but will continue to make this his home. We were in hopes that he could be induced to continue until Yearly Meeting at least, but not being able to do that we are supplying from Sabbath to Sabbath.

Professor Morrison of Earlham, has been with us three times and very kindly promises that he will help us

out until we are able to secure a permanent person as pastor. Our meeting is in an excellent condition. John Kittrell and his good wife have done us valuable service. They have the esteem and love of both church and community.

I felt like making this statement, lest some wrong impression concerning both them and our church might be made that would not be fair to us or them.

Most sincerely,
H. R. PEARSON.

AT WOODBROOKE, ENGLAND.

At the meeting of Woodbrooke Council, England, on June 23, careful consideration was given to the kind of work which that institution may be called upon to do after the war is over. Not only was it felt that Woodbrooke should be able to train those who may find new fields of service opening before them, but it should also be able to make that institution a real international center with students from France, Germany, Russia, and if possible having the point of view of non-Christian peoples represented. It was also felt that Woodbrooke may have responsibilities in connection with the scheme of training suggested by the Yearly Meeting Committee on War and Social Order.

Eleven students obtained certificates during the year which entitle them to a Woodbrooke diploma. During the summer term an experiment has been tried by inserting a course for special pacifist training which has been satisfactorily attended. We gather these notes from the London Friend of June 30.

CHRISTIAN ENDEAVOR

July 30.

Topic: "How Missions are Blessing our Nation."—Luke 19:41-48.

"The need of the Christless world is the opportunity of the Christ-filled servant. It is a challenge to him to play the man for God, and live the Christian life in all its fulness."—F. S. Webster.

"What grand designs some have formed of future service for God! What small results have followed! Ah, it is better to lay one brick today than to propose to build a palace next year."—Spurgeon.

"The work of evangelizing this world is for every man a matter of personal, inalienable obligation."—R. E. Speer.

Our nation is a Missionary nation. It was started as a Mission, and it has continued all through its history as a land to which people are welcomed who are ready to accept our high ideals. And now we have grown in such fashion that we can send Missionaries abroad. The reflex action of our Missionary endeavors has made us not only prosperous, but full of courage and determination. Missionary work, like charity, is twice blessed. It blesses him that gives and him that receives.

America leads in moral reform. In no land is there such a determination, in spite of impurity and intemperance, to urge purity, to sanctify the home, and to abolish the saloon. We have much to do. So long as we press toward higher things, we are indeed doing missionary work, not only for ourselves, but for the world. Let us remember that our ideals must never be lower and that our efforts must never cease.

Goodness has ever been a stronger guard than valor. It is the surest policy always to have peace with God.—Bishop Hall.

BIBLE SCHOOL.

July 30.

Subject—The Word of the Cross.

Lesson—I Cor. 1:1-2:5.

Golden Text—Far be it from me to glory, save in the Cross of our Lord Jesus Christ. Gal. 6:14.

The organization of the church at Corinth was the crowning glory of Paul's second missionary journey. Now, some four or five years afterwards, while at Ephesus, he sends a letter of encouragement and counsel to the Corinthians, of which our lesson is the introductory part. As was frequently the case, this letter was in lieu of a visit, which he had attempted, but had not been able to accomplish.

With a boldness that is almost startling, Paul not only contrasts the spirit of the Cross and the spirit of the world, but affirms his faith in the Cross in the face of all worldly criticism and its claims of superior wisdom.

Then, as now, men were slow to understand the real meaning of Christ's message. Paul had come to realize that the simple message of the Cross



Three Hundred Million Bushel Crop in 1915

Farmers pay for their land with one year's crop and prosperity was never so great.

Regarding Western Canada as a grain producer, a prominent business man says: "Canada's position today is sounder than ever. There is more wheat, more oats, more grain for feed, 20% more cattle than last year and more hogs. The war market in Europe needs our surplus. As for the wheat crop, it is marvelous and a monument of strength for business confidence to build upon, exceeding the most optimistic predictions."

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Prices are high, markets convenient, excellent land low in price either improved or otherwise, ranging from \$12 to \$30 per acre. Free homestead lands are plentiful and not far from railway lines and convenient to good schools and churches. The climate is healthful. **There is no war tax on land, nor is there any conscription.** For complete information as to best locations for settlement, reduced railroad rates and descriptive illustrated pamphlet, address

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was more potent as a world force than all the philosophies of men, whether Judaistic, Grecian or Roman.

Pinning its faith to materialism, the world turns to guns and forts and battleships for safety, and cannot understand the simple faith of those who take the teachings of Jesus literally, and who are ready with the Psalmist to say of Jehovah, "He is my refuge and my fortress."

Men of the world trust in their ability to hold their own in their business relationships by the rules of sharp competition, ready to take all the advantages which the law allows, and they sneer at the man who is willing even in business to practice the admonitions of the Golden Rule.

The worldly spirit contends that politics and religion will not mix, that a political campaign cannot be run by Sunday School methods, and that the preachers should stick to their calling of preaching the gospel and not meddle in the dirty pool of politics, forgetting that in the final economy of God, the things which the world calls foolish will put to shame those who are wise in their own eyes.

Paul's Corinthian message is a message to the world today. It is the Cross against the spirit of militarism. The one and only hope of the world is the message of the Cross. Civilization is bound to fall or triumph, measured by its rejection or its acceptance of the story of the gospel. In the light of nineteen hundred years of history, the gospel has proved to be the power of God unto salvation, whether applied to individuals, to business, to politics, to labor, to society or to nations.

CORRESPONDENCE.

Philadelphia, Pa., July 11, 1916.

Editor The American Friend:

The visit of the Friends from England soliciting aid for the sufferers of the European war brings to my mind the liberality shown toward us at the close of the Civil War by English

Friends, when millions of destitute slaves were liberated and had to be cared for.

In the bound copy of "The Freedman's Record," which my father, Achilles Pugh, presented, are very interesting accounts of this work. "A public meeting to inaugurate the National Freedmans' Union was held on April 24, 1866, at the Westminster Palace Hotel, London, England," at which time John Bright made an address in which occurs this passage: "This meeting regards the aid afforded hitherto (estimated at more than 80,000 pounds sterling) as a proper and graceful expression of our sympathy, and would earnestly recommend that it be largely augmented." At the time the English pound was worth more than \$6.00 to us.

MARY T. WILDMAN.

David doth not grow big with vain thoughts, and lift up himself, because God had lifted him up, but exclaims, "I will extol thee, because thou has lifted me up."—Robert Leighton.

LOW ROUND TRIP VACATION FARES VIA CHICAGO & NORTHWESTERN RY.

Now in effect to San Francisco, Oakland, Los Angeles and San Diego, Cal., Portland, Ore., Seattle and Tacoma, Wash. Effective June 1st to Salt Lake City and Ogden, Utah, Denver, Colorado Springs and Pueblo, Colo., and effective June 10th to Yellowstone National Park. Wide choice of routes and numerous free side trips. Favorable stop-over privileges, liberal return limits. San Diego Exposition open entire year 1916. Splendidly equipped through trains leave the new Chicago Passenger Terminal at convenient hours daily. The Best of Everything. Let us plan your summer trip. We will be pleased to submit an attractive itinerary, furnish illustrated booklets and full information regarding fares, schedules, etc. Address C. A. Cairns, G. P. & T. A., 226 W. Jackson St., Chicago, Ill.

THE IOWA PAGE

FIELD NOTES

Rufus P. King, of North Carolina, has just completed a visit to the West Branch and Bear Creek neighborhoods, where he visited many of the meetings and families, including the Conservatives. He went immediately to the National Prohibition Convention at St. Paul, Minnesota, as a delegate from North Carolina.

The Earlham Christian Endeavor Society sent its new president, Troy Kenworthy, and its treasurer, J. Wilfred Haworth, to the State Convention at Sioux City. The young men came back full of enthusiasm, and gave a rousing report of the Convention.

BOYS DROWNED.

The American Friend has learned that on last Friday the two sons of Prof. W. Irving Kelsey, of Penn College, were drowned. Particulars are not at hand. The sympathy of Friends generally will go out to the sorrowing family.

COMMENCEMENT AT GUILFORD

The Commencement Exercises of Guilford College were opened with a musical entertainment Saturday night, May 27, under the auspices of the musical department. Sunday morning, May 28, Dr. Byron Clark, pastor First Presbyterian Church of Salisbury, N. C., gave the Baccalaureate Sermon to a large audience that taxed the capacity of the large auditorium of the church. In the evening, Dr. Gilbert T. Rowe, of High Point, spoke in behalf of the Christian Associations. Both of these services were times of uplift and helpfulness. Monday, May 29, was given over to the Senior Class and the Alumni. The attendance of the Alumni and former students was very encouraging.

Tuesday, May 30, was Commencement proper. Although the weather was rainy and threatening, yet the large auditorium in Memorial Hall was crowded with interested relatives and friends of the graduating class, consisting of twenty members. After the Baccalaureate address by President William Preston Few, of Trinity College, President Thomas Newlin conferred the academic degrees on thirteen young men and seven young women. One certificate was granted in music.

Washington, D. C.—Rooms convenient to board, cars and Friends' church. Mrs. L. D. Clark, 1124 Park Road.

AGAINST MILITARISM.

The following letter, which was sent out recently from Friends Peace Headquarters at Washington, is self-explanatory, and should meet with a hearty response:

Dear Friend:

"Preparedness" is still the big question before Congress and the country. The size of the army has been settled. It is to be about 175,000 men in time of peace. Maintenance of the land forces will cost about \$160,000,000 a year on the new basis.

The question as to the size of the navy is now in the balance. A bill has passed the House which goes far beyond any naval program ever proposed in this country. It provides for expenditures for the fiscal year ending June 30, 1917, of nearly \$300,000,000. This bill will be taken up by the Senate in about a week. Men in position to know say the upper branch of Congress is sure to make a still further increase, particularly adding battleships to the program. It was only by the narrowest margin that the extremists in the House were prevented from putting through a program that would have added at least another one hundred millions in cost. This would seem to indicate that increases made by the Senate will probably be approved by the House when the bill goes back to that body.

The question now is, not whether we shall add a few more ships to the navy and two or three hundred million dollars more in expenditures for naval purposes; our real problem is, will this nation stand by its vaunted ideals of justice and world brotherhood or will it accept the propaganda of militarism, started and carried along by individuals and agencies of which the average citizen is ignorant.

Notwithstanding the totally misleading news and editorial columns of newspapers, the spread-eagle speeches of politicians—for home consumption, and the propaganda of the Navy League and similar organizations, the country already is well prepared in a military sense. Statements to this effect were made by a number of highest army and naval officers before congressional committees at recent hearings. These statements have had much to do with the refusal of many congressmen to be stampeded for "preparedness."

Having before us the above conditions, we desire to ask Friends to make one more effort. This time we are urging that letters, or telegrams, be sent to Senators calling upon them

to oppose the huge naval program. This is worth doing, no matter how many previous letters have been sent or however sure Friends may be of the position of their Senators. Will thee kindly bring this letter to the attention of members of thy meeting, or hand it to someone who will do so? Letters should be sent at once by Friends and others. Address Senators at the Capitol.

Very truly,

Friends National Peace Headquarters.

FRIENDS ARCH ST. CENTRE.

304 Arch St., Philadelphia.

Friends and others of quiet taste will find comfortable accommodations here, when stopping in Philadelphia. Single rooms 75c per day. Double room with private bath \$2.50. Meals at moderate prices. For reservation, apply to Amelia D. Featherstone, Matron.

YEARLY MEETINGS 1916.

North Carolina—At Guilford College, August 8-14. Clerk, L. L. Hobbs, Guilford College, N. C.

Wilmington—At Wilmington, Ohio, August 16-22. Clerk, Albert J. Brown, Wilmington, Ohio.

Ohio—At Damascus, Ohio, August 22. Clerk, Edward Mott, 58 Coit Avenue, East Cleveland, Ohio.

Iowa—At Oskaloosa, August 28-September 3. Clerk, S. M. Hadley, Oskaloosa, Iowa.

Canada—At Pickering College, Newmarket, Ontario, Canada, September 7. Clerk, William Harris, Rockwood, Ont., Canada.

Western—At Plainfield, Indiana, September 12-18. Clerk, W. O. Trueblood, 313 East 13th Street, Indianapolis, Ind.

Indiana—At Richmond, Indiana, September 18-24. Clerk, Robert L. Kelly, Earlham, Indiana.

Kansas—At Wichita, Kansas, October 3-9. Clerk, Edmund Stanley, Wichita, Kansas.

Baltimore—At Baltimore, Md., November 17-22. Clerk, Allen C. Thomas, Haverford, Pa.

NOTICE

Address epistles and other business for California Yearly Meeting, also requests for copies of minutes, to Allen U. Tomlinson, Correspondent and Assistant Clerk, 142 S. Friends Avenue, Whittier, California.

Married.

Branon-Holcomb—At Mt. Airy, N. C., June 7, 1916, M. Davis Branon, who recently resigned as pastor at that place to accept the pastorate at Yorktown Heights, N. Y., to Fannie Holcomb, Minister, George D. Herman of the Central Methodist church. At home at Yorktown Heights, N. Y. after July 25.

Cox-Riggs—At the close of the service in Russell Hall, Friends University, Wichita, Kansas, Sunday, July 9, 1916, Solon D. Cox to Myrtle Riggs, Minister, J. Arthur Wollman. Both are members of University Friends Church and prominent in local education work.

Gibson-Watkins—At the home of the bride's parents, Venango, Nebraska, May 27, 1916, Raymond L. Gibson of Car Crossing, Colorado, to Grace Constance Watkins, Minister, President E. H. Parish of Nebraska Central College.

Mesner-Watkins—At the home of the bride's parents, Venango, Nebraska, May 27, 1916, Hugh P. Mesner of Car Crossing, Colorado, and Lois Genevieve Watkins, Minister, President E. H. Parish, of Nebraska Central College.

Sheridan-Davis—At the home of their former pastor, J. Arthur Wollam, Wichita, Kansas, June 24, 1916, Bert Sheridan and Olive N. Davis, both members of Emporia, Kansas meeting. At home after July 15 at Tenth & Peyton Avenue, Emporia, Kansas.

Williams-Sykes—At the home of the bride's parents in Cincinnati, Ohio, June 13, 1916, William Lloyd Garrison Williams of Miami University to Anne Christine Sykes. At home after July 25 at The Tallawanda, Oxford, Ohio.

Born.

Holmes—At Wichita, Kansas, July 6, 1916, to Dr. H. Claude and Ardelle Street Holmes, a son, Lawrence Street.

Jones—At Des Moines, Iowa, June 30, 1916, to William R. and Helen Stanley Jones, twin girls.

Kelsay—At Amboy, Indiana, July 11, 1916, to H. Paul and Sarah A. Kelsay, a daughter, Mary Anna.

Winslow—At Weare Center, N. H., June 8, 1916, to Arthur C. and Dorothy Herrick Winslow, a son, Paul Howard.

Died.

Fowler—John Willis Fowler was born at South Newberry, N. H., April 30, 1849 and died at Henniker, N. H., April 28, 1916. He married Etta L. Huntington. From strong conviction, especially on the subject of water baptism, he joined Friends more than thirty years ago. He has been active in Friends meetings in Worcester, Mass., where he resided for several years, and other places. He spent some time in Minnesota near the close of his life. His religious influences and interest in Bible School work will long be remembered. He leaves the widow, a son and a daughter.

Griffin—Ruth Griffin, daughter of John C. and Margaret Griffin, was born at Northbranch, Kansas, November 7, 1910, and died at Argonia, Kansas, April 14, 1916. Funeral services were conducted by Bertha Stubbs Sumpter. Interment in Argonia cemetery.

Ladd—Caroline E. Ladd died at the home of her son, Benjamin W. Ladd, Kansas City, Mo., June 28, 1916, aged 85 years. Funeral services were held on July 1 at the residence of Levi T. Edwards, Penfield, Pa. Interment in Friends Southwestern Burial Grounds, Philadelphia.

Stanton—Lydia G. Stanton, daughter of James H. and Rhoda G. Stanton, was born at Springboro, Ohio, July 17, 1844, and died at Carmel, Indiana, May 27, 1916. She was a member of Miami Monthly Meeting, Waynesville, Ohio. Her quiet, steadfast, Christian life was one of usefulness and blessing to the world.

FRIENDS MEETINGS.

Chicago, Illinois Meeting House, at 4413 Indiana Avenue. Take elevated trains to 43d Street and walk west and south to Meeting House; or take Indiana Avenue surface line to 44th Street. Bible School 9:45; Worship 11:00; Social hour 5:30; Christian Endeavor 6:30; Fourth Day meeting 7:45.

Colorado Springs, Col., Friends Church, Tejon and Fountain Streets, on car line. Bible School 10:00, meetings for worship, 11:00 and 7:30. Prayer meeting, Wednesday 7:30. Visitors welcome.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting, 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday: Prayer meeting, 7:45. Earle J. Harold, Pastor.

Meeting Houses, 144 East 20th Street, New York City and Lafayette and Washington avenues, Brooklyn, New York. Meetings for worship Sabbath morning at 11 o'clock.

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

UNIVERSITY FRIENDS MEETING occupies Russell Hall, Friends University, Wichita, Kansas. Sunday service: Bible School 9:45 A. M., Worship 11:00 A. M. and 8:00 P. M.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant Street car to Oxford street.

WESTTOWN SCHOOL

is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about sixteen Yearly Meetings. It has all the attributes of an efficient high school and successfully prepares for College some twenty pupils a year.

Will Friends kindly bear Westtown in mind in laying plans for their children's education? If their current plans have been interrupted, perhaps Westtown will satisfactorily fill out the balance of the year. The school is unusually large, but there is room for a few more.

Thomas K. Brown, Principal,
Westtown, Pa.

5½%

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NEW YORK EVENING POST.

John B. Garrett, Chairman of the Peace Committee, Philadelphia Yearly Meeting of Friends, said in a recent letter:

"We know of but one daily newspaper in the East which has had the moral courage to oppose this militaristic trend,—that paper is The New York Evening Post."

The Saturday Edition of The Evening Post contains four sections and is sold for 5 cents a copy, subscription by mail \$2.50 a year; Daily edition, week days only, \$10.00 a year. Sample copies free on request.

THE NEW YORK EVENING POST.

Christ is to every man precisely what every man needs.—David Smith.

Mission Study Books 1915-1916

Foreign Mission Study Books

The King's Highway, cloth 58 cents; paper 36 cents. How to Use, 10 cents.

Leaflet Helps: A living Force in a Dying Land, Incidents of Leavening, Cho-son-a-ky, White Fields in Korea, 2 cents each.

Around the World with Jack and Janet, Junior, 29 cents; Guide Book, 5 cents; Round Trip Tickets, 2 cents each; Steamer Trunk (mite boxes) 20 cents per dozen; Jack and Janet Buttons, 5 cents. Jack and Janet paper dolls with costumes for America, Egypt, India, Burma, China, Korea and Japan, 27 cents. Set of Postal Cards for Foreign and Junior Books (24) 25 cents; Missionary Helps for Junior Leaders and Primary Class Teachers, 25 cents; Talks on David Livingston, Girls and Boys of India, Africa, Changing China, 25 cents each.

Home Mission Study Books.

Home Missions in Action, cloth, 53 cents; paper, 36 cents. Teachers' Supplements, 5 cents.

Leaflet Helps, America's Melting Pot, What One Mission Worker Learned, Story of a Virginia School, 2 cents each. Don Felipe Gloria, 3 cents.

All Along the Trail, Junior, 29 cents; Teachers' Manual, 10 cents.

Federation Bulletin, issued quarterly, 25 cents a year. Everyland, issued monthly, \$1.00 a year. Rising Churches in Non-Christian Lands, paper, 40 cents; The Churches at Work, paper, 40 cents; Comrades in Service, cloth, 60 cents; Thy Kingdom Come, 25 cents; Missionary Hymnal, 10 cents; Five Missionary Minutes in the Sunday School, 50 cents.

Sec'y of Literature, W. F. M. Union,
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The American Friend

Old Series
Vol. XXIII. No. 30.

SEVENTH MONTH 27, 1916.

New Series
Vol. IV. No. 30.

My Father

By RHODA JANE DICKINSON

God knows. The wonder of the thought,
When all my toil with pain is fraught,
When sorrow comes or grief and loss
Or deepening shadows of the cross.
What gladness in the heart to say, "He knows."

He cares. The Master cares for me.
What glory in the day I see,
When this I know, the God of all,
E'en notes the humble sparrow's fall.
What comfort in the heart to say, "He cares."

He loves. Such love I ne'er have known,
Nor shall, until before the throne
Of God himself his face I see,
And know what means eternity.
What peace comes in the heart to say, "He loves."

He prays. Yes, Christ prays God for me,
When strength seems small I know that he
Has still a heart that for me bleeds,
And at God's throne for me he pleads.
What rest comes in my heart to say, "He prays."

He saves. He saves me by his grace,
And in his home is now a place
No one can claim save I alone,
He needs "the hundred" 'round the throne.
What rapture in the heart to say, "He saves."
—Exchange...



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 60 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid. For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

THE FOURTEENTH OF JOHN

By JENNIE E. HUSSEY

When weary and sad and discouraged,
I turn to the words of our Lord;
A wonderful red-letter chapter
Did John, the beloved, record.
Sweet words of divine consolation,
Remembered when Jesus had gone,
They still breathe a balm for our sorrow,
The words of the fourteenth of John.

They tell of the beautiful mansion,
The house that has many a room,
For those who have laid down the burden,
And slipped through the valley of gloom.
How Jesus Himself will receive them
In glory where now He has gone,
If only our hearts will believe them—
These words in the fourteenth of John.

The way, truth and life is our Saviour;
No other to sinners is known
Save this, through believing in Jesus,
That leads to the heavenly throne.
So, claiming the promise He left us,
And daily with Him pressing on,
We follow the guide-book He gave us,
The beautiful fourteenth of John.

It tells us what prayer will accomplish,
If asked in the name of the Son;
The Father will grant our petition,
Whatever we ask shall be done.
And dearest of all is the promise
That now, though from earth He has gone,
The Comforter dwells with us always,
Christ taught in the fourteenth of John.

It promises peace that abideth,
A peace that the world cannot give;
The soul that doth trust in the Saviour
In freedom from fearing shall live.
He makes His abode with the trusting
Who follow the way He has gone,
Remem'ring the words of assurance,
The beautiful fourteenth of John.
—In Zion's Herald.

Did Christ ever come into the heart without bringing summer with him, without making the heart conscious of a vitalizing energy, so that the heart felt itself growing, felt itself to be not unfitly imaged by a garden in springtime?—Joseph Parker.

MEN'S CONFERENCE PROCEEDINGS

One of the best ways to perpetuate the spirit of the great Men's Conference held at Richmond, Indiana, last October is to put the addresses in printed form in the homes of Friends' families generally. Perhaps no addresses of greater importance have ever been given at any Friends' gathering, and many of them should be read and re-read as a means of continual inspiration to our working membership.

THE AMERICAN FRIEND has on hands a number of unsold copies, which should be out in Friends' libraries all over the country. Just as the delivery of these messages was a source of continual inspiration to those who were permitted to hear them, so the reading of them is bound to bring inspiration and uplift to Friends wherever the books can be sent. Several of these addresses can be used with profit in study classes and in connection with the various propaganda of the church.

Send in your order without further delay. Price, paper cover, seventy-five cents; cloth bound, one dollar. Send orders to THE AMERICAN FRIEND, Richmond, Indiana.

SUNDAY SCHOOL ADVANCE IN THE PHILIPPINES.

"A large majority of the student body in the Philippines are without faith in their old system, and are out on a sea of religious unbelief, searching for an anchorage." This statement is made by J. L. McLaughlin, who is making an earnest effort to inject the Bible into the lives of the young people of the Islands, as a part of his work as secretary for the World's Sunday School Association.

Fifteen years ago not one Filipino had even been inside of a Sunday School; today the Islands have a Sunday School enrollment of nearly 60,000, and the movement is only just beginning. The great problem is to make of the Filipinos a united people, and in the attainment of this end the Sunday School is second to none, saving, possibly, the public schools.

"The different tribal representatives gathered at the Sunday School conventions held throughout the Islands," says Mr. McLaughlin, "and our souls were cheered and thrilled as we sensed the disappearing of the old jealousies and felt the awakening of that newer spirit of Christian love and fraternity, the like of which has never been in the Philippine Islands heretofore."

The opportunities for Sunday School work are just opening up in the Islands; they are to be practically unlimited. Every other agency being put forth by our government at such tremendous expense and labor may fail, but the Sunday School problem will win. Should it, through lack of support or any other means, fail of its mission, every effort of the government is bound to lose out. In the raising of the Filipino people to Christian self-consciousness, the Sunday School work is the biggest and most hopeful proposition in the whole Islands.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 30.

SEVENTH MONTH 27, 1916.

New Series
Vol. IV. No. 30.

A Greater Quakerism VIII

The measure of the capability of a church is the measure of its vision. Where there is no vision the people perish. No movement can prosper long that is content to busy itself altogether with its routine operations. The church, above all other bodies, needs not only to have forward-looking men and women, but it is under the highest obligations to follow eagerly and with sympathetic concern their prophetic leadership. The church that stands still is bound to lose out, for religion must be as progressive as humanity or it will fail. Holding one's own is not enough where the destiny of human souls is in the balances.

The greatest weakness of the Society of Friends, that which has done more, perhaps, than any other one thing to keep it a small body, is the persistent tendency to an abnormal passivity, and the consequent refusal to face heroically some of its difficult but vital problems. This is not said in deprecation of the worth of this body of believers. On the contrary, it is conceded by all that Friends have always had a conception of the gospel and of its relation to human life that is fundamental and of universal importance. It is this fact which makes it all the more important that Friends shall not hide their light under a bushel, or, what is more pertinent, shall not consume their light wholly upon themselves, when the great, wide world is groping in spiritual darkness and is failing either to hear or to understand the real message of Jesus Christ to humanity.

The great problems of Christianity will never be met simply by talking about them, nor by the mere multiplication of machinery. We go to Yearly Meeting and are made conscious of a great need in this, that or the other direction. We talk it over, recommend increased faithfulness to the committees and the subordinate meetings, rest for a year and return to the annual feast only to see that the same outstanding needs exist, perhaps in exaggerated form, when the same process is repeated year in and year out with only slight variations. We have reached the time when the call is a commanding one for the Society of Friends, from the Five Years Meeting down to every Monthly Meeting, to face the demands which the sacredness of our mission is imposing upon us in the direction of a larger life and

a larger community and world service.

For more than a year, the statement of the Superintendent of Evangelistic work in Nebraska Yearly Meeting, that within the limits of that body there are twenty-two fields in which Friends ought to be establishing a foothold, has stood as a challenge to Quakerism as a whole in America, and Quakerism is bound to be measured in part by the answer which it ultimately makes to that challenge. The statement has been made that in Chicago alone there are probably a thousand Friends and former Friends, most of whom no longer have any vital connection with a working Friends' meeting. The number may be an exaggeration, but the problem, to the extent that one exists, is a denominational one rather than a local one.

In almost every Yearly Meeting there are from one to a dozen or more local meetings that are in a dying condition. While deploring the fact and while making every effort to resuscitate the dying, the great work of the church should be in the direction of establishing new centers of activity, that will not only compensate for the losses elsewhere, but will prove to be the occasions of new inspiration to the whole body and a guarantee of an enlarged gospel service that will bring greater blessing to mankind. There is probably not a Yearly Meeting upon the American continent within whose limits one or more new centers of Christian work should not be opened every year, not for the purpose of perpetuating Quakerism for its own sake, but for the sake of the mission to which Quakerism has been called. We are not unmindful of the fact that the call of the age is for Christian co-operation on the part of the churches everywhere, and entrance upon new fields should never be undertaken until the whole situation has been canvassed and the claims of other denominations have been fully considered. Friends differ so widely from others, however, both in faith and practice, that in most communities there will probably be little dissent over the need of a Friends' meeting, when perhaps the needs of all other bodies would already have been fully satisfied by existing church organizations.

Our concern herein, however, is not about a particular phase of the life and work of Friends so

much as that Friends as a whole shall live up to the very best vision which they have, that they shall face all our problems in the consciousness that these are real problems which are yet unsolved, and that they must undertake their solution with a purpose to serve in the highest and best sense of

the term. The mission of Friends lies pre-eminently in the direction of interpreting literally the life and teachings of Jesus as practical rules of conduct for the whole of human life, and no amount of inertia or traditionalism should turn us aside from the fulfillment of that great mission.

A World Outlook

By ERROL D. PECKHAM

This paper is a condensed statement of my total impression of the National Laymen's Missionary Congress after time for reflection upon those four prayerful days under messages from leaders of world thought. I have likened my experience to that of a man upon a mountain top, where he may see ever widening visions of the world.

1. Vision of a World Broken Open for Christian Missionaries.

(a) China.

Forty to eighty per cent of the population of South America today are illiterate and illegitimate, while North America is one of the most literate and most moral nations. Why this difference? The reason lies largely in the fact that South America has inherited pre-reformation Catholicism: the Catholicism of the Inquisition, while North America was founded by champions of the Bible who would die for the convictions they had gained from a personal study of the Bible. These men were the fruit of the Protestant revolt against the pre-reformation Catholicism in Luther's day. The Reformation, in turn, was the child of the Renaissance which followed the exodus of Christian scholars from Constantinople when that city was captured by the Turks in 1453. These scholars were scattered over northwestern Europe and became the founders of colleges and universities. Thus North America's status is inherited from a period of college and university building in Europe.

Today China is building colleges ten times faster than Europe did five hundred years ago. When Mott and Eddy made their evangelistic tour through the colleges and universities of India and China two years ago they had an average student audience of three thousand a night. Many Buddhist temples are in decay or are being transformed into modern schools. Fifty such changes from temples to schools have occurred in a single city. China is broken open to Christian missionaries, for she is anxious to study in modern schools and the Christian missionaries are at the root of modern schools in China.

(b) India.

There are fifty million outcasts in India. The ostracism of an outcast in India might be likened to that of an American girl in a rural village who has lost her virtue. In spite of this, there is in India a Christian mission school in which the grandson of an outcast is a professor where fifty high

caste pupils attend his classes. Multiplied instances of these striking changes have so impressed Indian life that the high castes are becoming much interested in Christianity and mass movements among the lower castes are appealing for Christian teachers. Last year one report tells of ten missionaries who received five thousand new members in eight weeks. Multitudes cannot be received for want of teachers to instruct them. India is broken wide open for Christian missionaries.

(c) Africa.

Africa suggests the Moslem world. This world stretches across northern Africa and from Constantinople in southern Europe, east to the heart of India. The signal failure of the Holy War in the present conflict is significant. True, it made possible the terrific Armenian tragedy; but not even all Turkey responded to the call. The only response from Egypt and India was a protest. The masses now know Islam is no longer united, for Mohammedans are killing Mohammedans. Quite recently a brilliant young Mohammedan professor who knew his Koran by heart made a public profession of Christianity. He was hailed to trial before a court that had always condemned to death Christian converts who would not recant. He was asked to tell the court why he had turned Christian. For an hour he told why Islam had neither satisfied his head or heart and why Christianity had. Contrary to all precedent, this high court exonerated him. The Mohammedan world is open to Christian missionaries today as never before.

(d) South America.

South America presents the Latin-American problem. For centuries she has made it a crime to teach any religion except pre-reformation Catholicism. In 1886 a ton of Bibles were condemned to be burned publicly in Ecuador. On the other hand there are Roman Catholic priests who welcome Protestant missionaries to South America today. Within a year the last country in South America has made religious liberty legal. Thus she is opening to Protestant missionaries.

(e) Europe.

The millions of Bibles distributed to the men in the trenches in Europe and the millions of sorrow-stricken homes bear witness that Europe is broken open for the spiritual resources of the Bible by the breaking of hearts.

2. Vision of the World's Need for Christian Missionaries.

(a) China.

The leading religion of China is Buddhism. Buddhism teaches a wrong attitude to life, to the physical body and to womanhood. It teaches that it is wrong to desire anything either good or bad in this life. It teaches that the physical body is the source of evil and that women have no souls. Can such teaching save men? With the coming of modern science in their government schools where no Christian teachers are, students have learned how crude and often foolish their practical customs have been and very naturally have lost faith in their religious customs also. So China is becoming Godless. She needs Christian missionaries.

(b) India.

The leading religion in India is Hinduism. Hinduism has riveted the caste system upon India and that system is her curse. Hinduism dedicates the virtue of numberless girls to lives of shame in the sacred name of religion. The growth of modern science in India is leaving her Godless as in China. She needs Christian missionaries.

(c) Africa.

The leading religion in Africa is Mohammedanism. According to Islam, God is a despot. Polygamy is taught in the Koran. The Holy War against the Armenians arose from a doctrine of Islam. Christianity and Islam are seeking to win Africa. When the simple African has been won to Islam the work of the Christian missionary is rendered ten fold more difficult. Africa's need for Christian missionaries is intense.

(d) South America.

The leading religion in South America is pre-reformation Catholicism. Forty to eighty per cent of her population are illiterate and illegitimate. Add to this the fact that the professors in her great universities, almost without exception are infidels whose thought life is fed from the infidel thinkers of France of one hundred years ago and you know South America needs Protestant Christian missionaries.

(e) Europe.

Europe's need is that of men facing death daily. It is that of homes deprived of fathers, brothers, bread-winners. It is that of over four million six hundred thousand prisoners of war in military camps.

3. Vision of Opportunity for American Christian Missionaries.

(a) China.

Sixteen years ago China hated all aliens as foreign devils. But through the persistent work of the missionaries, the return of the Boxer indemnity and other friendly acts of the United States, China has become very friendly to America. She has taken her ideal of government largely from us. A year ago leading men in China thought the republic was gone forever. Why, then, the revolt to a

republic again? It was the re-action of the masses who have begun to love the ideals of liberty; ideals sown in China by the missionary, in which America has had a large share.

(b) India.

Ninety per cent of the missionaries in India are from America. The hold America has on India is illustrated by an experience of Dr. Jones, of the Kennedy school of missions, when he was leaving India. A neighbor wanted to buy an article of furniture from Dr. Jones. Since there was no furniture to spare, he asked for the hammer lying near, but on learning it was made in Austria he threw it down, saying he wanted an American hammer.

(c) Africa.

Samuel Zwemer, the great American missionary and scholar in the Christian college at Cairo, Egypt, than whom there is no greater authority on conditions in the Mohammedan world, is typical of the place American missionaries hold in that field.

(d) South America.

Of the forty-eight societies doing missionary work in Latin-America who were represented at the Panama Missionary Congress last February, all but two were American. Already the continuation committee of that congress has begun statesmanlike plans for survey and occupation, education and publication throughout these lands. This fact, together with the new commercial ties between North America and South America, make the opportunity for American missionaries in South America unique.

(e) Europe.

There are over four million six hundred thousand soldiers in military prisons in Europe. The American Y. M. C. A. has been able to gain entrance for work among these men in every warring country. In every camp of ten thousand men or more they find thousands of college graduates. The Y. M. C. A. has organized these military camps into schools with the college men teaching the others. Thus the men are being saved from the mental, moral and physical wreckage that has always been characteristic of military prisons as well as receiving valuable training. When we learn that Russia alone has over one and one-half millions of men receiving these ministries, we cannot calculate the good which will result when these men return to their homes all over Russia. They will not forget the kindness shown them by the American Christian workers.

4. Vision of America.

(a) Her Danger.

It was reported in high financial circles two months ago that America had made fifty billion dollars from this war. Will America gain the whole world and lose her own soul? It has been estimated that wealth in America is distributed as follows:

2 per cent of the people own 60 per cent of the wealth.
30 per cent of the people own 35 per cent of the wealth.
68 per cent of the people own 5 per cent of the wealth.

In Europe it is from that portion of the population which corresponds to our 68 per cent that own 5 per cent of the wealth, that three-fourths of the men who face death in the trenches are recruited. The question America must face is whether it is Christian to ask men to consent to this distribution of property when the bulk of those who are asked to face death to defend all the property have so meagre a share:

(b) Her Possibilities.

If, in addition to her present missionary force, America should send one missionary to every four hundred of her population there would then be one missionary to every four thousand unevangelized persons at present in the world. With that force it would be possible to evangelize the world in twenty to twenty-five years. Is this too great a sacrifice to propagate a Gospel for doing away with war, when England has already sent twelve men to every one hundred of her population to propagate war; and Holland is supporting eighteen refugees to every one hundred of her population?

Two hundred and fifty million dollars would be needed annually to support this added force of missionaries. This is one-half of one per cent of the fifty billion which America has already made out of the war. The war is costing two hundred and fifty millions every two and one-half days at the present time. When we learn that there are two thousand five hundred millionaires in the United States, does it not seem that America could quite easily finance a force sufficiently large for the early evangelization of the world?

There is hope in the fact that during the ten years history of the Laymen's Missionary Movement fourteen of the larger denominations have increased their membership 25 per cent, their contributions to home missions 40 per cent, and their contributions to foreign missions 70 per cent.

If America fails to take the present world challenge as her opportunity to evangelize the world and thereby lay the basis for the Christianization of international relationships there is reason to believe that China and India, with their seven hundred million population, will rise to power under the modern scientific movement, as Japan has so recently and quickly done and will create a yellow peril that will threaten the national life of America with her one hundred millions. America sympathizes with the allies in the present war because Germany broke her treaty with Belgium, yet America is today living in the relations of broken treaties with China and Japan. The Orient is a giant. Will we not do well to win the continued friendship of this giant during the day of his weakness, through Christian ministrations, that he may be our friend when the day of his power shall come? It is coming rapidly.

Brooklyn, N. Y.

You may as well separate burning and shining from fire as works from faith.—Luther.

JESUS' TEST OF DISCIPLESHIP

(Editorial in The Christian Work).

It is with a profound sense of relief that one sometimes turns from the tests of Christian faith which have been set up by the churches, to the tests which Jesus himself imposed upon those who would enter the kingdom. We recently had occasion to examine the creed of a famous Church, to which creed, until recently, everyone joining that Church was supposed to subscribe. It is really a treatise on systematic theology—an able one, too, but quite as far from the words of Jesus as one could conveniently go. Neither was it greatly concerned with the facts of Christ. It was concerned with interpretation of those facts. But when one turns from the creeds and confessions to the gospels he finds himself in quite another atmosphere. Here is all simplicity, although all is greatness. Again and again he explicitly affirms the test of discipleship. "By this shall all men know that ye are my disciples—that ye have love one toward another." In the world, he is greatest who rules and lords it over others and gets the most for himself. But in Christ's kingdom, he is the greatest who serves, he is chief who lives in lowly ministry. The meek, lowly, merciful, pure man is blessed and enters his kingdom. "Be ye perfect as your Father in heaven is perfect" is Jesus' ideal for the soul. The Father in heaven who loves, comforts, forgives and helps men realize this perfection is his gospel, his good news. It is all so simple that a child can grasp it, although it is as great as suns and seas and stars. And when he would sum it all up and give illustration, he turns to a little child. There is no more significant fact in all history. The greatest religion the world has known, the religion many of us think absolute and final, is focussed in a little child on a man's knee. Jesus sets the child on his knee, and as he strokes its hair says, "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." To become a Christian is to become as a little child!

What did Jesus mean? Of course, he meant that one had to rid himself of all sham, hypocrisy, pride, self-conceit, self-righteousness, self-consciousness, and become before God as a little child. A child is guileless, innocent, single-minded, transparent as glass. Whatever else children may be, they are not hypocrites; they do not lead double lives; they do not pose. A child is not self-conscious, is never puffed up, conceited, proud, overestimating himself, thinking himself great. This is just what men are doing all the time. Jesus says the first step into his kingdom is to get rid of all this self-esteem, this vanity, this pride, this complexity of motive, this duplicity, and become in God's eyes again as a little, guileless, teachable child.

Jesus must also have been thinking of the faith

element in childhood, for faith was the fundamental article of his philosophy of life. And faith is the foundation of the child's life. He unconsciously rests his life on faith in his parents, in men and women everywhere, in the general goodness of the world. This faith is so absolute that it is unconscious, as most great truths are. Jesus says that this simple, childlike faith in the heavenly Father—absolute trust in his providence, so that one can go out and do his work in the world as the little child does his work and play, believing that the Father will feed one as the child knows his parents will feed him—this is the first great article of faith in the Christian's creed. To the child the world is good and moves out into goodness. It is not an easy faith to keep, especially in these days. But Jesus kept it and those who can keep it are the happy folk. Beware the day when, through disillusionment, one becomes blase, sceptical of life's goodness, and old.

One of the most outstanding traits of the child is his zest for living, the eagerness with which he greets the day. New every morning is the world, and brighter and fresher than it was yesterday. Life is an alluring thing. Each day holds out more promise than any day that has ever been. There is no living in the past, no thought that life has yielded its best. The child's golden age is never behind it; it is always in tomorrow. Jesus knew that this general attitude toward life was absolutely necessary to any rich, full, advancing life. That it was not only the only joy that lasted, but was the one thing that kept the world young and sweet. Such men are the salt of the earth, the light of the world. What a joy it was to know Munger, Smiley, Collyer, Cuyler, Hale—men who kept this childlike zest of living to the end; men who at seventy and eighty were as interested in the moving world and taking as much part in it as those of thirty and forty!

There are many other traits of childhood which one might mention which were undoubtedly in Christ's mind at this time. The child is eager to learn, full of curiosity, which, kept through later life, becomes eagerness for knowledge. The child is always creating something. Did one ever know a child who was not building castles with his blocks, whole towns and walled cities when on the beach, tunnels and railroads out of scraps of wood and iron? This creative instinct persists in some men, and they are the world's benefactors. Most of us lose it and live half-lives. But one thing more Jesus must surely have been thinking about when he put the little child upon his knee and said, "Here is the real Christian." The child believes in brotherhood—real brotherhood. He does not talk it, as we do, but he lives it as we do not. There is no trace of race prejudice in the child. He plays with Italian and Japanese children, with rich and poor, dirty and clean, and they are all one to him. Race prejudice, class distinctions, national animosities are all educated into the child. It is the parents

who make of the children haters of their brothers. If all the parents could be killed off and the children left to grow up uninstructed by them, there would probably not be a vestige of ill feeling left between Germans and French, Japanese and Americans. A great Frenchman said to us on the eve of the European war: "This hatred between Germans and French is all a cultivated, artificial, imparted thing. I have watched German and French children playing together in Alsace on the border line, and they were all unconscious of any hatreds whatever. But as soon as they are old enough to understand anything, the governments and the parents of both nations begin systematic endeavor to instil hatred of their neighbors in their breasts." Now neither race nor nationality had any interest for Jesus. He knew they were artificial things and provocative of strife. He wanted his disciples to rise above all these things into the kingdom, into the brotherhood of all aliens, and it is just there that the child lives.

F. L.

THE CHURCH AND THE CHURCH SCHOOL

By IRVING KING

The editor of THE AMERICAN FRIEND has asked me for a brief article. As a teacher, I am perhaps most interested in the educational activities of the church than in some of the other phases of its work. I am therefore tempted to add to an ancient series of articles on some aspects of religious education in the home and the Sunday School which I contributed to THE AMERICAN FRIEND twelve or thirteen years ago. The intervening years have given opportunity for further observation and reflection on the problems involved and there presented.

It is impossible to overestimate the importance of educational activities to the welfare of the church. And yet one may have grave doubts as to whether the church, either individually or collectively, adequately appreciates this aspect of its work. Let me illustrate this by some recent observations. The superintendent of a good-sized Sunday School told me recently that in the two years of his incumbency the officials of the church had never asked him for any sort of report upon the work of the Sunday School, nor had these officers of the church, as far as he was aware, in their business meetings taken any cognizance of this school or shown the slightest concern in its work. Whether this instance is extreme I shall not pretend to say, but I fear there are other congregations which show the same sort of indifference to the church school when they consider matters of business and the general polity of the church.

The church referred to above not only does not contribute anything from its treasury for the promotion of religious education among the children and youth of the community, but this spring the suggestion has been made that the Sunday School both pay its own expenses, make its usual contributions to missions, and also contribute from one hundred to two hundred dollars toward the work of the

church of which it is an appendage! To the minds of many the relationship here suggested is radically wrong. Such a Sunday School as this is not one of the recognized avenues of religious activity of the church. It is rather an external organization that is to be so managed as to be a financial asset to the church. If, however, the continued efficiency of the church, not to mention its very continuation as a living organization, is dependent upon the effective religious training of its children, this church should be investing its funds in the Sunday School rather than be accepting support from it. The church should be paying a large part of the running expenses of the school and should constantly be inquiring into how it may develop new phases of religious training through the school or how it may increase the efficiency of its present efforts.

Such an arrangement will require an adjustment of the funds of the Sunday School. These may be used either for the support of some particular mission work approved by the church, or, perhaps, better still, be turned as a whole into the church treasury. This latter method is feasible only if the church appreciates its full duty to the school and is doing all in its power to enhance its efficiency, irrespective of what the school itself is able to contribute.

Among other things which a large and able church might well do for its school would be to replace the volunteer, untrained and somewhat fluctuating teaching body with trained and paid teachers.

Is anyone shocked at the idea of paid Sunday School teachers? Of such I would inquire: Is the service and the end not sufficiently important to be worth paying for? It is common in most communities to enlist the services of some of the public school teachers. Of all people, the teachers of the public schools need a complete rest from the children on the Sabbath. But if their help is absolutely essential, why should they not be encouraged to give their best efforts to it by a slight compensation? We may talk all we want to about the beauty of free-will service, but the stern fact confronts the church that, until it puts the teaching of its children upon the same sensible and decent basis that it puts its pastoral service for the adults, that teaching is not apt to be managed very effectively.

No such plans as the above are considered in the church of which I have been writing. For it the Sunday School is a side issue, a place for voluntary and unrecognized religious service. Some of this service is entirely unskilled and in some cases a few earnest men and women, after much, unguided experimenting, have developed into really skilled and efficient teachers.

It is not strange that any church whose Sunday School is somewhat of a side issue should be correspondingly indifferent or uncomprehending of some of the school's most difficult problems. The most difficult of these problems, that of an ade-

quate supply of trained teachers, has just been referred to. May a word further be added? At present, many of the most important classes in many schools, classes of children and of youths at crucial epochs of development, are put into the hands of good-natured and well-meaning young men and women, some of them barely out of childhood themselves, persons quite untrained and quite unacquainted with the problems of religious education. Often they know very little of the Bible and put forth little effort to know more about it. One of the most unhappy features of classes under such teachers is lack of proper control or discipline. Such teachers often do not know how to manage children who get unruly and I am inclined to think that an unruly class in a Sunday School is learning much that is bad and little that is good.

Theoretically the teachers of children's classes should be fathers and mothers who are fitted for that service by a genuine religious experience and a suitable training for that specific work. Practically such parents are hard to find, or if found are unwilling to undertake such a responsibility because they know what it means. Moreover, there is probably some truth in the oft-repeated assertion that American parents cannot or do not exercise adequate control over their children. At least it has been found in the Sunday School to which I have referred that an intelligent, middle-aged mother who tried a very troublesome class of boys of about twelve years of age, of whom her own son was one of the worst, failed miserably after some months of effort to do anything with them. But in spite of these cases of lamentable failure of all too many parents to control their children, I believe it is to the consecrated, intelligent fathers and mothers that church should look for some of its best teachers. This is a form of religious service that the church which is actively interested in its Sunday School will present to the parents. The question of discipline is a most important one, requiring separate discussion, and into it I shall not here attempt to enter.

The University of Iowa.

"THE FAMILY OF LOVE"

(An open letter)

By M. CATHARINE ALBRIGHT

"When I am with our Beloved, in the enjoyment of Him, I enjoy thee and the rest of the family of love, of which He is the head, yet hath become the servant of all."—George Fox to William Caton, from Launceston jail.

It has been my privilege for some weeks past to move about among Friends in the Eastern States and also to make a flying visit to the Middle West and get into touch with at least a few of the Friends there. Now that I have returned to the homeland it seems only fitting that I should send back a few lines of loving gratitude for all the wealth of kindness received and for the ready response to the tale I had to tell. And with this message of thanks I

would couple a strong appeal that the members of "the family of love" in America would continue to bear upon their hearts their fellow-members in this warring country.

To return to England at this time is like coming back to a beloved household on which has fallen some great shadow or which has sustained some great loss. Certainly the shadow and the loss were both there already months ago, but one feels them more after an absence in happier scenes. Also the fact remains that the shadow has "deepened down" in the weeks that have elapsed, especially over the members of our own Society and others who share their point of view and line of action. Changes and gaps there are many. This one and that one has gone to France, to Holland, etc.; this one and the other is preparing to go; this one is missing also, though he may be near at hand, for prison walls conceal him; another is still with us but any day he may disappear and join his comrades in bonds. The ordinary First-day meeting is a "meeting for sufferings." Friends come there indeed gladly; there is even a feeling of eagerness and anticipation, but there is also a new feeling of solemnity, of sorrow, of tenderness, of depth, a new anxiety to feel out for and to find "the everlasting arms," "the underlying unity."

There is no question but that the gathered company is a loyal part of "the family of love." Their first privilege and duty is "to remember those that are in bonds as bound with them," to remember also in prayer those that are in danger or pain and those that are bearing heavy burdens of rule and responsibility. We are reminded of our own members whose places are empty and who need our special love. Then we are led on into wider spaces and live over again something of the experience of the recent Yearly Meeting which sought and also, to some extent at any rate, found an "underlying unity." In great humility and need hearts were opened out to see a vision of the great purposes of God and of the possibility of a unity in Him, above and below all differences of thought and action. To seek His will and the power to fulfill it, this is the great Quest which calls us to go forward, humbly, unitedly, prayerfully. It comes to us at this time with renewed meaning when it is borne on the lips of a widowed mother, who has one of her sons in prison for conscience sake and the other feeling it his duty to enlist. We are drawn out of ourselves into fellowship at such times and yet there is a new solemnity in the question, "What wouldst Thou have me to do?"

As we separate, there is a new sense of privilege in all the common intercourse of heart with heart that still remains to us and a new joy in the young life and in the little children who have hardly yet realized the unknown future which it will be theirs to shape. The time of social intercourse is precious, for there is much to be told and learned of the happenings to Friends and others in the Tri-

bunals, the court-martials and the prisons and much has to be planned for in the coming week. Some of the Friends are already appointed "Quaker chaplains," authorized by the military authorities to act as spiritual advisors to such of the "conscientious objectors" as desire their ministrations: some are only visiting occasionally with permission to hold meetings for worship on First day in this or that prison, some are busy watching the proceedings of the law courts and following up the legal issues. Day by day the burden becomes more weighty, but day by day also the vision becomes clearer of the spiritual issues for which it is worth while to work and suffer, to live and to die, and day by day the bonds become closer among those who are striving for these spiritual ideals.

We knew something before the war of what George Fox meant when he spoke of "the family of love," but we know more now and we shall know more and more as the months go by. Already the bonds of this family have widened over here and our fellowship embraces many more than those who actually call themselves by our name. But may we not also say that the thousands who call themselves by this same name on your side of the Atlantic are also one with us in family love at this time and are prepared to hold out to us the hand of sympathy and to bear us on their hearts in the one all-embracing love?

Brownsgrrove, England.

THE NEW YORK CONSCRIPTION LAWS.

Ellison R. Rurdy has the following interesting article in the Wilmington (Ohio) Journal-Republican of June 16:

Those who have been carried away by the cry for "preparedness" boomed by munitions men and professional militarists, by moving picture shows, preparedness parades and other appeals to the emotions, often say, "We are for preparedness and plenty of it, but we are against militarism." Those who tell us that there is no danger whatever of militarism in this country, are furnished with a sample copy, advanced proof, in the recent bills passed in New York State.

The following editorial in the Independent comments on these bills.

Conscription.

"Has the State of New York gone stark crazy? Her Legislature has passed and Governor Charles S. Whitman has signed five bills that require, among other things, all men between eighteen and forty-five to be enrolled as members of the Militia Reserve, beginning August 1, and all schoolboys between sixteen and nineteen to drill not more than three hours each week and go to summer military camps under the direction of the officers of the National Guard, and all school children over eight—girls as well as boys—to "receive as part of the prescribed course of instruction such physical training as the regents, after conference with the military training commission, may determine during periods

which shall average at least twenty minutes in each school day."

These laws mean conscription in time of peace. They should be forthwith repealed. The American people believe in preparedness—sane preparedness—but this goes to the very brink of the precipice of militarism."

The Poughkeepsie Eagle-News in reporting New York Yearly Meeting of Friends recently held in Poughkeepsie says:

Startling Headlines.

Hand bills distributed to the members of the meeting in the evening bore startling headlines which informed "real patriots" that the matter was "urgent," that Quakerism had been "outlawed" and that "Prussian militarism has conquered American Democracy in New York State." The statements in the hand bill continued:

"May 15, the male citizens of the Empire State created a Military Dictator and surrendered themselves and their sons unconditionally to him.

"The Strivers Act requires the Governor to order an enrollment as soon as practicable after August 1, 1916, of all males between eighteen and forty-five as members of the Militia Reserve. Empowers the Governor to subject all males so enrolled 'to such training, exercise, drill, instruction, discipline, and government, as the Governor may prescribe. Empowers the Governor to draft at any time, either in peace or war, any men so enrolled, into the National Guard or Naval Reserve, or for active duty 'in case of insurrection, invasion, tumult, riot, or breach of the peace or imminent danger thereof.' Provides that men so drafted who do not appear within twenty-four hours 'shall be taken to be deserters and dealt with as prescribed in the articles of war of the United States.'"

In black-faced type the assertion was made:

"This means conscription in time of peace. In case of a strike, for instance, the Governor can draft the strikers and subject them to military law if they refuse to break their own strike."

There was next a quotation from a statement by Major General O'Ryan, made last week, and the question was asked, "Who is Major General O'Ryan to think that he can dictate the conscription of free citizens?"

Of the Welsh act, giving a military commission power to prescribe special physical training, the statement was made: "Your child's physical training is entrusted—not to an authority on education, not to an authority on health—but to an authority on killing." Other statements of similiar tenor were contained in the bill. The final one was: "Governor Whitman beat King George by ten days in signing a compulsion bill. England hesitated to conscript her men, even in time of war. Citizens of a free Republic, will you stand for conscription in time of peace?"

This is no dream. This is not a pacifist nightmare. This is the first crop from the seed-sowing of the alarmist. ELLISON R. PURDY.

Never let enter your mind a shadow of doubt as to the love of the Father's heart or the power of the Father's arm.—George Muller.

WITH THE CHILDREN

THE BEST PLACE

It's fine to get back home at night,
When we've been gone all day.
The minute dad turns on the light,
We boys begin to play.
And Rover's fairly wild with joy—
He nearly eats me up!
He knows it really takes a boy
To 'preciate a pup.

I look at all my playthings, too;
My aeroplane and gun
And train of cars—they all seem new
And splendid every one.
My mother's busy as you please,
When we've been gone somewhere;
But father reads and takes his ease,
Stretched out in his great chair.

I tell you home's the very best
Of any place I know to rest;
And though it's fun to go away
Sometimes, still, home's the place to stay!
—Junior Herald.

WHY THE TEA-KETTLE BOILED OVER

"Just hear the tea-kettle," said a little iron frying-pan to its friend, the stove. "Did you ever hear such a noise?"

"No," answered the stove, angrily, "I never did. What is the matter with you, you noisy tea-kettle?"

"Why," bubbled the tea-kettle, "I am trying to let the cook know that I ought to be taken off. I am boiling as hard as I can, and if she doesn't come quickly and take me off I am afraid I shall boil all over you, and then the cook will have to black you again."

"I don't know why you need to boil over on me," answered the stove. "You do that almost every day, and I don't like it, I'd have you know."

"Well," replied the tea-kettle, "I don't want to boil over, but I can't help it. The cook fills me too full. She doesn't seem to know that hot water needs more room than cold water. So, as she fills me full of cold water, of course when the water begins to boil it comes out, and I can't help it. You should blame the cook, not me."

"Well, rattle away, then, as loudly as you please," said the stove. "Perhaps the cook will hear you if you make noise enough."

And sure enough she did hear, and came running in to take off the tea-kettle, saying: "There! I wish I knew what makes that tea-kettle always boil over." But the tea-kettle didn't say a single word more.—Selected.

Little Elizabeth's mother asked her on her return from the primary department of the Sunday School, what the teacher had told them. She replied: "Oh, there was a poor woman that didn't have any husband or any money, and was awful poor, and she went to church, and when they passed the contribution box she put in two mice; and that was the most that anybody put in."—Congregationalist.

AT GASPORT, NEW YORK.

A very interesting scene was witnessed at the Friends church here on the morning of June 25th, when at the close of the service, the pastor, George Hull, read the names of forty people, every one of whom came to the altar, were asked some very searching questions, all of which were answered promptly, when the pastor gave them the right hand of fellowship and welcomed them to membership in the church. The pastor's wife, Julie E. Hull, then handed to each an unopened rose bud and made some very fitting remarks as to how, under the right conditions, the sunshine would open and develop the bud into a full blown and beautiful rose. She then compared these new beginners to the undeveloped bud, and how by living under the right conditions, the Sun of Righteousness, allowed to shine in their hearts, would bring each of them to a fully developed and beautiful Christian life. A verse of "Blest be the tie that binds" was sung, and the congregation greeted the new members.

About one half of these additions to our membership were the result of the tabernacle campaign conducted by the Friends and the Congregational churches, with Evangelist George E. Burgess in charge. The rest were brought to a decision at the regular services of our church. There are several more to follow. Seven new members were received at the morning service on May 14th before the Tabernacle work began.

The Gasport meeting is the youngest in the Quarterly Meeting, but has the largest membership. The secret is we have no musty prejudices, or ancient customs which we must follow, but we aim to follow the foundation principle of Friends in being led by the Holy Spirit, and not by the custom of past generations.

We have good music and singing, never have a choir, though few churches of our size have as many good singers, but they are sitting with the audience and encourage others to sing, and under the leadership of John C. Hull (one of the pastor's sons), every selection has a very strong influence upon the sermon. Yes, we also have a good orchestra, not at all services, but usually have more instruments at the evening services.

During the tabernacle campaign of four weeks, the orchestra attracted considerable attention for its fine playing. The musical director, who

has been in revival work for twelve years, said it was the finest orchestra he had ever had. It consisted of twelve to fourteen members, and three-fourths of them were members of the Friends church.

Our average attendance at the Mid-Week Prayer Meeting is about forty, with as many men as women, and nearly all take part in each meeting.

JOHN WESLEY STRIBLING.

John Wesley Stribling was born in Clay County, Mo., February 4, 1847, and died at Earlham, Iowa, June 24, 1916. The family moved to Dallas County, Iowa, in 1858, settling near Bear Creek. About 1876 he was converted under the preaching of Benjamin Hiatt and united with the Friends church. Soon afterward he began his public work in the ministry and was recorded by the church at Bear Creek in 1881.

He was the first pastor engaged by the Earlham meeting and has held pastorates at Bear Creek, Linden, Stuart, Burr Oak, Canby, Waukee, Wiscotta and West Branch in Iowa, and at Bethel meeting, Long Beach, California. He also spent several years in evangelistic work in Kansas, Arkansas and Texas. For several years he served as Evangelistic Superintendent of Bear Creek Quarterly Meeting, in which capacity he did much to bring the several congregations into their present condition of usefulness. His ability as a worker and his wisdom as a counselor were recognized and sought for on many important committees both in the Quarterly and Yearly Meeting.

On October 2, 1868, he was married to Emeline Horton. To this union were born seven children, six of whom survive him.

When asked if he had a parting message for the church and his old members he said: "I have nothing new to say. For thirty-seven years I have been trying to tell them how to live and prepare for the future, now I am entering that future. I have made my mistakes, but there is nothing in my way now. Jesus has made all things right."

Funeral services were held at the Friends church in Earlham in the presence of an immense congregation. Not only was the church filled, but fully two hundred others stood without the doors, a fitting demonstration of the usefulness and worth of the life that had passed. Richard Haworth, the pastor, conducted the services, and the sermon was preached by W. Jasper Hadley, pastor of the

Friends church at Iowa Falls, while brief remarks were made by V. B. Demaree.

WAR VICTIMS' RELIEF

Since we last mentioned the names of new workers, the following have gone out. Mabel Neld, Agnes Simpson, and Matilda Metford to Samoens; Muriel O'Brien is helping at the Paris Office; Helen Levin has gone to Holland.

We hear from France that S. Margery Fry and Bernard J. Macalpine are hoping to make inquiries in the near future into the needs of the refugees in some of the large towns of northern France with a view to finding out where our help would be most useful.

Telegrams have been received from Russia saying that our workers have taken a small hospital at Busuluk, on a tributary of the Volga, and asking for the despatch of a small medical unit, with which request the Committee is hoping to comply.

From the monthly report from Holland we hear that at Nunspeet the women are trying their hands at making small embroidered frocks and overalls of various designs in addition to their usual work. It is felt that the evening work (social evenings, English classes and gymnastic lessons) should not be confined to our own workers, but should be open to others in the camp who have nowhere to go in the evenings. General Dryber, commandant of the camp, has given various facilities for this work, such as the use of a larger hall and classrooms, &c. The number of men employed has increased, being now 86 in all.

At Uden many of the refugees now go out to work in the fields, flax weeding being the particular employment at the moment. Only six girls from our workroom have gone. There are at present 190 women on the wage list, of these 30 are aged 16 or under, about 40 are grown up unmarried girls, and the remainder are older women.

A further contingent of 150 Serbian boys has arrived in England, accompanied by Hannah Bellows, Kathleen Courtney, Richard R. Ball, and Mr. Cooke Taylor of the Serbian Relief Fund. The Theological Colleges of Cheshunt and Westminster at Cambridge have been most kindly lent for their accommodation.

E. W. BROOKS.

A. RUTH FRY.

104, Ethelburga House,
91, Bishopsgate, E. C.

—The Friend, June 23.

YOUNG FRIENDS BOARD

THE STUDY CLASS.

5.—Meetings.

Meetings should be held at the time of the regular Christian Endeavor Prayer Meeting. It should meet as often as once a month. The oftener the class meets the easier it will be to sustain interest. The Monthly Christian Endeavor Missionary meeting could be turned into a study class. Then a class on Peace could meet once a month. A class on Quaker History, Community Betterment, or some other theme could meet the third Sunday and the regular Christian Endeavor Consecration meeting occupy the remaining Sunday. Another arrangement would be to hold the Peace Study Class for two or three Sundays in succession each month for three months, then change to Missions for a similar period of study following which Friends History, Community Service, or some other subject could be taken up.

Where the conventional Christian Endeavor prayer meeting is sufficing to hold the interest and attendance of young people, the Study Class should be employed at the monthly Missionary Meeting only.

(to be continued.)

ON TO CEDAR LAKE.

Where are you going to spend your vacation? Are you looking for a place where you can have a real rest; cool, comfortable, quiet nights for sleep; congenial friends for company during the day; just enough activity to put the body into good trim, boating, fishing, tennis, base ball, quoits, woodland walks, opportunities to study nature in her most charming moods, birds in unusual variety, wild flowers in abundance, a beautiful lake and pleasant pastoral landscapes? You will find all of this and more at Cedar Lake, Indiana. This beautiful grove of 58 acres will be under full control of Friends during the ten days of conference. Not only will there be healthful recreation for body and mind, but also here is a place where spirit, soul and body are all blessed. Inspiring meetings, helpful classes, devotional hours will be a means of uplift that will make our Conference grounds a place of peace and power, memorable in many lives; a veritable mountain top indeed.

JOIN US IN YOUR VACATION. A VACATION WITH A PURPOSE.

NOTICE TO DELEGATES.

Delegates should bring bathing suits, tennis shoes, comfortable shoes for the hikes, and warm clothing.

ADDRESS mail or express, "The Young Friends Conference, Cedar Lake, Indiana. American Express.

TELEPHONE—Lowell 186 M-2, Young Friends Conference, Cedar Lake, Indiana.

TELEGRAPH—Young Friends Conference, Cedar Lake, Indiana.

AUTOMOBILE service during the Conference. Motor transit, Crown Point to Cedar Lake.

A few swings and hammocks will be furnished. There will be room for yours if you care to bring it along.

Plenty of fishing; plenty of fish.

RATES FOR CHILDREN—3 to 11, half price; under 3, one-fourth price; babies, a la carte, special orders. Bring the children!

There is a limited number of COTTAGES. All rooms in Cottages **MUST** be occupied.

YOUNG FRIENDS WORK IN NORTHERN CALIFORNIA.

After a long and beautiful ride from Salem Oregon through the Shasta Mountains the Secretary arrived in Berkeley, California. After spending the forenoon in clerical work, he proceeded to hunt the church where a conference had been arranged for the evening of June twentieth. He was much more fortunate in finding this place than he had been a week before at Vancouver. One or two phone calls gave him information where to spend the night and to attend the meeting. The good friends, Rebecca and Addison Naylor, well-known to many traveling friends, were host and hostess. After a delightful time with these friends we went to meeting in Berkeley. Some of the Oakland Friends came over and about eight P. M. the meeting began. We had a good time together with the Lord's blessing over all that was done. The meeting was not large because many of the young people had gone home for their vacations. (This Meeting is attended by many students from the University of California). After a discussion about the Young Friends Movement we adjourned with a feeling of much encouragement at the outlook of Friends in America.

On the next day the Secretary with Robert C. Root visited the University grounds and then took the ferry to

San Francisco where connections were made for San Jose that afternoon. It was more beautiful and cheaper to take a motor car for the journey so that arrangement was made. It was beautiful indeed, riding for hours through orchards of apricots, apples, pears, peaches and grapes. The macadam roads were as comfortable for automobile travel as one could wish. The farm houses, ranch houses, were beautiful too. They were frame structures for the most part and were covered with vines and climbing roses. San Jose is a large town and has some most beautiful residences. Many wealthy people from the east own homes here. The Friends Meeting House is a plain wooden building with one large room and a basement. It has a belfry and a pulpit as do most of the Meeting Houses in this section. About eight o'clock the meeting opened with singing a hymn and a few sentence prayers. By the time the speaker was ready to begin about 55 Friends had gathered. The secretary reviewed the work of the Young Friends Movement, its relation to the United Society of Christian Endeavor and what it purposes to accomplish for Young Friends. There was close attention for an hour and the Meeting broke up amid greetings and a warm spirit of good will towards the young people of the East.

Whatever may be said against the church for neglecting the social and community side of her work she is holding up a high standard of consecration. Those who are attracted to her usually consecrate everything they have. Many of these young people go as foreign missionaries, at tremendous sacrifice socially and financially. Others go into city and rural missionary work where the ordinary person would shrink from the undertaking. It can be said of these Friends in real truth, they give until it hurts. Some have been known to sell a piece of property that the Lord's work might not be hindered. The statement has been made that if Friends in Indiana Yearly Meeting would give as well as Oregon Friends do, there would be funds enough to adequately endow Earlham College, supply the Boards of the Five Years' Meeting with sufficient money and double her missionary gifts.

THOMAS E. JONES.

(Continued next week.)

The heavenly manna tastes to every man's peculiar liking.—Charles H. Spurgeon.

PEACE DEPARTMENT

NOTE—It is hoped that this page may present in brief form a record of activities typical of the work Friends are doing for peace. News items, short, pointed arguments, suggested plans, all will be welcome, and will be used subject to the limitations of space and the proper distribution and arrangement of the matter received. All communications intended for this page should be addressed to **Allen D. Hole, President, 615 National Road, West, Richmond, Indiana.**

REFERENDUM OF THE CHAMBER OF COMMERCE OF THE UNITED STATES ON PREPAREDNESS

In the Initiative, Referendum and Recall Department of Equity (Philadelphia) for July is a report on the referendum vote recently taken on preparedness by the United States Chamber of Commerce together with some pertinent comments. The comments on the method used are especially deserving of notice:

"General publicity has been given to the referendum vote taken by the Chamber of Commerce of the United States on various phases of the national preparedness campaign. The result appears to show that the business men in control of important financial affairs favor a larger standing army, an increased navy, industrial integration and universal military training.

"The largest vote was on the proposition for general preparedness. It resulted in 970 votes for the proposition and only 8 votes against it. The lowest vote was on universal military training, 889 in favor and 56 opposed; but even here the proportion was more than 15 to 1. Forty-three states were represented, the District of Columbia, Alaska, Hawaii, the Philippines and the American Chamber of Commerce in Paris, France.

"In justifying the necessity for general preparedness the report of the committee on which the referendum was based stated that it was as futile to ask for what particular war the United States is to prepare as to ask a ship captain against what particular accident or storms his ship carries life boats. However, this would appear to be a very poor analogy and essentially misleading. For, in the case of the ship captain elemental forces are known to exist over which he has absolutely no control. But in the case of danger from foreign aggression everything may depend on the policy pursued by our own government.

"The proposition for co-operative

industrial mobilization for the private manufacture of munitions, in case of war, seems to lay all stress on the manufacture of war tools, while nothing is said concerning steps to be taken toward preventing war through a fair foreign policy frankly made public, or by promoting an international organization of some kind to adjust international affairs, or by trying to organize an international police power capable of guaranteeing peace.

"In the proposal for a larger navy, there is a curiously amusing verbal twist, which exposes the essentially aggressive purpose of larger battle ships. The Chamber of Commerce report says that 'this recommendation was adopted on the ground that if attacked, the cheapest, most effective and safest defense of the country by the navy can only be obtained if it is strong enough to seek out and destroy the enemy at sea, and certainly at a distance from our shores sufficiently great to render invasion impracticable.' Thus we have the frank avowal of the essentially aggressive uses to which the big ships of the navy may be put, and in all probability will be, sooner or later.

"As to the matter of 'profit interest in war,' this referendum shows its strong bias in favor of the use of private plants, rather than government factories, to produce munitions. An effort is made to show that all possibility of 'making capital out of the country's necessary plans for defense will be removed. But in the same breath it is said that 'the pre-arranged agreements with manufacturers will be on a cost plus or other basis which, while doing justice to stockholders and owners, will be absolutely insufficient to create any interest in war.' This is positively ludicrous in its naive contradiction of statement. The heading is 'No Profit Interest In War.' But the agreements are to be on a 'cost plus' basis, it not being stated how much plus except to do justice to stockholders and owners. Who will decide how much profit is just? And, if men are giving their lives to their country why provide for any profit to stockholders? Why not put it strictly on a cost basis? That would be true co-operation.

"The truth is that this referendum on preparedness is an example of how such referendum should not be con-

ducted. It is manifestly absurd to submit a proposition in such a way as to argue the advantage of the affirmative or negative side of it. If arguments on either side are to be presented, then both sides should be given a hearing and both should be sent apart from the ballot itself.

As a matter of fact, the public is frankly told (in a report sent to the newspapers by the national chamber on April 10) that the 700 commercial bodies, representing 300,000 business men of the country 'will be asked to vote for or against recommendations contained in the report of a special committee, of which Bascom Little, of Cleveland, is the chairman.' It is this report from which the recommendations we have referred to are taken.

"These committee recommendations were all positively favorable to the propositions submitted and were accompanied with the strongest possible arguments designed to sway the members to make an affirmative vote. No wonder the proposition carried by such big majorities.

"In all fairness, why should not opportunity have been given for a statement for the other side of the question, such statement to go right along with the committee recommendation? Only in that way can the referendum be used with fairness to all concerned. This method was recognized in the previous referendum of the National Chamber of Commerce on the proposals of the League to Enforce Peace, a pamphlet being sent with arguments pro and con. Why was this wise policy not followed in the present referendum on preparedness?"

TRACTOR DEMONSTRATION

Announcements are made that an important tractor demonstration will be given at Indianapolis, Indiana, during the week of August 28, in connection with the National Power Farming demonstration. Definite assurance has been given that a tractor which does more work at less expense and costing much less than any of the present machines will be shown exclusively at this exposition. It is of interest especially to the small farmers of the central west.

There is always the unknown quantity, always the equation we cannot solve. It would seem that it is not the will of God that we should in our toil for him feel ourselves masters of the situation. It must be enough to know that he is Master of it.—Percy C. Ainsworth.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA
Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HILF, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

MAKING THEIR BURDENS LIGHTER

Letters just received from Cuba show something of the relief and gratitude which the workers are feeling over the action of the Board in taking steps to acquire property for the Holguin School as described in The American Friend last week.

One, under date of July 12, writes, "Since writing, I have learned of the steps being taken to secure a building for the Holguin School. I am rejoiced at this prospect."

An earlier letter from Clarence McClean, the director of the school, contained these sentences, "I can hardly believe yet that it is true—it seems too good to be true. The location is ideal for our use, better than the house we have been occupying. It has a fine, big yard and the house, with some remodeling, will be very satisfactory for school purposes. It costs only half what they now ask for the property we have been occupying."

Forty-five hundred dollars are needed at once to complete the purchase and provide for the remodeling of this new property. The possession of this permanent home for the school will lighten the burden of our Cuba workers and exert a permanent force for the uplift of one of the newest, republics of Latin-America. The Board of Missions issues this call for funds, assured of the importance of the object and the ready response of Friends to a great need. Contributions and inquiries may be sent either to the treasurer of the Board or to one of the secretaries.

MISSIONARY WORK IN THE COLLEGES

(Under this heading we expect frequently to publish brief accounts of the missionary activities and interest in the various Friends colleges. The first of these appears below.—R. A. H.)

At Friends University.

The Student Volunteer Band is trying something a little different this year to create and increase the interest among the students of our school. We have a meeting once a week, taking an hour for our devotional and the study of different mission fields.

We have an open meeting once a month and invite students who are not Volunteers, but perhaps thinking

COMING EVENTS

The Annual Conference of the Jamaica Mission at Seaside, July 29th to August 1st. The attendance will include missionaries, native workers, and church members.

Quarterly Meeting of Jamaica missionaries on August 2. At this meeting financial estimates for the coming year are made out.

Annual meeting of the Cuba Mission at Gibara, August 15th to 17th; will review work of the past year, plan for the future and make out estimates of funds needed for the year 1916-1917.

of devoting their lives to this work. We make a special effort to have something that will appeal to and interest them. We have our prayer list and pray for those who seemingly are not interested, as well as those who are in the "Valley of Decision" and almost decided to volunteer. We believe the effectual, fervent prayer of the righteous availeth much.

We are having a bulletin board made and on it put pictures of workers and natives on foreign fields, curios, or clippings on missions, hoping in this way some one will catch a new vision of missionary work.

Some of our members are in active service here in the city missions. We have nine in our Volunteer Band this year. All are students.

CARRIE HAYS.

FRIENDS WORK IN INDIA AND CHINA

(A letter from Edgar T. Hole which appeared in the Oriental News.)

Shanghai, China, Dec. 2, 1915.

Most of us have met some members of that class of society who apparently feel it their duty to acquaint their friends, neighbors and others with whatever afflictions, sorrows or diseases they may chance to have. I wish to join the ranks long enough to make known my malady—enlargement of the heart. When leaving the shores of Africa, on September 1st, enroute to America with my family, all appeared normal and well; but

after a few weeks in India, visiting our own and other missions, the enlargement began in earnest.

I have read reports from India ever since the institution of our work there, but must confess surprise as well as delight at what we saw. One is led to wonder how so much has been accomplished with the modest equipment and without a man to look after the man's end of such a work. Certainly God's good hand has been upon our faithful women workers in that trying field. But the real heart-swelling facts are these, viz: there lies the great native state of Bundelkhand, about one hundred and twenty miles one way by nearly as many the other way. Its population is about one million unevangelized souls. The only Christian effort in the whole area is that of our Nowgong Mission, with an outpost at Harpalpur, under a native helper. The Friends' church is face to face with this wonderful opportunity and privilege. A large map in Nowgong shows just what villages have been visited with the gospel as our workers have itinerated year by year; but multiplied thousands have never heard the name of Jesus. Is not this enough to give one heart disease? What is our responsibility? And, is it a task to delegate to women only?

I wish that one thousand of our American Friends could meet on the spot and get the enlargement of heart and vision. I am sure it would mean the searching after and the finding of at least one vigorous and capable man and wife who would count it a joyous privilege to give themselves to this great open field. Those who started the work are strong in spirit but weak in body. Is not God's call upon some who are willing to take up the burden?

The idolatrous atmosphere of China has been no better than that of India for one whose heart is stirred. The old work so well known at Nanking moves along with the well organized precision characteristic of the experienced workers, although more help is needed in the teaching of the girls' schools. Pastor Gao is surely a jewel in Chinese dress—a true leader of the people—a man greatly loved by all classes. I told him that I wanted to purchase a Chinese cap. He promised to get it for me, but the one he brought was too large. He told me to try his own on. It fit exactly. To my great delight, he presented me with it, so I have promised, with God's help, to try to be as good as the former owner of the cap.

At Lu Ho the foreign and Chinese workers are full of evangelistic zeal. They are "sowing beside all waters," and have something to show for it. Here, again, a large area is up to the Friends' church to evangelize; a carefully prepared chart shows bright spots where individuals or families have become Christian in the outlying districts. Many become interested through hearing the gospel in the hospital chapel and wards, but return to their more or less distant homes to hear no more. For these, if some one could be had to carry on well organized follow-up work, in connection with his other evangelistic work over this large field, good returns could doubtless be had.

A visit to Gua Pu in company with Dr. George F. de Vol was most interesting and encouraging. This outpost has a fine little group of Christians. Sixty-eight bright, clean school boys and girls met us outside the village with hymns and flying banners. After the service we were led to a home where a splendid Chinese lunch was served by one of the church members. We are most thankful for the privilege of visiting India and China on our way home. I fear we do not fully realize what mines of soul wealth have been opened up by our workers in these lands. May they not only be kept supplied with men and means to hold present positions, but, in Christ's Name, to take the enemy's trenches.

We are leaving tomorrow for Japan where we plan to make a very short visit to our workers in Tokyo.

EDGAR T. HOLE.

CALIFORNIA YEARLY MEETING

California Yearly Meeting was held at Whittier, California, from June 26, to July 3. The large attendance this year was well sustained throughout the various sessions. We were favored with visiting ministers as follows: Esther Frame, of Wilmington; Joseph Sopher and wife and Lorena Terrell, of Iowa; Levi Cox, of Indiana; Susan Sisson, of Nebraska; Edward Woodward, of Nebraska; Benjamin Hiatt, of Indiana, and Thomas E. Jones of Indiana.

Septimus Marten was present with credentials from London Yearly Meeting, introducing him on behalf of the work of English Friends in the relief of suffering caused by the war.

John Chawner was again chosen for Presiding Clerk, completing with this Yearly Meeting twenty years of service in that position. At his re-

quest an assistant Presiding Clerk, in the person of Allen U. Tomlinson, was appointed for this year, with the expectation that he would continue in that office next year. Mabel H. Douglas was appointed Reading Clerk, and Susan H. Johnson, Recording Clerk, with Mary Lewis as assistant.

The reports from the Quarterly Meetings indicated that there is much active work being carried on in most of our meetings. In several meetings missionary work is being done among the Japanese and Mexicans resident in the community. The Yearly Meeting Board of Missions employs a Japanese pastor, Brother Takata, to carry the Gospel to his people, and also a Mexican pastor, Enrique Cobos, for his fellow-countrymen. The latter, during one session of the Yearly Meeting, expressed, with deep emotion, the conviction that, if only we all were filled with the Spirit of Jesus Christ, there would be no war between his country and ours.

The Yearly Meeting decided to employ some Friend as a General Secretary, with headquarters in Los Angeles, in an effort to conserve our membership and consolidate our work in this State. We also decided to appoint an Evangelistic Superintendent, John Shober Kimber being selected for that office.

The reports of the Board of Missions indicated that prosperous work is being done in Alaska and Central America (Guatemala and Honduras). The Women's Foreign Missionary Society decided to turn over the administration of their mission work among the Spanish to the Yearly Meeting's Board of Missions, thus putting all the regular missionary work of the Yearly Meeting under its own board. The Woman's Foreign Missionary Society will continue its work in missionary education, and its other lines of committee work and service in the cause of missions.

On Saturday evening, a large and enthusiastic gathering of young people met in the annual Christian Endeavor meeting and listened with keen interest to an address by Thomas Jones. His thoughtful and instructive message concerning the appeal of Jesus Christ to the educated young people of today was an inspiration to all. His addresses on several other occasions during the Yearly Meeting, as well as at the various local meetings, have been of real help and blessing to many.

The reports of the various departments showed that much work had

been done in their lines of service. A new departure was the formation of a Bible School Board, consisting of the Superintendent of Bible Schools, with specialists on the various departments of the Bible School work. A forceful address on the importance of the Bible School was delivered by Dr. Francis, pastor of the First Baptist Church of Los Angeles, who, incidentally, paid a high tribute to Friends for their contribution to the spiritual life of the church at large.

The devotional meetings held each morning were well attended, the leadership at most of them being in the hands of the visiting ministers. Numerous cases of definite blessing were the result of these meetings. Each afternoon a special meeting was held for the children, at which illustrated talks were given. On one occasion children from Japan, Alaska and India; one being a child widow, were present to tell of, or illustrate the work in their native countries.

The meeting united with the request of Philadelphia Yearly Meeting in matters relating to the peace work of Friends.

Definite steps were taken to get our meetings to line up for the "Every-Member Canvass," so as to divide the financial responsibility among all our membership.

The statistical report showed a net gain of 101 members for the past year.

At the closing session many expressions of appreciation of the ministry, and of the felt presence of God, were given. Afterwards a frequent comment was that it had been the best Yearly Meeting we had ever had.

NEWS NOTES

Word has been received that David E. Sampson died unexpectedly on July 19 at his home in Winston-Salem, N. C.

LeRoy A. Hawks is closing his work as pastor of the Motor Friends church, Milo, Iowa, and desires to correspond with any meeting looking for a pastor.

In the account of a meeting at Clarksville, Ohio, given in The American Friend last week, the name of Jason Biddlecum should have been given as one of the speakers, instead of Homer G. Biddlecum.

Charles O. Whiteley, pastor of the meeting at Newberg, Oregon, for several years, has resigned his position with a view to accepting the superintendency of the Evangelistic and Church Extension work of Iowa Yearly Meeting.

THE IOWA PAGE

Penn College.

Friends everywhere will desire to know the progress that is being made in the Penn College Endowment Campaign. A brief review of the history of this campaign may be helpful. The college has been in straitened circumstances for some years, and this condition has been growing more acute until at last the board of trustees felt that the time had come to either remedy the condition or stop operating the institution. Therefore a campaign was authorized which began the 8th day of May for the purpose of accumulating \$400,000.00. The first day of August was set as the day upon which the campaign should close, and all pledges are being taken with the understanding that none are binding unless the entire amount is pledged by that date.

On May 27th, came the great fire which destroyed the principal building. This increased the burden so that we are now seeking \$100,000.00 additional to be used in the erection of buildings. We feel that we must call upon the Society of Friends everywhere, as well as all friends of that type of education for which Penn College stands and of which she has been such a splendid illustration for almost a half century, to assist us to the limit of their ability.

The sum we seek is so large, the time so short, the results of failure so appalling, and the picture of success so attractive, that these facts—together with the additional fact that no exceedingly large gifts can be expected from any one source—make it absolutely necessary that a multitude of smaller pledges be received.

The service Penn College has rendered for nearly a half century has not been wholly local. The entire Society of Friends has been helped by this service. A glance at the names of those who are serving in conspicuous places not only in foreign fields but at home will prove the truth of this statement. It will be helpful to Friends to consider the following list of names all of whom are graduates or old students of Penn College: Gilbert and Minnie Pickett Bowles; Alice G. Lewis; Sylvester and Mae Jones; Charles and Orpha Haworth; Wendell and Faye Farr; Alsina M. Andrews; Lora Arms; Ross A. Hadley; W. Carleton and Alice Wood; Clarence and Lily Pickett; Ora and Golda Carrell; Alex and Jeannette

Purdy; Errol D. Peckham; Dr. W. O. Mendenhall; Dr. T. H. Coffin, and scores of others who are serving in places of importance in the Society of Friends. 17 per cent of the graduates of Penn College have entered Christian service as a life work, and the same per cent of those now in attendance have chosen to do the same. 98 per cent of the students who attend Penn College even for one year unite in the Christian life. The geographical location of Penn College makes it indispensable to American Quakerism.

In view of these facts, therefore, we are making as strong an appeal as possible for us to make to the membership of the Society of Friends in America asking that with liberality and promptness they make such pledges to this great enterprise as it is possible for them to make. Those giving will know that either their pledges will be a part of a sum sufficiently large to adequately finance Penn College or else they will not be asked to pay it. This is the biggest thing in a financial way that Quakerism in America ever undertook. Will it be success or failure? That will depend upon the number of individuals who respond and the extent of that response.

INDIANOLA SUNDAY SCHOOL.

Sunday, July 9th, was observed as annual Children's Day. After a short study period, a program of songs, exercises, and recitations was given by the children. This was followed by talks from Mr. Bogue and Mr. Ora W. Carrel, both of whom were present on behalf of the college campaign. Then, as the time was rather limited, Brother Moore omitted the regular sermon and dismissed the congregation after a few short remarks.

Class No. 7, an organized class of young women, has taken up the Teachers' Training work, studying the lessons at the regular Sunday School hour. They enjoy the study very much and are greatly interested in it. The Cradle Roll department reports six new members on the roll. The Home Department has a membership of thirty. Quarterlies for the next quarter have been distributed to all those who had no other means of studying the lessons.

The new officers took their place this month. Besides the regular officers, three new committees were appointed. These were the Temperance, the Peace, and the Missionary Committees. The whole Sunday

School has shown deep interest in the Penn College Campaign. One class of little girls has given \$1.60. The other classes are nearly all making plans for giving, but their pledges have not yet been definitely reported.

WEST BRANCH BIBLE SCHOOL.

The average attendance for the quarter of April, May and June has been over 100. This is the largest average attendance the school has ever had. The "Little Cross and Crown System" is being used, and about 35 are entitled to the button for the second quarter. The collection for the past quarter has been good.

The Beginners' Class has been divided and a Primary Department has been established, all of the members meeting with the main school in the closing exercises. Class maps for Paul's Missionary Journeys have been provided for the school. The Sunday School Times Question Quarterly is being tried in two classes.

A sand table has been put in for the use of the beginners. On the whole, the school is alive and doing good work.

PLEASE NOTE

Please send your S. S. items to Golda O. Ruan Carrell, Beacon, Iowa. What is your school doing? Have you observed Children's Day? Please report it, if you have. Send items of even the small happenings. It will help and encourage other schools to know what you are doing.

FIELD NOTES

Arnolds Park—Greenville Quarterly Meeting was held at Arnolds Park, Iowa, on July 7th and 8th. General Superintendent H. R. Keates was present and brought messages which were encouraging and helpful. A larger attendance than usual was encouraging, several of former days were present. John D. Mills, of Central City, Nebraska, and Mr. and Mrs. S. Parry of Cincinnati, Ohio, attended the meeting on Saturday.

The annual reports were read and showed encouraging gains and interest. This is the smallest Quarterly Meeting in Iowa Yearly Meeting but the reports show gains in interest and spiritual things. Greenville has made extensive improvements in church and parsonage. Arnolds Park meeting has almost doubled its membership and has a Bible school which has reached the 'Standard' but not its goal. H. R. Keates remained over the Sabbath, preaching both morning and evening to a well-filled and attentive house.

THE NEBRASKA PAGE

AT CENTRAL CITY

The "Truth Seekers Class," of Central City Friends' Bible School turned their regular monthly meeting into an indoor picnic in honor of the eighty-fourth birthday of its oldest member, David Emry. The members of the class next to this in point of age were also invited guests. The gathering was held in the college dining-hall and after the program about forty-five friends sat down to a bountiful picnic supper. In the center of the table was placed a large birthday cake, decorated with eighty-four pink candles.

David and Amanda Emry were both born in Indiana, but removed to Iowa and then to Central City, Nebraska, where they purchased a home near the Nebraska Central College, so their three unmarried children might attend that school.

They celebrated their sixtieth wedding anniversary February 17, 1915, and at that time their descendants, including children, grandchildren and great grandchildren, numbered more than one hundred. With very few exceptions they are following the example which has been so worthily set them of service for the Lord Jesus Christ.

The program consisted of devotional exercises, followed by tender and loving remarks by some of those present and a response by Father Emry. A poem was then read which fittingly expressed the feeling of all present toward this dear old couple:

NEAR THE SUNSET GATE.

By ANNA W. ALLEN.

How blessed it is to be old;
And to sit near the sunset gate,
Ready to enter the portals,
But willing with patience to wait;
Knowing that safely garnered
Are all the sheaves of the years;
That ahead are the glad reunions;
And behind all the struggles and tears.

Oh, how the peace of their presence,
Like a vesper bell refrain,
Falls on our world—worn senses
And stills all their throbbing pain!
And the sight of the peace of their features,
With a heart's inner beauty alight,
Teaches us all a submission
That irradiates life's darkest night.

Dear Father, we pray for thy guidance
Till we, too, reach the turn of the road;
Oh, grant us the glory of helping
To lighten some wayfarer's load;
And when in the hush of the evening
We wait in the low sunset's gold,
May we know, like these whom we honor,
How blessed it is to be old.

Every place where God leads, there
is your field.—Moody.

NEWS NOTES

Joseph Phillips will continue another year as pastor at the Long Lake meeting, Michigan.

Charles T. Moore, of Iowa, has been selected as the new pastor of the meeting at Noblesville, Indiana.

L. Oscar Moon and family are spending the month of July with friends at Ashton Meeting, Maryland.

The Young Friends Assembly of Western Yearly Meeting is in session this week at Westfield, Indiana.

Professor H. M. Dixon, of Westfield, Indiana, has accepted the superintendency of the high school at Mooresville, Indiana.

Leanah Hobson has received and accepted a call to remain as pastor another year at Fountain City, Indiana.

Frank Cornell, pastor at Winchester, Indiana, is on leave of absence for a month and with his wife is visiting in Canada.

William J. Sayers, pastor at Muncie, Indiana, together with his family, is spending a month's vacation in New England.

Harry and Orilla Shepherd have accepted a unanimous invitation to remain as pastors at Manton, Michigan, for another year.

Do not forget the Young Friends Conference at Cedar Lake, Indiana, August 4-13. Open to both young Friends and others.

Several of the Monthly Meetings of Philadelphia Yearly Meeting have appointed delegates to attend the Young Friends Conference at Cedar Lake, Indiana, next month.

Jesse I. Phillips will remain as pastor for another year at New London, Indiana. The members have been well pleased with his work there the last two years and are looking forward to another year of excellent service.

Elbert Russell and family are spending two months during the summer in the Lincoln neighborhood, Virginia, and are attending the meeting there.

Charles R. Axton, who has been the pastor at Kokomo, Indiana, for several years, has accepted a call to the pastorate of the meeting at Jonesboro, Indiana.

Wallace Gill, of Bell, California, is spending the month of July with relatives at Columbus, Ohio. He attended the meeting at Cincinnati, Ohio, on July 16.

Roy Amburn has been engaged for another year as pastor of the Stillwell and Bethel meetings, Indiana Yearly Meeting. His services for the past year have been very acceptable.

John R. Walter, who has been the

pastor at New Castle, Indiana, for the past two years, has received a call to the meeting in Anderson, Indiana, which it is thought he will accept.

Edna Goodwin has resigned the pastorate at Peshastin, Washington, and at present is visiting at LeGrand, Iowa. She is expecting to attend the Young Friends Conference at Cedar Lake next month.

The Smith's Mills Camp Meeting Association will hold its annual summer camp at their beautiful grove, North Dartmouth, Mass., July 21-31. Wallace E. Gill, of California, has been engaged for the entire camp. John S. Kimber is president of the association and J. Morris Kimber is musical director.

Friends in North Carolina Yearly Meeting are counting much upon the Young Friends Assembly which is to be held at Guilford College August 14-21. In addition to the local Yearly Meeting speakers, Elbert Russell, Thomas E. Jones and Edgar T. Hole will be heard frequently during the Conference. All persons expecting to attend should write to George W. White, Guilford College, N. C.

Herschel Folger, who has done successful pastoral work at Traverse City, Michigan, for the past year and a half, has received a unanimous invitation to remain as pastor for another year. He has declined, however, and will re-enter Earlham College in September as a member of the junior class. His work has been most acceptable in the Traverse City field, where \$2,800 has been spent in improvements recently.

Truman C. Kenworthy, Evangelistic Superintendent of Indiana Yearly Meeting, recently spent ten days within the limits of Penn and Traverse City Quarterly Meetings, Michigan.

Marie Cassell has accepted an invitation to remain for the third year as pastor at Barber's Mills and Pleasant View Meetings, Indiana. She has been doing excellent work. During the month of July she is holding special meetings at Hillsdale, Michigan.

New York Yearly Meeting, at its recent sessions, provided for the selection of an Efficiency Secretary. Albert J. Shepherd, pastor at Glens Falls, has been requested to take this position and we understand that he has accepted it.

SHIPPING HOUSEHOLD GOODS TO SOUTHERN CALIFORNIA. Any party wishing to join in a car load of household goods from Indiana to southern California about October 1st. Address, Charles E. Tebbetts, Richmond, Ind.

CHURCH AT WORK

Muncie, Indiana—At the recent annual meeting of the Muncie Monthly Meeting of Friends composed of Muncie and Cowan meetings, committees were named for the coming year. J. Elmer Rhea is clerk and Anna Doan Stephens is assistant clerk. Annual reports were received from all the committees. The total membership of the Monthly Meeting is 780, and \$25,145.95 were used in the work for all purposes during the past year.

West Richmond, Indiana—The annual meeting of West Richmond Monthly Meeting was held on the evening of July 13. The usual bounteous supper was served by the ladies on the lawn at the meeting house grounds in connection with a social hour. The company then assembled in the auditorium, when more than a hundred persons responded to the annual roll call. During the regular monthly business session reports were read from all committees and new committees were appointed for the coming year. Two young ladies were received into membership from the Christian Endeavor Society, while two others were received as active members from the associate membership. The meeting is felt to be in a satisfactory condition. Work on the new meeting house is progressing satisfactorily and it will probably be ready for occupancy by the first of October.

Guilford College, N. C.—New Garden Quarterly Meeting was held here on July 8. The reports at the meeting on ministry and oversight indicated a good condition of spiritual activity. At the opening of the Quarterly Meeting the quartette from Cleveland, Ohio, sang "By the Way of the Cross." President Thomas Newlin, of Guilford College, offered prayer and David E. Sampson, of Winston-Salem, gave a brief discourse. Fred E. Smith, of Greensboro, preached a vigorous sermon on spirituality, discipleship and personal purity. The noon luncheon in the basement was abundant and satisfying. Julia S. White returned her minute granted her at last meeting to visit New England Yearly Meeting. She and her companion, Mary E. M. Davis, reported a satisfactory visit. Eli Reece gave a satisfactory account of his evangelistic service during the past year in Iowa, Kansas and elsewhere. At his request another minute for more extensive evangelistic work

was granted him. Reports on peace from the various Monthly Meetings showed more than usual activity in this direction. This being the last Quarterly Meeting before Yearly Meeting reports from all committees were received. As a matter of special mention the Christian Endeavor Society has trebled its membership and holds second rank in the state. Quite a number have joined the church through the instrumentality of the Christian Endeavor Society. A request was presented that the older people attend the meetings of this organization. A brief memorial was read for Mary A. Peele and was directed to be forwarded to the permanent board. The request of Winston-Salem Monthly Meeting for one Quarterly Meeting to be held there permanently each year was approved and was referred to a committee to make the arrangements.

Newberg, Oregon—Arthur Jones, pastor of the Friends church in Kansas City, Mo., attended the services at Newberg on July 9 and spoke acceptably in the evening. In the morning, Robert H. Dann, son of Arthur Dann of England, told of the ambulance unit and other relief work in which English Friends are engaged and of the testing many are experiencing in that country. He has a brother and other relatives in this work. A collection of \$65.00 was taken to be forwarded to the proper authorities.

New London, Indiana—New London Quarterly Meeting was held here on June 3 and 4. Enos Harvey, Yearly Meeting Superintendent, was present at all the sessions, and his messages were an inspiration to the church to move forward. On Saturday night the Quarterly Meeting C. E. Societies held an Endeavor rally. Chester Reagan, Superintendent of the Yearly Meeting C. E. work, and Mabel Quigg, Yearly Meeting Junior Superintendent, were present and gave helpful talks. On Sabbath afternoon the missionary society held a very interesting meeting, which was addressed by Enos Harvey.

Prof. W. O. Mendenhall, of Earlham College, was present at the Sunday night service on May 28 and gave an address to the young people. He took as his text, "The Master Has Come and Callesth for Thee." The theme of his address was right living and the service was very impressive.

Sabbath, July 9, was observed by the New London Friends as Earlham Day, originating with the pastor, J. I. Phillips. His thought and plan for the day was executed in a whole-hearted,

enthusiastic way. The church was beautifully decorated with flags, flowers and Earlham colors. President Robert L. Kelly and Dr. Lawrence Hadley were present throughout the day. At the morning meeting President Kelly gave a very able sermon, taking for his theme "Christian Education." At the noon hour dinner was served in the grove near the church and a very enjoyable social hour was spent. The afternoon meeting was given over to the Earhamites, Chester Reagan presiding and the Earham students taking part in the music. Dr. Hadley gave an excellent address on Christian Preparative. At the evening session President Kelly gave a strong address, followed by a plea from the pastor for the young people to attend Earlham College. As a result several young people evidenced their decisions for our own college by taking their places on the platform, making a beautiful climax to this day of blessing to New London and the surrounding meetings.

BIBLE SCHOOL LESSON AUGUST 6.

Subject—The Greatest Thing in the World. (Temperance Lesson).

Lesson—I-Cor. 13.

Golden Text—Now abideth faith, hope, love, these three; and the greatest of these is love. I Cor. 13:13.

Few if any passages in the New Testament are of greater ethical value than the one which constitutes the text of this lesson. Few people make the realization of this ideal the supreme effort of their lives. It is the duty of every Christian to strive to live true to its possibilities and the duty of every teacher to stress it above every other phase of Christian doctrine. Let us note Paul's conception of the cardinal value of LOVE.

The Christian church has at one time or another emphasized certain things. Paul takes five of these and declares Love to be greater than any other one. 1. The gift of tongues, so greatly coveted by certain people, is but sounding brass in comparison. 2. Even the gift of prophecy, prophecy of a rare type, is as nothing compared with Love. 3. The working of miracles is less to be coveted as a gift than the possession of Love. 4. Beneficence, so greatly commended by all the great religious leaders and especially by the Jews and Christians is inferior to Love—because it is in its purest form based on Love. 5. Martyrdom, considered the highest expression of Christian faithfulness by many of the Christian fathers and the one last means by which sins of certain dye could be atoned for, is here placed secondary to Love. There is, after all comparison is made, nothing which may be considered a worthy rival of this great virtue—it is in a class by itself. Love is divine. God is LOVE.

Paul then undertakes to describe

Love. When he gets through he says there are three things which abide but the greatest one of these is Love. He says there are fifteen things notable about love. 1. It suffereth long. 2. It is kind. 3. It envieth not. 4. Vaunteth not itself. 5. It is not puffed up. 6. Does not behave itself unseemly. 7. Seeketh not its own. 8. Is not provoked. 9. Taketh not account of evil. 10. Rejoiceth not in unrighteousness. 11. Rejoiceth with the truth. 12. Bearer all things. 13. Believeth all things. 14. Hopeth all things. 15. Endureth all things. If we were to give serious study to the meaning of these various virtues in their relation to our own individual lives how many of us would find our love unalloyed? Failure to meet the test should not dishearten us. When the youth stands facing his future he sees a host of things that must be done. Does he give up in despair? No, indeed, he glories in the prospects and forthwith proceeds to annex as many of them as possible. So Christian take heart there is future glory for thee; glory in a divine commission to appropriate these virtues.

There is not sufficient space here to go into a detailed discussion of each of these points. We can only suggest that the student think of them in reference to the life of Jesus and see how wonderfully he fulfilled each of them. We may note however in passing that the word translated evil (9) does not mean sin here but rather mistreatment. Love then does not seek vengeance. It can forgive and forget.

CHRISTIAN ENDEAVOR.

August 6.

Topic: "The Consecration of Friendship." Eccl. 4:9-10.

"Deliberate long before thou consecrate a friend; and when thy impartial judgment concludes him worthy of thy bosom, receive him joyfully and entertain him wisely; impart thy secrets boldly and mingle thy thoughts with his; he is thy very self and use him so; if thou firmly believe him faithful thou makest him so."

—F. Quarles.

"Every true friend is a glimpse of God."

Is your friend a Christian? Have you told him of the Best Friend?

Dr. Bushnell once said that if the Lord Jesus were going down the street and should see him on the other side, He would say, "There goes a friend of mine." We have taken Jesus to be our Friend, but are our relations with Him such that He could say we are friends of His?

J. R. Miller tells the story of Alexander as the wonderful proof of confidence in a friend. Once when the Grecian Emperor was ill, he was told in a letter that his physician intended to give him poison under the form of medicine. The physician came, pour-

ed out the potion, and gave it to him. Alexander looked his friend full in the face, drank the contents of the goblet, then handed him the letter. It was a beautiful trust.

Dr. Miller says: "Like confidence are we to have in the will of Christ. We are never to doubt his love nor his wisdom. Whatever he gives we are to accept with childlike trust, though it be something that we think may even slay us. There is no other full proof of unquestioning friendship."

"What is the secret of your life?" asked Mrs. Browning of Charles Kingsley; "Tell me, that I may make mine beautiful too." He replied, "I had a friend."

CORRESPONDENCE

July 17, 1916.

The American Friend,
Richmond, Indiana.
Gentlemen:

Herewith find New York Exchange in amount of \$4.50 for which please continue the three subscriptions for another year to same addresses as given heretofore.

The writer was born and brought up under the teachings of the Religious Society of Friends, although living apart from the immediate influence of the Quaker Church for the past half century, and I still feel that I am a stockholder in the organization and desire a weekly report of its doings, its gains and losses, its new meetings, its missions and the movements of its members, and for the opportunity to read the excellent articles in your publication, I feel a hundred fold reimbursed for the small outlay.

If these few lines will induce some fond parent or doting friend who, with charity in his heart and money in his pocket, to subscribe for one or more copies to "a has been," it will doubly bless the receiver and the giver.

Very truly,

A WORD OF APPRECIATION.

Under date of July 20, one of our prominent pastors writes us as follows:

"While I am writing, I wish to express my appreciation of The American Friend. It was good when it started under your editorship, but it has assuredly improved steadily. The editorials are worthy, able, and pertinent. The regular departments are a very valuable addition to an excellent paper. I am seeking to promote its circulation among our membership."

FOR SALE—A home near Earlham College. Address, Charles E. Tebbetts, Richmond, Indiana.

LONDON GENERAL EPISTLE.

We have been asked to say that extra copies of the London General Epistle of 1916, which was recently published in the columns of The American Friend, can be obtained on application to Isaac Sharp, 136 Bishopsgate, London, England.

To live or to die apart is beyond the scope of an individual destiny, for in the eye of God each man that lives is the keeper not of his own but of his brother's soul.—Ellen Glasgow.

OHIO YEARLY MEETING.

Ohio Yearly Meeting will be held at Damascus, Ohio, August 27-29. Charles E. Haworth of Damascus, is chairman of the entertainment committee.

MARRIED.

Arback-Churchill—At the home of the bride's parents near Entiat, Washington, June 24, 1916. Andrew J. Arback of Seattle, Washington, to Enola Churchill. Minister, Catherine H. Osborn. At home at 315 33 Avenue, Seattle, Washington.

Bailey-Carey—At the home of the bride's parents in Samantha, Highland County, Ohio, Ohio, July 5, 1916, Alvin A. Bailey to Elma D. Carey.

Jones-Barker—According to the custom of Friends, at a public meeting appointed for the occasion at the home of William E. Sturgis, Entiat, Washington, June 29, 1916. Thomas I. Jones to Bertha L. Barker. Both are members of Entiat Monthly Meeting.

DIED.

Harrison—Walter Harrison, son of William J. and Rebecca Harrison, died at Earlham, Iowa, June 3, 1916, aged 26 years, 8 months and 10 days. About six years ago he was converted and joined the Friends church at Earlham.

Hockett—Ann S. Hockett died at Milo, Iowa, June 10, 1916, aged 87 years, 7 months and 14 days. She was a birthright Friend and a member at Earlham, Iowa, where the funeral was held.

Swain—Elzena Williams Swain, daughter of Christopher and Nancy Williams, was born April 26, 1846, and died at her home in Richmond, Indiana, July 8, 1916. She married Thomas Francis Swain in 1862. She was a member of West Richmond Friends meeting and as long as her health permitted was actively connected with the ladies aid society. From the time of its organization she was a faithful member of the Bible school at South Eighth Street. She was the mother of eight children.

Walthall—David B. Walthall, son of William and Lydia Walthall, was born in Vermilion County, Indiana, May 16, 1856, and died July 12, 1916. He married Rosa Stanton in 1890. Their home has been in and near Emporia, Kansas. He was converted while yet a boy, uniting with Friends and living a faithful member of the church. He leaves the widow, two daughters, two grandchildren, three brothers and three sisters. Funeral services were conducted by C. C. Haines. Interment in Cottonwood cemetery.

Wright—Emma E. Wright, daughter of Isom and Asenath East, was born near Birch Lake, Michigan, May 23, 1853, and died January 22, 1916. She married J. Gurney Wright in 1873. She was converted in her twenty-eighth year and has lived a faithful Christian life. She was constantly in sympathy with the poor and their needs. As a member of the Society of Friends she filled several important positions in the church. During the winter of 1892 and 1893 she was actively engaged in gospel work with her husband, visiting many meetings in Tennessee. She died in a blessed hope of immortality with Jesus.

YEARLY MEETINGS 1916.

North Carolina—At Guilford College, August 8-14. Clerk, L. L. Hobbs, Guilford College, N. C.

Wilmington—At Wilmington, Ohio, August 16-22. Clerk, Albert J. Brown, Wilmington, Ohio.

Ohio—At Damascus, Ohio, August 22. Clerk, Edward Mott, 58 Coit Avenue, East Cleveland, Ohio.

Iowa—At Oskaloosa, August 28-September 3. Clerk, S. M. Hadley, Oskaloosa, Iowa.

Canada—At Pickering College, Newmarket, Ontario, Canada, September 7. Clerk, William Harris, Rockwood, Ont., Canada.

Western—At Plainfield, Indiana, September 12-18. Clerk, W. O. Trueblood, 313 East 13th Street, Indianapolis, Ind.

Indiana—At Richmond, Indiana, September 18-24. Clerk, Robert L. Kelly, Earlham, Indiana.

Kansas—At Wichita, Kansas, October 3-9. Clerk, Edmund Stanley, Wichita, Kansas.

Baltimore—At Baltimore, Md., November 17-22. Clerk, Allen C. Thomas, Haverford, Pa.

Washington, D. C.—Rooms convenient to board, cars and Friends' church. Mrs. L. D. Clark, 1124 Park Road.

LOW ROUND TRIP VACATION FARES VIA CHICAGO & NORTHWESTERN RY.

Now in effect to San Francisco, Oakland, Los Angeles and San Diego, Cal., Portland, Ore., Seattle and Tacoma, Wash. Effective June 1st to Salt Lake City and Ogden, Utah, Denver, Colorado Springs and Pueblo, Colo., and effective June 10th to Yellowstone National Park. Wide choice of routes and numerous free side trips. Favorable stop-over privileges, liberal return limits. San Diego Exposition open entire year 1916. Splendidly equipped through trains leave the new Chicago Passenger Terminal at convenient hours daily. The Best of Everything. Let us plan your summer trip. We will be pleased to submit an attractive itinerary, furnish illustrated booklets and full information regarding fares, schedules, etc. Address C. A. Cairns, G. P. & T. A., 226 W. Jackson St., Chicago, Ill.

FRIENDS MEETINGS.

Chicago, Illinois Meeting House, at 4413 Indiana Avenue. Take elevated trains to 43d Street and walk west and south to Meeting House; or take Indiana Avenue surface line to 44th Street. Bible School 9:45; Worship 11:00; Social hour 5:30; Christian Endeavor 6:30; Fourth Day meeting 1:45.

Cincinnati, Ohio. Meeting House N. W. Corner 8th and Mound. Take Warsaw Avenue, Elberon Avenue, or Sedamsville cars to door. Meetings for worship, First day 11:00 A. M. Visitors welcome.

Colorado Springs, Col., Friends Church, Teajon and Fountain Streets, on car line. Bible School 10:00, meetings for worship, 11:00 and 7:30. Prayer meeting, Wednesday 7:30. Visitors welcome.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting, 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday: Prayer meeting, 7:45. Earle J. Harold, Pastor.

Meeting Houses, 144 East 20th Street, New York City and Lafayette and Washington avenues, Brooklyn, New York. Meetings for worship Sabbath morning at 11 o'clock.

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

UNIVERSITY FRIENDS MEETING occupies Russell Hall. Friends University, Wichita, Kansas. Sunday service: Bible School 9:45 A. M., Worship 11:00 A. M. and 8:00 P. M.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day. 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant Street car to Oxford street.

WESTTOWN SCHOOL

is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about sixteen Yearly Meetings. It has all the attributes of an efficient high school and successfully prepares for College some twenty pupils a year.

Will Friends kindly bear Westtown in mind in laying plans for their children's education? If their current plans have been interrupted, perhaps Westtown will satisfactorily fill out the balance of the year. The school is unusually large, but there is room for a few more.

Thomas K. Brown, Principal,
Westtown, Pa.

5%

FARM MORTGAGES

ON IOWA AND MINNESOTA FARMS ARE THE SAFEST FORM OF INVESTMENT. Tested by our customers for forty-four years. We collect and remit interest wherever investors desire. Write for booklet and list.

ELLSWORTH AND JONES.
 IOWA FALLS, IOWA.

NEW YORK EVENING POST.

John B. Garrett, Chairman of the Peace Committee, Philadelphia Yearly Meeting of Friends, said in a recent letter:

"We know of but one daily newspaper in the East which has had the moral courage to oppose this militaristic trend,—that paper is The New York Evening Post."

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The American Friend

Old Series
Vol. XXIII. No. 31.

EIGHTH MONTH 3, 1916.

New Series
Vol. IV. No. 31.

Save, O Lord, and Bless Our Land




Christ, by heavenly hosts adored,
Gracious, mighty, sovereign Lord,
God of nations, King of kings,
Head of all created things,
By the Church with joy confessed,
God o'er all forever blest;
Pleading at thy throne we stand,
Save thy people, bless our land!

By thyself, the source of grace,
By thy headship of our race,
By thy coming from the skies,
By thine awful sacrifice,
By thy reign o'er all the earth
For its new and second birth;
In thy merits let us stand,
Save, O Lord, and bless our land!

From all public sin and shame,
From ambition's grasping aim,
From rebellion, war and death,
From the pestilential breath,
From dread famine's awful stroke,
From oppression's galling yoke,
From the judgments of thy hand,
Spare thy people, spare our land!

On our fields of grass and grain
Drop, O Lord, the kindly rain:
O'er our wide and goodly land
Crown the labors of each hand;
Let thy kind protection be
O'er our commerce on the sea:
Open, Lord, thy bounteous hand,
Bless thy people, bless our land!



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year

Headley Brothers, 136 Bishopgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

What Will The Judgment Mean?

By MARY M. MACOMBER.

In the silence of the evening hour
When all is hushed and still,
Save the rushing of the mighty wind
Obeying His sweet will,

I seem to see the millions
As they stand before the throne
In that solemn, awful moment,
As He makes His judgments known.

Oh! my war-mad brother falter,
Think of what that day will be.
Pride and greed and selfish honor,
What will they mean to thee?

Will it signify my brother
That He'll say to all who fought,
"Bravely done, my valiant soldier,
My will first has been thy thought?"

Nay, my brother, though it grieve Him,
And His heart of love be torn,
Words like these will fall on only
Those who to Him have been borne.

Those who fought not for their country,
Those who fought not for their own,
But to those who sought His glory,
Who to him their deeds have sown.

Theirs has been a war, my brother,
Not of strife and sin and shame,
But a war to bring the sinner,
To our Lord through His dear name.

Portsmouth, R. I.

SPECIAL OFFER EXTENDED

The time for securing new subscriptions for The American Friend for six months at fifty cents each has been extended until September 1st. This has been done to accommodate some Young People's Societies which have been slow in getting their teams to work upon a canvass. In quite a number of meetings good lists of subscribers have been secured with only a little effort. It has been necessary, however, to make an actual canvass and solicit individuals personally. One meeting where

it was thought that not very much could be done sent in a list of twenty.

We trust that all Young People's Societies and pastors generally where nothing has yet been done in the way of a canvass of the community will take advantage of this offer before September 1st. Hundreds of names can be added to our list if the proper effort is put forth. Not alone for its own sake, but for sake of the larger service which the paper can render the church. The American Friend should have a larger subscription list. In some of the Yearly Meetings Young People's Societies have pledged so many subscriptions to The American Friend, Indiana Yearly Meeting Endeavorers alone having pledged themselves to secure two hundred additional subscriptions. Now is the time to make good upon these pledges.

HELPING EUROPEAN SUFFERERS.

The American Friend has received and forwarded to Isaac Sharp of London, England, in recent weeks a little over \$450.00 contributed from various sources for the relief of European sufferers. Some additional funds are on hand and will be forwarded in the near future. Some sums have also been received and forwarded for Armenian relief.

English Friends are engaged in relief work in so many different directions that it is absolutely necessary for American Friends to come to their assistance in a larger way than has yet been done. Taking care of aliens in England, doing work on the continent through the Ambulance Unit and in bringing relief to war victims, looking after the distressed in Serbia and Russia, all this is requiring a continuous outlay of funds that must be supplied somewhere.

The American Friend has received a further appeal from the Federal Council of Churches calling upon the various denominations to assist in relief work, especially in France, but we have a feeling that so far as the Society of Friends is concerned in America our contributions should be given for the present very largely toward the relief work which those of our denomination are carrying on so successfully on the other side of the water. The American Friend will be glad to receive and forward additional sums as they may be received from Friends throughout America from time to time. Send to office at Richmond, Ind.

HOW APPROACH THE BIBLE

Approaching his Bible with a student's equipment, the Christian should bring also a student's attitude. He desires to learn to progress in the way of life, and not to test or prove out certain preconceived theories of his own, or, indeed, those of others as humanly fallible as himself. The Bible is God's revelation of Himself to man, and through its pages each must in the last analysis trace for himself the divine lessons. An open mind, an honest will, and a reverent heart—these three lead to sovereign power in Bible study.—George J. Anderson.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII, No. 31.

EIGHTH MONTH 3, 1916.

New Series
Vol. IV, No. 31.

A Greater Quakerism IX

It has been said that Friends lack that cohesive element of denominational spirit that is so essential in establishing the unity as well as the solidarity of a successful working organism. But spirit is not a thing to be taken on or abandoned at will. If we lack Quaker spirit, it is proof that we lack in organization, or in denominational purpose or in appreciation of the value of the purpose which may exist. The consciousness of a great mission is bound to produce a fraternity of spirit that begets universal loyalty of service. The esprit de corps will always exist and will always express itself, even in denominational life, when the membership is moved by a sense of duty in the performance of a mighty task.

There is nothing so conducive to church indolence as the inertia of commonplace practices or the lack of a commanding mission. A church that is willing to be small will generally remain small, and a church that is willing merely to exist will never realize the joy of vigorous service for the Master.

This is an age that has no place for the indolent or self-satisfied church. The whole world is groping for the light and Christianity must find an answer to the deepest heart searching questionings of the race. The faith of humanity for the next century will be the direct product of the service which the Christian church renders to this age. Not even in the days of Fox did Quakerism have a better opportunity to minister to a great need than it does today.

Some one has recently said: "Christianity has not been tried and found wanting; it has been found difficult and not tried." How else shall we account for this almost world-wide war, and for the dominating Spirit of evil so prevalent in the social, political and commercial world?

"One and All," the English organ of the National Adult School Union, in a recent issue, has set forth so aptly and so concretely some of the real tasks of the church, that we adopt its utterances herewith as our own in an appeal for Quakerism to stir itself in this behalf with an energy and consecration such as it has never known before:

"However the world-war may end, it will leave humanity exhausted, poverty-stricken, and wounded beyond meas-

ure. Perchance it may leave the hearts of men and women susceptible to the one Voice that has healing for their hurt, comfort for their sorrow, and a message to guide them into the way of peace. For certain it is that there is no other than the way of Christ for the people to tread if they desire a new world to follow this wreck of the old. But the Gospel of Love must be restated and proclaimed with convincing power. It must be lived rather than taught, and practiced rather than preached. And it is here that our movement is presented with its opportunity. The comparatively small band of us which remains in the settled ways of home and life is faced with the task of examining what the great Charter of Christianity means in modern life. * * *

"We must look at this task with new eyes, and prepare ourselves for it as we have never before prepared for any similar work. Have done with your fiddling 'half-hours' and your slavery to a cramping timetable! They were well enough in their day. But that day is dead and gone. How will you do in these great days with great issues before you? Will you set to work now to prepare for your task? Will you seek every means to invite all who may anyhow be persuaded to join you, in it? Will you make sure that no man or woman in your town or village or district is unaware of what you seek to do? Will you overcome your own prejudices and conceits as the way to overcoming those of others? Will you go into the highways and byways, the houses and workshops, the churches and the chapels, the clubs and the pubs., anywhere and everywhere where your fellows are to be found, in a resolute endeavor to gain recruits to the great idea that there is a solution to the problems of humanity, and that it is here at hand?"

Are there those who doubt that Christianity has an affirmative answer to such a program as this? Perhaps it will help some to remember the words of the writer to the Hebrews concerning a race of faithful, spiritual giants, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: and others had trial of mockings and scourgings, yea, more-over of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect."

We have had occasion before to say in these columns that the task of the church is a world task. The story of the Good Samaritan, while always having local and personal application, is no less typical of that spirit of international good will which must ever stand as the ideal of a Christianized social order. It is the business of the church to save persons and thereby to reconstruct and transform human society, but in its final analysis, Christianity, operating through the church, must find its highest service in regenerating internationalism and putting the stamp of positive Christianity upon civilization everywhere. For the moral ideals of the gospel of Jesus are alone potent to meet the heart problems of the human family.

Speaking of "the Church and Internationalism," The Venturer for July most fittingly says:

"Now, if there is any agency in the world which ought to be capable of arousing and cultivating the international spirit, then the Christian Church is supremely such an agency, and the worst failure of so many that can be charged against the Church is its failure to discharge this essential function and responsibility. If the Church that professes a universal gospel does nothing to create the spirit of universality in practical life, then it is obviously somewhere and somehow faithless and disloyal.

"The genuine international spirit is the genuine Christian spirit; any real and serious grasp of the universality of the Christian faith and any understanding of fundamental Christian ethic must inevitably give the international spirit.

"Professors of Christian doctrine seem totally to forget that Christianity is a definite way of life, a morality, with its principles and standards different from those of any naturalistic or utilitarian system. The greatest sin of the Church is to have professed the name of Christ and at the same time accepted the morality of the world from moment to moment. Nor can there be any real doubt as to what the fundamental principles of the Christian ethic are; they stand out daylight clear for anyone who cares to look. They can be stated quite briefly: Christian morality depends on belief in the absolute value of the individual soul, on acceptance of the principle of brotherhood and the principle of love, and, above all, perhaps, on the constant reference of all the institutions, events, problems, and situations of this life and world to a "Kingdom of God," regarded as eternal, universal, alone absolutely real, and the true source and home of human spirits.

"It is inconceivable that, if these fundamentals of Christian ethic had been preached, taught, and emphasized by the Church as they should have been, the international spirit would have been lacking. Let any man plant these principles firmly in his mind and, using them as standards and guides, approach the problem of the right relations between nations, and it will be strange indeed if the true international mind and spirit do not grow up within him. Assuredly if statesmen and diplomatists faced an international situation with this set of principles in mind as supreme, their proceedings would be unique and the results of their deliberations remarkable."

Who better than Friends, with their ideals of good will and world-wide human brotherhood and with their protests against international strife and hatred, can set themselves to the supreme task of offering the program of Jesus as the most practical solvent for all the ills of humanity, personal, social, industrial, political and international? They who admit the necessity for war under certain circumstances are not in position to plan a civiliza-

tion in which war is a foreign and discordant element that must be discarded by the Christian state. They who applaud the glories of the battlefield are not the ones who can offer solace and bind up the wounds of nations that are being torn by bloody strife.

Christianity must get the ear and the confidence of the world statesmen and diplomatists, if wars are to be avoided in the future, but the church that sanctions war is not the body to preach peace to such as these. Only the church that is willing to practice its ideals can gain an audience when the supreme needs of humanity are to be met.

The doors are wide open for the Society of Friends to practice loyalty to its own ideals as the solution of great world problems in this dark hour, and sad to say, there will be all too few competitors in the attempt. Have American Friends not missed an opportunity, in that with only two or three exceptions, we have allowed our English Friends to bear the brunt of personal humanitarian service upon the battle fields and in the prison and refugee camps of Europe? It will not suffice to say that this is not our war. The crime of it to be sure belongs to Europe, but the needs and the distresses which it has imposed are of world-wide concern.

If there were today a hundred Friends from America, ministering to the sick and the wounded, the destitute and the dying, in France, in Belgium, in Germany, in Austria, in Russia, in Serbia, working side by side with our English Friends with the common purpose of extending Christian sympathy and bringing humanitarian relief, the existence of Quakerism as a world-wide force in deeds of mercy, and the probability of its continuance as an element of good will to be reckoned with henceforth in all the courts of the world would be guaranteed without the shadow of dispute. Is it not time that the members of the Society of Friends were taking counsel together about the larger things in life, to which our faith and ideals are calling us peculiarly as apostles of a new day for the human family? For this is part of the meaning of our vision of a greater Quakerism, to which we are being called by the highest obligations of duty.

The whole world has become the critic of the European civilization that has permitted its higher standards of life to be shattered by the shock of the bloodiest and costliest war in history. But what shall we say of our American civilization that has linked arms with the saloon, and, for the sake of revenue, has thrown open our homes and our children to the greatest destroyer in history?

The Bread of Life

By LINDLEY D. CLARK.

(Read John 6: 27-29, 33-36, 47-58, 63. I Cor. 10: 1-4. Luke 22: 15-20.)

Those of us who have been present when the sacrament of the Lord's Supper was administered in other churches recognize these portions of Scripture as those used in connection with that observance, and may ask why we who do not observe this order of service should consider them together in this way. Yet as they set forth Scripture truth, we must give them their proper place or be open to the charge of rejecting a part of the counsel of God. So it becomes us to declare that we do not reject but accept,—that what to every follower of our Lord is truest and most essential in this Scripture is most fully believed by us as a Church, and if anything it is the outward form and not the inward essence. And even in this we do not judge any; to his own Master he standeth or falleth: yea; he shall be made to stand if only there is that saving faith in Him to whom all may come, and who will in no wise cast out.

We find in history that the outward observance has been and still is a matter of division and controversy, a fruitful source of strife, giving rise to persecutions and even wars. Yet to many it has been and still is felt to be a channel of blessing, and for all those who thus worship and testify of their love to God, their oneness with Christ, and their fellowship one with another, no Friend has a word of condemnation. We only say that to us we believe that the word has come that the outward ordinance is not essential, and that it may lead some to lean on a false prop; that having the Spirit we are not concerned about the substance which is of no avail of itself, and is significant, if at all, only as a symbol of the thing already possessed.

And we see how far short of a real communion the outward ceremonial is when one great body of the Protestant Church can not commune with another because of the alleged imperfection of another ordinance,—that of baptism. Still another great and esteemed body of Protestants can commune only in their own churches because only there can be found the proper ordination of him who is to administer the bread and the cup; while all Protestants are eating and drinking fruitlessly, in the judgment of the Roman Catholic Church, because they are not in and of the one true Church and Body of Christ.

Yet we know, and none of these deny,—at least those who are of the Protestant faith,—that in all communions, every one "that feareth God and worketh righteousness is acceptable to Him," and that all who believe are brethren in our common sonship of God and brotherhood of Christ.

And if we pause to ask how the benefits of the eating and drinking are received, we find Catholicism saying that with the consecration by the priest

of proper ordination the bread becomes the very body and the wine the very blood of Jesus our Savior, to such a degree that He exists in completeness of personality in every crumb of the bread and in every drop of the wine; and so fully has this been affirmed that it has been held that the bread, being the body, was a complete representation of the flesh and the blood, so that a partaking of the bread alone was a complete sacrament, and the cup has thus been withheld from the laity, and regarded as the prerogative of the priesthood alone.

Again, instead of this trans-substantiation, or perfect transformation of substance, there is the view of an existence along with or under the form of the materials, which do not however become of other substance than they were. And yet again are those who see only symbolism and a mnemonic or reminding value in the elements. In the first, the unbeliever may partake of the very body of Christ, because the change is made by the consecration and not by the faith of the recipient; while in the others, only the faithful are partakers of the sacrament.

But it is not enough to find difficulties; for even though it would be a fair contention to hold that if our Lord were establishing an essential observance He would surely make plain His will as to its method,—He who so definitely established the ordinances of Judaism, and gave to Moses the pattern on the Mount,—still if it is a command to be obeyed, even with scrupulous distinction that others may fail to see, our conscience will impel us to take our stand whether with the many or the few. So that our concern is not really to know whether it is a simple and clear command; but, Is it a command? As we read "It is written," we read also, "Again it is written;" so that no word stands alone, but we compare Scripture with Scripture to find what is indeed the teaching of the written word, not fixing on a phrase here or a word there, and losing the essence and meaning of the whole in our pursuit of a particular.

The one desire of all is to attain to the will of God in renewal of life, in sustenance, and in perfecting. It was the declared purpose of our Lord to give life and to give it abundantly; and He announces as His method that mutual abiding depicted in John 15: 4; "Abide in Me and I in you." This is the true communion and intimacy of life. Having this, nothing else matters. We may ask what we will and it shall be granted. These wonderful words of John 6 to which attention was called at the beginning, were spoken a full year before the last Passover; yet here we find the fullest expression of Christ's teaching as to the Bread of Life; and Paul affirms that the Fathers in the Wilderness partook of the Spiritual Rock that followed them, "and that Rock was Christ." So, that

communion does not depend upon the sacraments. Jesus had sought to turn their minds from material things to spiritual; "My flesh and My blood are the true meat and the true drink;" yet "It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I have spoken unto you, they are Spirit and they are Life."

As they sat about the table at that last Passover, after having sought through three years of fellowship to direct their minds to the purpose and method of His coming, He seizes once again on the figure of that April day a year ago. The hours of their companionship were few. The hand of the betrayer was with his Lord's in the dish. To these men of Jewish faith and tradition, the Passover pointed backward to the deliverance from Egypt, even while they sang with a gleam of forward-looking hope; "Blessed is He that cometh in the name of the Lord," looking with Jeremiah (31:31) for the "new covenant," which God was to make with the House of Israel. Already our Redeemer realized the body broken and the blood shed, and as the bread is broken and the wine poured out, He lays hold of the type of the past as a symbol of the time that is at hand. The rapid course of events was to lead to the smiting of the Shepherd, and the sheep would be scattered. Yet the eating together when "My body" and "My blood" were partaken of might stand in memory as a bond to unite the disciples to one another and to Him. Therefore "Do this in remembrance of Me," He says. Egypt is past; here is a new dispensation, a world deliverance just at hand; so He seeks to supplant the lamb of Egypt's hurried feast by the "Lamb slain from the foundation of the world."

That the outward partaking was not of itself effective as a means of grace appears with all too tragic certainty from the immediate treachery of Judas, even though the cup was blessed by Him whose life was blessing beyond all that the world has seen. That such outward observance was not essential to the receiving of the Holy Spirit and salvation in its fulness appears from the filling with the Spirit at Pentecost; and if we think of these recipients as having eaten with the disciples, then at least we must say that those of Caesarea upon whom the Holy Spirit fell in the house of Cornelius were Spirit-filled believers prior to the administration of any ordinance; since He came "on them even as on us at the beginning."

And since the sacrament did not save Judas when it was blessed by Him who is the Prince of Life, how shall we ever ascribe to it a function of salvation? As Peter, having baptized Simon Magus, presently turned on him and declared him to be in the "gall of bitterness and the bond of iniquity," his heart "not right with the Lord."

So then neither of these principal ordinances of our sister churches is efficient in and of itself; and like the Supper, the ordinance of Baptism is the occasion of wide differences of opinion among those practicing it. Immerse, say some, using a single

or three-fold immersion, some with a backward movement, and others face downward; others practice attusion or pouring, while a third group is satisfied with the sprinkling of a few drops. Some declare baptism essential to salvation while others make it a simple rite of fellowship and symbol of the grace received at conversion; those who insist on immersion say that the sprinkling is a mere concession to a superstitious view of a necessity of baptism for salvation; whereas, since this necessity does not exist, there is no excuse for the adoption of a mere form that does not mean baptism,—the burial with Christ, followed by a rising with Him.

Then for some the water must be limited in amount and be consecrated or blessed, while for others a running stream or the open sea is essential; others accept a pool, a baptistery, a font, a basin. For some the act is a single simple rite, with others a highly developed ritual, making the widest departures and involving much that would have been impossible for the rugged Baptizer in the Jordan, or the wayfaring Philip and his Ethiopian convert, or for Paul and the Philippian jailer. And neither with such or any other outward baptism did Jesus ever baptize any; but He promised the baptism of the Holy Spirit and His gift to all who desire Him; and "Faithful is He that hath promised, who also will do it."

These observances then stand only as shadows and types, and are partaken of unworthily and to condemnation unless the partaker be already in communion with God through our Lord Jesus Christ, by the baptism of the Holy Spirit and His indwelling through the Word.

But what shall we say of the words of Paul, who tells of having received from the Lord the narrative of the events of this last Passover evening, and tells the Corinthian Christians that as often as they eat and drink they do show forth the Lord's death till He come? It is only in Luke's Gospel and this letter of Paul that the words, "This do in remembrance of Me," are to be found. The common sources open to the earlier Gospels either did not have these words, or their writers did not take them over. Luke gathered his account from whatever sources his careful and painstaking research could discover; and the likeness of his words to Paul's suggests that they either used a common source or that one of them had it from the other. The latter idea is adopted by a number of commentators, from the earliest time to the present, who think of Luke as having learned through Paul of this account, as of other incidents of which Paul had obtained knowledge in his contact with the brethren. So here we may think of but one source and a common expression, and not two,—that Paul did indeed receive it of the Lord, but as a partner in the riches of those who knew Jesus in the flesh, whose duty and privilege it was to "Go, preach," the divine economy being unviolated by a miraculous revelation where it is the place of the human agent to do His will.

"This do in remembrance of Me." Think again of the need of shifting the thought from a remembrance of Egypt to a regard of the passing events so soon to stand in the memory of that little group as the last hours of fellowship before the Crucifixion, and we will see how earnest was the purpose and how deep the need of our Lord to use the present opportunity to fix the impression once for all.

A new Covenant was being established. The old ceremonial days were at an end. Yet Judaism was not dead; doubtless these believers would only gradually let go of its forms and types; so, says Paul, the teaching of our Lord as to the Passover is this,—that "as oft as ye drink, let it be in remembrance of Me." It is the Lord's death that is the availing sacrifice,—not the offering of the Paschal lamb; and in the eating and drinking now, and as oft as ye do it,—not commanding that it be done, but as oft as ye do it,—let it be a manifestation, a commemoration, of the true sacrifice,—until He come. Then when they might find that all outward things had passed away, and all become new in Christ, they would know themselves living witnesses and temples of God, not needing to go through with a rite that Moses had taught, but worshipping in Spirit and Truth, as the Master taught. For, says Paul again, "The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit." And "If ye died with Christ from the rudiments of the world, why as though living in the world do ye subject yourselves to ordinances?" For the dispensation of ordinances He hath taken out of the way, "having nailed it to the Cross."

Another consideration arises if we would make Jesus' conduct at the Passover a binding thing for the Christian Church for all time, and that is as to the washing of feet. No penalty was declared if one of those present failed to drink of the cup, though he said, "Drink ye all of it;" and Mark adds: "And they all drank of it." But to Peter He said as to the washing of the feet: "If I wash thee not, thou hast no part with Me." And then recurring to this action afterward,—as He did not to the Supper,—He said, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye also should do as I have done to you." How shall we insist that an inference in the one case is binding, while we reject the formal instruction in the other?

But if we see in this washing of the feet an expression, an illustration, of the meaning of the words, "The Son of Man came not to be ministered unto, but to minister;" and of the words, "Let him that is chief become as he that doth serve;" then may we also see in this designation of the bread and the cup an effort of our Lord to show His disciples in that supreme moment of their companionship that the type of the centuries was now to find its antitype, and that instead of dwelling on the dis-

tant past, they were in this evening's communion to gather a view of the great sacrifice of which they were so soon to be the sole understanding witnesses, proclaiming it as the ground of the remission of the sins of the whole world.

"As the Father hath sent Me, so send I you," He tells them. "Go, preach, making disciples of all nations;" but "Tarry ye in Jerusalem until endued with power from on high." How His desires went out to this little band, sole repository of the supreme revelation of the Father's love, now in the end of the ages made known to a few of the common people of Judea and Galilee. But they are not to be left alone; another Comforter is promised; and He Himself is to come again. And only as they receive Him, abide in Him, are baptized with the Holy Spirit, know and live in the "one Lord, one faith, and one baptism" can the work be done,—the salvation of the world, the winning of the lost to our Lord and His Christ.

For this work, communion we must have, eating the flesh and drinking the blood; baptism we must receive, being filled with the Spirit, whose temple we are; but the method of their administration, and the times and the occasions we leave to Him whose we come to be when we accept Him, having received power to become sons of God; whose cup we also drink; and with whose baptism we also are baptized; not by the hand of man, or by any intermediary, but through and by Him who said "I will pour out My Spirit upon all flesh." "I will come in and sup with him and he with Me."

Washington D. C.

THE LEAGUE TO ENFORCE PEACE

By L. L. HOBBS.

I note with interest Charles F. Dole's thoughtful paper in the last American Friend, and observe his fear that Friends who give support to the League to Enforce Peace are doing so at the risk of compromising the teaching of the Society of Friends on the subject of war. This fear does not seem to me to be well founded. Nor do I see anything depressing or alarming in the paper by Allen D. Hole which appeared Fourth month 27th. On the contrary, I was pleased to see the different phases of the subject presented in some detail and with the liberal spirit shown towards people who are trying to find what is the right attitude to assume respecting the movement known as "The League to Enforce Peace." William Penn's scheme for the Peace of Europe could not be called unfriendly; and there is nothing in the League to Enforce Peace more forceful than Penn's proposition.

It is hardly necessary I should think to take space or time to show how the League to Enforce Peace is not a war league, but is designed to force nations that are in the league in case of differences to take time to deliberate by applying to courts of arbitration in certain cases, and in others to a committee of conciliation and recommendation. It

might just as well be called a League to Enforce delay and deliberation. Of course there is a bare possibility that a nation although a signatory to the league would be so lost to its duty as a member of the league and so utterly astray as to its own protection, as to fly to arms without allowing investigation, and thus bring upon itself the absolute certainty of the hostility of all the other members of the league.

If we grant, as we must, that there is a door open for resort to force, the purpose of the force is not to engage in war, but to prevent war, and properly comes under the designation of prevention of war. Whether nations may combine to enforce peace among themselves may be changed into other questions, viz., Is the organization of the people of the earth into groups as states and nations necessary for civilization and the highest development and happiness of mankind; or, can the supreme welfare of the race be best brought about by individualism and the resultant isolation and anarchy? Is a group or state or nation of more or less value than an individual? Or is it thought necessary to wait until every member of society consents to peace before we can have peace?

I think the settlement of international disputes by arbitral justice should be brought about by international law as soon as possible; and the law to be effective will have to be enforced in much the same way as the law of prohibition of the liquor traffic is enforced today in North Carolina. The ideal of prohibition floating about in men's minds would not close a saloon. Neither will the mere sentiment of peace enforce itself among the peoples of the earth. We must have the sentiment enacted into law, and the law must be enforced.

Guilford College, N. C.

DRUNKENNESS

By SAMUEL G. DIXON, M. D. LL. D.

(Commissioner of Health of Pennsylvania in "Spunk," a paper published by the patients in the Penna. State Sanatoria, for the treatment of tuberculosis. Sent us for publication by Dr. John J. Mulloney, Ass't Chief Medical Inspector of Pennsylvania.)

Man's getting drunk is to be likened unto the opening of the draft doors under the fire-box of a locomotive and generating a high steam pressure, opening the throttle and letting everything go until the machine is on a mad race through town and country, crushing whatever comes in the way, let it be man or beast, or maybe it will smash itself to a helpless mass.

If the tracks are clear the machine may run until its fire box, the stomach, burns out, or a steam pipe, a blood vessel, bursts or a valve gives way and the locomotive or the human body becomes a useless wreck and a burden in the way.

In the case of the locomotive the suffering is confined to the living beings it runs down, but in man not only the beings he injures or destroys but he himself suffers after he has irreparably injured his physical body and mental powers. He may lose an arm, cripple his stomach, blood vessels or mind,

and become a charge on his family or the community.

In the case of the locomotive it is only a piece of uncontrolled inanimate machinery, but in man it often means setting to run amuck a piece of the most inventive animal life ever recorded in history. When drunk he may spend his last cent on foolish things and leave a hungry family at his home. He may kill his best friend, violate a trust, throw a bomb, send a great passenger ship to the bottom of the sea, or even incite a war of Nations.

A drunken man is the most dangerous demoralizing factor in civilized life. The wild beast of the forest is a play-thing in comparison. He sets all laws at naught and becomes an instrument of the devil. Man crazed by any kind of mental over-exertion or drunkenness, like a rabid beast, is a menace to every one with whom he comes in contact.

The wild dash of the mind and body during the stage of over-stimulation may be fascinating to the individual but, when the inevitable reaction comes, death may ensue or sometimes that which is worse, returning consciousness bring a realization of a horrible crime committed never to be undone. At least body and mind are weakened and less able to control the insane desire to exhilarate again and again until untimely death ends a life that might have been a boon to humanity in some useful path over which its race might have been run.

Some temperaments become sloth-like and are oblivious to the past and reckless as to what is to come. In such the harm to them and others comes through neglected duties.

Drunkenness is over-stimulation that destroys normal conditions, it may even be occasioned by the psychology of a crowd. There are various stimulants that will make one drunk.

AGAIN THE QUAKERS

(Under the above title the Berlin Tageblatt of April 28 publishes the following article, the translation of which by Philip W. Furnas has been sent us by Paul J. Furnas.)

Dr. Elizabeth Rotten writes to us:

"Perhaps, in addition to the article about the work of the Quakers published in your morning edition of April 26th, your esteemed journal will permit us space for a short allusion to the related work being quietly but actively carried on in Germany, opportunity to speak about which more widely has, up to the present time, been granted almost alone in your columns.

"The activity of the Society for the Information and help of Germans in Foreign countries and Foreigners in Germany is related to that of the Quakers, because in Germany too, after the out-break of the war, a small group of people felt the inner command to serve all those oppressed fellowmen who belong to a nation at the present time hostile, who had found a second home, and a place to carry on their education or business among us, related also for the reason that by the good offices of neutrals sanctioned by the authorities and entirely out-

side of all politics, fine threads of mutual helpfulness, exercised from purely human motives, are ceaselessly vibrating between us and the Quakers, who have given to their more beautiful name—that of Friends, who recognize no enemy—a new and profound meaning. Upon our request they helped a German boy who could not return with his mother to remain in school without paying tuition and later to find escort to Germany; they bring families and persons without friends who have given out no news of themselves for a long time into connection with their relatives. They form a living bond between those interned and their families at home when the latter complain that the camp letters do not satisfy them, and upon our application the Friends visit them and write in detail about them.

"By their activity they raise some 20,000 marks (\$5,000) each month in their own country, securing this not alone among Quakers, and they assure us that no means of persuasion aids them more in the task than a statement of our work for foreigners in Germany which is being carried on in the same spirit. Our task is smaller but broad enough, for citizens of almost all of the nations at war,—among them many women and children of German birth,—whom both external and internal bonds detain in our country, find counsel and help at our hands.

"Men and women of known and unknown names have united to give moral and financial support to this work of practical Christian Helpfulness. But there is a pressing need for new Friends, new enthusiasm, and more money in order to deal effectively with only the most burning need and to give new impetus to our work by proclaiming throughout the country the work of the Quakers for our sufferers. On that account let everyone who feels our spirit open his hands to us or think of some means of help. Information may be obtained by word or letter at our office, Berlin, Number 24 Mondbijouplatz 31.

"The Society for Information and Help has united with a large number of German Benevolent Societies. To the Board of Directors belong among others, Professor Baumgarten, Kiel; Professor Dr. Blaschko; Frau Minna Cauer; Staatssekretar a. D. Dernbarg, Winkel.; Geh. Oberregierungsrat Dr. Kaufmann; Präsident des Reichsversicherungsamtes, Fürstbischoflicher Delegat Propst Dr. Kleineidam; Professor Dr. Felix Liebermann; Geh. Regierungsrat Professor Dr. Morf; Professor D. Martin Stade."

DO WE REALLY TRUST GOD?

How often we take things to God and take them back again! Then we wonder why our troubles in connection with them do not cease. Perhaps if we should try the plan of really leaving with God the things that we take to Him, we should find our life a wondrous surprise of freedom, and joy, and power, and victory. Dr. Maltbie B. Babcock once said. "What we can take to God we can trust to

God." That puts it very simply; and anyone can do this who will. Moreover, as Doctor Babcock reminds us, we are not limited in what we can take to God, for "in everything... let your requests be made known unto God." This sweeping invitation just guarantees our entire life. Have we yet dared to take it at its full meaning—to really trust God?

WITH THE CHILDREN

THE ENGLISH LANGUAGE

We'll begin with a box, and the plural is boxes;
But the plural of ox should be oxen, not oxes.
Then one fowl is goose, but two are called geese;
Yet the plural of mouse should never be meese.
You may find a lone mouse or a whole nest of mice;
But the plural of house is houses, not hices.
If the plural of man is always called men,
Why shouldn't the plural of pan be called pen?
The cow in the plural may be cows or kine,
But a cow if repeated is never called kine;
And the plural of vow is vows, not vine.
And if I speak of a foot and you show me your feet,
And I give you a boot, would a pair be called beet?
If the singular's this and the plural is these,
Should the plural of kiss be nicknamed keese?
Then one may be that, and three would be those,
Yet hat in the plural would never be hose,
And the plural of cat is cats, not cose.
We speak of a brother and also of brethren;
But though we say mother, we never say methren.
The masculine pronouns are he, his, and him;
But imagine the feminine, she, shis, and shim.
So the English, I think, you all will agree,
Is the most wonderful language you ever did see.

—Penny Pictorial.

In the Wrong Place

Little Josephine gathered up her doll and playthings one day and told her mother that she was going to visit her best friend, a dear old lady who dearly loved to see her. The mother only had time to call after her: "Be quiet, and don't forget what you should say when you leave!"

"No, mother," came a voice from the other side of the street, as the little figure with doll's legs hanging from the arms ran up to a big front door, and on tiptoe reached up to the big brass knocker.

The friend opened the door, and little Josephine, anxious to do her mother's bidding, stepped in, and said: "Good afternoon, Mrs. Adams! I have had a very pleasant visit, thank you." Then her mind was free, and Josephine and her hostess had a delightful time.—Youth's Companion.

WHAT COULD IT HAVE BEEN?

A little four-year-old girl was enjoying her first visit in the country; and while playing near a brook, made the acquaintance of a specimen of the fauna of the region which she could not name. After carefully observing it for some time, she ran into the house, exclaiming: "Oh, grandma, I saw something so funny down there! It puts its hands and its feet in its pockets and swallowed its head. What is it?"—Harper's Magazine.

THE HIGHER LIFE

Trust In God

Life's bitter trials, earth's despair,
The darkest sorrows crush me not;
To Thee my weight of woe I bear,
Great God, Thou guardian of my lot,
My bosom finds in Thee alone
Its grandest strength, its sweetest balm;
And, sheltered by Thy mighty throne,
I conquer, I am brave and calm.

I know Thy mercy changeth pain
To joy and blessedness and peace;
All worldly loss is holy gain—
A rapture that can never cease.
With thanks I taste Thy bounteous store,
Though oft my cross may heavy be;
I, like a little child, adore,
For Thou, my Father, leadest me.

Bright hope sustains and comforts all
Who seek Thee, Lord, in faithfulness;
Not cruel death can them appal,
Nor make their mystic transports less.
O Father, I shall ever praise
Thy wisdom, Thy salvation great;
With voice eternal as Thy days
Proclaim Thou art compassionate.

—Hymns of Denmark.

Enthusiastic Service

Since it requires the conversion of a dozen or a score of souls to excite any special interest in a church, and since the Lord tells us that "there is joy in the presence of the angels of God over one sinner that repenteth," it is evident that the angels are more enthusiastic over the world's salvation than we are. They no doubt have a clearer conception of the value of a soul than we have, and this is one thing that we should cultivate, if we would be characterized by that earnest enthusiasm which is worthy of the cause to which we have been called. The angels also have a wider view of the world and its need, and this is a subject which we should study more thoroughly. The most enthusiastic workers in the local church are those who are most deeply interested in Foreign Missions and best informed concerning the needs of men throughout the world. But more significant still, the angels have a closer view of Christ. This is the principal secret of their enthusiastic joy. If we live close to Christ our service will be enthusiastic.—Church Advocate.

The Spirit and the Book.

In a testimony meeting a few years ago an old lady, relating her experience, said: "I am reading the Bible for the eighth time, but to me it is a new Book." We received her into the church a few months previous at the age of sixty-eight, but for most of that time she had been a student of the Word of God. She was an intelligent woman and had found intellectual pleasure in reading the Bible but had no appreciation of its spiritual power and beauty. To her its real meaning had no value and no appeal. But having been regenerated by the

Spirit and entered upon the Christian life, it was no longer Moses and David and Isaiah and John and Paul, and the host of them—for those disappeared like figures in a dissolving view—but God's Word. The Prophets, the Psalms, the Gospels, the Epistles—all became luminant, glowing, transfigured. Behind all were meanings, Divine, hidden in the passages, which can only be revealed by the Spirit. Apart from the Spirit the Bible is no more than any other book, and it is only through the Spirit's presence that the Bible becomes the Word of God.—Northern Christian Advocate.

THE HOUR BEAUTIFUL

By RHODA JANE DICKINSON.

Why should communion with Christ be the most beautiful part of the day?

Because I open the door to receive my best Friend, who has been standing without, waiting to enter.

Because his presence at once makes my "better self" supreme, for I can appear nothing save what I am, for I know that—

He knows me far better than I know myself.

Understands me as no one of my friends.

Pardons every wrong I have committed in every thought, word, or deed.

Encourages me in every desire to do that which is pure, beautiful, and good.

Makes me forget the wrong and injuries done me, for he puts the spirit of love in my heart.

How can I help being happy when I know that God, my Friend, my Father, my Saviour, is only love? That he cares so much he loves even me?

THE PRESENCE OF GOD IN PUBLIC WORSHIP

The supreme achievement of public worship is the realization of God in the midst of the congregation. When this is accomplished the most wonderful things come to pass; the great truths of religion become vividly real, the sorrowful are comforted, belief becomes easy, weary bodies are rested, sinners turn to God, every one is refreshed and strengthened from heaven.

And the assurance from our Lord himself is that where two or three are met in his name, there is he in the midst of them; not will be, but is. We have but to assume this truth, to act upon it, to see that our motives are pure, in order to realize the divine Presence in every service of worship.

The two or three, or the many of a greater fellowship, coming humbly and loyally in the name of Christ, have it also in their power to bring this realization of God to the entire congregation, so that the most indifferent shall depart from the house of God with subdued and purified hearts, when the service is ended.—Worth M. Tippy.

A PRAYER FOR THE FAMILY

Lord, behold our family here assembled. We thank Thee for the place in which we dwell, for the

love that unites us, for the peace accorded us this day, for the hope with which we expect the morrow; for the health, the work, the food and the bright skies that make our lives delightful; for our friends in all parts of the earth. Purge out of every heart the lurking grudge. Give us grace and strength to forbear and to persevere. Offenders, give us the grace to accept and forgive offenders. Forgetful ourselves, help us to bear cheerfully the forgetfulness of others. Give us courage and faith and the quiet mind. Spare us to our friends, soften us to our enemies. Bless us, if it may be, in all our innocent endeavors. If it may not, give us strength to encounter that which is to come, that we be brave in peril, constant in tribulation, temperate in wrath. We beseech of thee this help and mercy for Christ's sake.—Robert Louis Stevenson.

THE PRIZE OF PRAYER

"Life is like the summer's day; and in the first fresh morning we do not realize the noonday heat, and at noon we do not think of the shadows lengthening across the plain, and of the setting sun, and of the advancing night. Yet, to each and all, the sunset comes at last, and who have made most of the day are not unlikely to reflect most bitterly how little they have made of it. Whatever else they may look back upon with thankfulness or with sorrow, it is certain that they will regret no omissions of duty more keenly than neglect of prayer; that they will prize no hours more than those which have been passed, whether in private or in public, before that throne of justice and of grace upon which they hope to gaze throughout eternity."—Canon Liddon.

REWARDS OF PRAYER

In prayer we come nearest God. We realize His presence. Our wills come into harmony with His will. We almost see His face and hear His voice. And we carry away this consciousness of God to go with us through the day.

Prayer is the school in which we learn the mind of God. We not only speak to Him, but He speaks to us. Prayer should be as much listening as talking. What a privilege thus to enroll ourselves as pupils in the school of the greatest Teacher!

Prayer gives us confidence and courage. It places at our side the all-powerful One. It takes our burdens from our shoulders and places them upon Him. It puts weapons in our hands. It clothes us with armor which cannot be pierced.—Amos R. Wells, in *Christian Endeavor World*.

ONE LOOK FROM THE FACE OF JESUS

Peter did not turn first and look upon Jesus, but when he caught the gaze of his Master and saw the loving, longing look of mercy, compassion and pity, he was so overwhelmed that the tears of penitence flowed like a flood. Peter did not desire to see his Master, whom he had denied and forsaken; he just cast one more glance at the passing throng

leading Jesus across the open court, when suddenly the glory of Jesus' face shone upon him. It must have been a look of rebuke as well as of love. Perhaps it was the wrath and love of the Lamb of God mingled in piteous pleading.

Peter first came to himself; then he came to Jesus, sobbing alone in that sacred hour of repentance. One look from Christ, like a lightning flash, can reveal the soul to itself by the horrors of remorse, shame and a torturing conscience. Jesus is terrible in His gentleness in order to save. He need not speak a word—only look!—E. W. Caswell.

SOUL VALUES

"He that winneth souls is wise" (Prov. II:30). It is said that Daniel Webster once took off his hat to a little boy. When asked why he did so, he replied, "I did so when I thought of the wonderful possibilities wrapped up in that little brain and upon what it would unfold in its generation." Is it not a loftier deed to win a soul for Jesus than a world for self? A celebrated writer when dying, said to his wife, "In thy face, I have seen eternity." So it was with the dying Greek, who, seeing love mantling the face of his beloved, exclaimed, "We shall meet again, Clemanthe." The soul of man, a part of God and going back to God, is of infinite value.

If we could see eternity in every face, immortality imaged upon every soul, would we not seek with greater enthusiasm to gather these precious gems for Christ's crown? Seek as pearl divers do for the precious pearls?

A feeling of diffidence, delicacy, embarrassment and fear of giving offense, keeps many a Christian from the wisdom of soul-winning. Wilton Merle Smith, while a student in college, made a resolution to win one every day for Christ. On the first day, evening came without keeping his promise. Becoming desperate, he hurried up three flights of stairs to the room of a student friend. "What's the matter, Billy?" said the student. "I have come to ask you why you don't become a Christian." The young man, bursting into tears, cried out, "I have been waiting several hours for you to come and ask me that question."—Edwin Whittier Caswell.

OBEDIENCE TO CHRIST

The disciple must carry his Master's teaching into all spheres, not only into his private life, but also into his business and his politics. It is in our own lives that we have the nearest and freest field for acting as disciples of Christ. Those only rightly obey Christ who believe on Him, who acknowledge Him as Master because they trust Him as Saviour.—P. J. MacLagan.

Die when we may, I want it said of me by those who knew me best, that I always plucked a thistle, and planted a flower when I thought a flower would grow.—Abraham Lincoln.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

Home Office, Second National Bank Building, Richmond, Ind.

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RETURNING TO CUBA

Sailing on S. S. "Olinda," of the Munson Line, Henry D. and Alma W. Cox left New York on the 26th of Seventh Month en route for Puerto Padre, Cuba. These Friends have spent the past year in America on furlough and return now for another term of service on the field.

ENVELOPES FOR WEEKLY OFFERING.

For the benefit of those who may not have seen the notices regarding Duplex Envelopes which have been published on this page from time to time, we announce again, that Duplex Envelopes, with the words, "Weekly Offering for Current Expenses of Friends' Meeting" printed on one side and "Weekly Offering for American Friends Board of Foreign Missions" printed on the other, may be secured at prices which will effect a considerable saving by ordering through the American Friends Board of Foreign Missions, Second National Bank Building, Richmond, Indiana. These envelopes may be dated to begin either with the first Sunday in September or the first Sunday in October. They are printed in two colors and have prayer topics on the back. All Friends meetings expecting to use these envelopes are urged to send their order to the Board of Missions as early as convenient. The prices are as follows:

For less than 50 sets, 11c per set
For more than 49 but less than 100 sets.....10½c per set
For 100 sets or more....10c per set

SARAH LINDLEY AND HER MEXICAN COMPANIONS.

When it became necessary for the missionaries at Matehuala, Mexico, to leave the field, Sarah Lindley was accompanied by two Mexican girls, who also went with her to Banés, Cuba, when she temporarily undertook the work at the latter station two years ago. These two young women, Josefa Sanchez and Luisa Guijarro, previous to their removal to Cuba, spent a year in Earlham College and, therefore, have many friends in this country. A late report from Raymond Holding tells of the recent movements of Miss Lindley and her Mexican friends.

"About the middle of June, our force of workers was reduced by three. Miss Sarah Lindley and Josefa Sanchez left for their respective homes, Miss Lindley going to Elizabethtown, Indiana, and Miss Sanchez to Matehuala, Mexico. Luisa Guijarro, the other Mexican teacher, was married soon after school was out, after having completed two years of school work here. The marriage of Miss Guijarro to Herman Nieto, which took place on the night of June 16th, was simple, but very attractive. It took place at the beautiful home of the groom's brother. The parlor was appropriately decorated. The ceremony was such as is usually used among Friends. Mr. Nieto is one of the most successful merchants of Banés and a faithful attender upon the Banés meeting.

WITH YOUNG FRIENDS AT CEDAR LAKE.

Three strong mission classes this year at the Young Friends Conference to be held at Cedar Lake, Indiana, August 4th to 13th, will give an opportunity for information and inspiration which a great many of us have long been wanting. The class on Mexico will be led by W. Irving Kelsey, of Oskaloosa, Iowa, for twelve years a missionary in the southern republic. The text to be used in this class, "Mexico Today," by Winton, is the book which the Young Friends Board and the Board of Missions are recommending for use in Friends study classes next year. This class at Cedar Lake will, therefore, be of special value to those who may be called upon later for study class leadership.

Miss Sato, a Japanese lady, will be in charge of the class on "Japan." Those who know Miss Sato say she is a most interesting and inspiring speaker, who has a thorough knowledge of Japan and a passionate longing for the spread of Christianity among her people. Her class is sure to be a popular one.

The third mission class at Cedar Lake will deal rather with the missionary ideal and missionary methods than with any particular field. The leader, Charles E. Tebbetts, general secretary of the American Friends Board of Foreign Missions, has had a wide

experience in conference work and as a speaker and leader, not only among Friends, but in various interdenominational movements. The topic to be followed in the class is "The Program of Jesus in the Church Today." The book, "The Sunday School Teacher and the Program of Jesus," by Trull and Stowell, will be used in part as a text.

"If you want to know about foreign missions, ask our young people," has been a saying in one of our sister denominations. How soon may this same thing be truly said among Friends?

EARTHQUAKE ON MAY ELEVEN

Alta H. Hoyt has recently written to Friends in this country of a recent earthquake of unusual violence. "On May 11th," she says, "we had the hardest earthquake that any of the missionaries at Kaimosi have ever felt in Africa. It came about 7:45 in the morning, while we were having breakfast, a much later breakfast than usual. There was a very deep rumble, followed by the trembling, which was more like a wave or heave. It was enough to make all of our faces turn pale. It caused quite a little sensation among the natives also and it was especially interesting to me to talk with them about it. The old men believe that it was caused, as they all are, by the spirits of the dead fighting with each other. They call an earthquake 'death,' and consider it an omen that sickness or trouble is coming. That evening, in all the districts about us, they sacrificed sheep to appease the spirits and the next day they set apart as a day of rest, as is their custom. However, many went ahead and worked, especially the younger people, and when we asked them why they worked, they would reply, 'We do not believe as we once did. Since the white people came here and taught us about God, we know He rules the world.'"

BOYS OF HAPPY GROVE NEED MORE ROOM.

When the splendid new building for the boys' department of the Happy Grove School was first occupied, in January, 1915, the basement, which is almost entirely above the ground, was not finished off. Since that time, only the first and second floors have been used. The school now finds itself seriously cramped in its present quarters. This school was the first boys' school on the island to fur-

nish industrial training. For the sake, therefore, of its influence upon the development of education in Jamaica, the Mission feels it is of the utmost importance to provide generously for the requirements of this school. A recent letter from Wendell G. Farr, the superintendent of the school, speaks of the immediate need for more room. "The building is on a hillside, so that with some excavating it will be possible to make a full basement. This is the space planned for the industrial classes and bath-rooms. The boys and I have dug out the easier part, about one-sixth, and part of this is cemented. We very much need the rest of the space. The tailoring class has to work in the dining room; and the woodworking classes, eleven boys, have the cemented space in the basement, about 10 by 18 feet, for their work. We have the running water at the building, but no place as yet to put in a bath-room. The boys can do some of the digging, but much of the earth to be removed is hard grit and there is some stone, which is beyond their strength. Judging from the work already done, I have estimated that the excavating and materials for floors, walls, doors, etc., would cost about \$250; then there would be pipes and shower heads and valves for bath-room. The boys in the manual training classes could do most of the work of putting in floors, partitions, etc." A total expenditure of about \$350 would supply the need to which Wendell Farr refers, besides making it possible to put in the necessary drains and do some painting which is much needed.

AT PORT ANTONIO.

Morning prayers at the mission home in Port Antonio is a cosmopolitan gathering. Children from the day school across the road, under a native teacher, come in at 8:30 with the result that, as Mary White says: "In our morning devotions we have at least four Chinese, five East Indians, and a number of black children, beside our own household."

EASTERN AVENUE, LYNN, MA S.

We have received the following account of Eastern Avenue Friends' Meeting, Lynn, Massachusetts. A large photograph of the members appeared on these pages three weeks ago. This account is embodied in a letter that is being sent to interested Friends as follows:

Dear Friend:

Two years ago Tom A. Sykes came

to East Lynn, to engage in pastoral work, at the Eastern Avenue Friends' Meeting. Prior to that time the attendance at the services and Bible School had been quite small, and the outlook, with no pastor or resident minister and with the lack of financial support, was so discouraging that there seemed to be no alternative but to suspend. Under his ministry and leadership, with the assistance of other workers who have co-operated with him, a steady and healthy growth has been experienced.

The enclosed picture, from a photograph taken in the month of May and published in *The American Friend*, three weeks ago is a group made up of members of the school and congregation.

To accommodate the growing school, which now numbers 160, more room and better equipment are necessary. To this end an appeal is being made for a subscription towards raising a fund of \$5,000, nearly one-half of which has already been subscribed. This is the estimated cost of making necessary repairs on the building, re-seating the assembly room, and providing additional accommodations for school and community purposes; a new heating plant must be installed in place of the old furnaces, now past service. The current expenses, including pastoral support, are met by weekly offerings, nearly all the members and regular attendants contributing.

The Church Extension Committee of the New England Yearly Meeting of Friends has given to the work its support, and to some extent has assisted financially. Our minister, Tom A. Sykes, and his efficient wife, are serving the church and the community most acceptably. The location is in a growing residential section of the city, in the midst of comfortable homes, of families, in most cases, with children. The possibilities for future growth and development are large, and we feel warranted in making every effort to provide the needed increase of facilities, without hindering the work by putting a burden on the people of small means who have recently become interested.

A contribution, or subscription, using the blank enclosed, will be greatly appreciated. Subscriptions may be made payable at a later date if preferred.

Having been Superintendent of the Bible School for the past two years, I have had an opportunity to observe, at close range, the excellent work that is being done in all the depart-

ments, and I heartily commend it to your favorable notice, and trust you will feel like responding.

Sincerely,

GEO. C. HERBERT,

615 Security Trust Building,

Lynn, Massachusetts.

CENTER QUARTERLY MEETING.

Center Quarterly Meeting, which is regularly held at the Friends church at Wilmington, Ohio, will be held in Old Center meeting house on August 5 and 6. The history of Center meeting dates back more than a century and the house which was erected in 1805 is conceded to be the first place for worship built in Clinton County. It is believed that the first house was without door or floor. In December 1803 James Murray deeded fifteen acres of land to the Trustees of the Society of Friends on Todds' Fork." A Monthly Meeting was established at Center in 1807. Soon after this another and larger log house containing two rooms was built.

The first Quarterly Meeting at Center was held March 13, 1826. The present brick building was completed in 1828. The house is 50x80 feet and has two compartments as was customary in the construction of meeting houses at that time. A few years ago one end of the house was remodeled to meet the demands of the present day. The other end was left untouched, the old raised seats remaining intact.

The committee on arrangements appointed from the Quarterly Meeting has repaired the old part and reports everything in readiness for the meeting in August. Albert J. Brown of Indianapolis will preach the sermon on Saturday, after which there will be a basket dinner. In the afternoon the business of the Quarterly Meeting will be attended to. On Sabbath two sermons have been arranged, one before dinner and the other in the afternoon. Friends are eagerly looking forward to this meeting and expect a large gathering.

GOLDEN WEDDING ANNIVERSARY

The fiftieth anniversary of the marriage of D. W. and Amanda Bundy of Woodland, Idaho, will occur on August 28. It is hoped that their friends and relatives will remember them by letter or postal card greetings.

All the revelations are the gift of stillness. The lake must be calm if the heavens are to be reflected on its surface.—J. Brierley.

YOUNG FRIENDS BOARD

ARE YOU COMING TO CEDAR LAKE

Cost of Travel and How Shall We Go?

Cedar Lake is forty miles south of Chicago on the Monon Railroad. Nearest stations: Pennsylvania R. R. Gary and Crown Point.

The Monon Road will stop all express trains for a party at Cedar Lake, if they have notice beforehand.

Leave Louisville
8:05 a. m. Arrive Cedar Lake, 4:31 p. m.
9:10 p. m. " " " 5:53 a. m.
Leave Cincinnati
8:25 a. m. Arrive Cedar Lake, 3:35 p. m.
12:25 noon " " " 7:30 p. m.
10:00 p. m. " " " 5:30 a. m.
Leave Indianapolis
7:45 a. m. Arrive Cedar Lake 11:15 a. m.
12:00 noon " " " 3:35 p. m.
4:00 p. m. " " " 7:30 p. m.
1:45 a. m. " " " 5:30 a. m.

Junction Points With the Monon.

Indianapolis—Monon R. R.
Westfield—Central Indiana.
Frankfort—Lake Erie and Western,
Toledo, St. Louis and Western, and
Vandalia.
Delphi—Wabash.
Monticello—Pennsylvania.

THE STUDY CLASS

(Continued).

6.—Method of Holding Meetings.

10 Minutes.

- 1.—Time of silence or vocal prayer.
- 2.—Scripture on the theme. (Suggested texts will be sent with each supplementary Study Class course outline).

30 Minutes.

3.—Leader who has notified a half dozen members during the previous week, asks a few leading questions of those best prepared. As he awakens discussion he calls for the opinion of those who have not studied the lesson. The leader should ask so straight a question that an answer will be necessary. If this does not bring a response from the most timid, let the leader advance a radical theory which he is sure the one questioned will oppose, press the wrong side until the answer comes. Demand discussion from those least prepared. Keep the half dozen reserves for ready reference and to start off the discussion on each point. A paper on the theme can be presented during the meeting. A debate will add variety and zest.

10 minutes.

4.—Close the meeting with a time of devotion. Vocal prayer, provided it is of the spirit, is very valuable in this part of the meeting.

Close with a hank shake, or the Mizpah Benediction.

YOUNG FRIENDS' WORK IN NORTHERN CALIFORNIA.

(Continued from last week).

Practically all the meetings in this section are conducted by a pastor who wears a long coat and dresses in

the clerical way. The meeting houses are equipped with pulpits, "Amen Corners," and Choir lofts. The meetings are programmed, usually by the pastor and are evangelistic in character. Pentecostal hymns are more often used than any other. There is a time of public testimony and prayer in most of the meetings, with the pastor officiating. He often urges someone to pray or testify. Here and there one finds a meeting where a "period of silence" is observed. This is usually less than five minutes long. Once or twice a year a special revival service is held during which time practically all the "Old Time Camp Meeting" methods are resorted to. People are brought to the altar for conversion if they are "of the world," and for renewal if "backsliders," or for sanctification if they pose as good Christians. All are therefore included and everyone is expected to have his "feet planted on Higher Ground" during the meetings.

As far as one can see the Friends' Meetings in this section are little different from the Methodist meetings and in fact little is said about denominational lines, with the exception that each meeting tries to gain all the members it can. There is a growing interest however on the part of Young Friends to study Quaker history. They want to know just what we stand for and as they find out they begin to ask that some of these things be practiced. Pastors who see this tendency are encouraging rather than discouraging it. It is a little difficult to know why at first, but we must believe that for the most part pastors are going to do what the congregation wants and they are quick to read the signs of the times. Many of them too have made a study of Quakerism and are trying to lead the congregation to it as rapidly as possible.

With natural surroundings that should be conducive to a love of the beautiful, with a pride in bringing the best to the northwest, with financial thrift and a spirit of adventure continually spelling progress, there is every indication that the church will see the opportunity she has in actually reshaping society, politics and morals. She will no doubt become less afraid that she will compromise her standards when she offers a social remedy or speaks on a political question. There are already signs of a change. Some pastors are reading books on such subjects as the rural church re-made, and the city uplift-

THE SCHEDULE OF CLASSES AT CEDAR LAKE.

8:00-8:30—Devotional Bible Study.
8:30-8:50—Study Period for Lesson Preparation.

CLASSES—8:50 to 9:40

A—Mission Study	B—Bible Study	C—Church History	D—Teacher Training
"Mexico Today"	"Jesus' Message of the Kingdom and its Present day Application"		
Irving Kelsey	Alex. C. Purdy	Frank Dell	Ancil E. Ratliff

CLASSES—9:40 to 10:30

E—Mission Study Normal	F—Bible Study	G—Rural Church	H—Story Telling for Boys and Girls
"The Program of Jesus in the Church Today"	"Paul and His Relations"		
Chas. E. Tebbetts	Sam'l L. Haworth	Perry D. Macy	Lillian E. Hayes

10:30 to 10:40—Recess

CLASSES—10:40 to 11:30

I—Mission Study "Japan"	J—Bible School Methods	K—Methods for Young People's Societies	L—Studies in Peace
Ryu Sato San	Win. J. Sayers	Ora W. Carrell	Geo. W. Nasmyth

11:30 to 12:20—Open Parliament. For discussion of practical methods of Young People's Work.

12:20—Dinner. Afternoon—Recreation.
Evening—Vespers and Inspirational Address.

ed. We hope that this open mindedness will grow and that the present spiritual message of consecration to Christ will be increased.

THOMAS E. JONES.

THE SOCIETY AT BROOKLYN

To young people's societies who are endeavoring to arouse enthusiasm in missions, the plan that was successfully carried out in the Brooklyn young people's meeting may be of interest.

The society was divided equally into two teams, each with a captain. On a certain Sunday in February it was announced that these two teams would have a contest to see which side could read the greater number of pages of missionary books in twelve weeks. Each twenty-five pages read by any person counted as one point for his or her team. It was agreed that the losing side should banquet the winners at the close of the contest and also that penny boxes should be kept by everyone. A list of suggested books was posted with a short characterization of each book and the number of points it counted, such as "China's New Day," "India Awakening," "Thinking Black" etc. and these books were placed in the hands of the team leaders to circulate.

Throughout the whole time the interest was kept up by a weekly report of the leaders as to which side was ahead, for the teams were so nearly matched that first one side was ahead and then the other.

At the end of the twelve weeks a final report was given. One team had 716 points, the other 773 points, making a total of 37,175 pages read by the two teams together. According to the agreement, the losing side "banqueted" the winners and all the young people of the meeting were invited. A young man who had been a missionary in Turkey and in China gave a very interesting talk on some of his own experiences. Several members outlined a program of education, finance and prayer for missions for the coming year.

At a later meeting the penny boxes were opened and \$10.35 in pennies was added to the society's regular gift to Margaret Holme. The enthusiasm that was shown during the contest did not end with the banquet, for many became so interested in the subject that they are still reading mission books.

Not to believe in good and in its final and complete victory is simply not to believe in God himself.

EVERY YEARLY MEETING AT CEDAR LAKE THIS YEAR

It is exceedingly important that every Yearly Meeting be represented at the Cedar Lake Conference this year. This is because we are planning to discuss the young people's problem in the Society from the point of view of all the Yearly Meetings. We hope to effect a closer organization among the various Meetings, draw up a financial plan and outline a program for the coming year's work that will be both practical and challenging. No Yearly Meeting can afford to be left out of this conference.

It is as important from the Young Friends' point of view as the Men's Conference or the Five Years Meeting itself. Thus far the Young Friends Movement has been advertising its work, creating a sympathy between the different Yearly Meetings and suggesting plans for work. This has mostly been done from the head office without any organic support from the local Meetings.

The time has come when we must be welded together as a body of Young Friends from coast to coast. Our Yearly Meeting Organizations must have more authority in the Five Years Body and it should be more closely connected with its constituents. This should be effected this year, that the experiment may become a precedent by the next Five Years Meeting.

Does the Church believe in her young people? Let her see to it that the expenses of a delegate are paid to the Cedar Lake Conference. Don't put the responsibility of this on some one else, undertake it yourself. If you can't go, help send some one. Look after this matter at once, as the conference convenes August 4-13. Yearly Meeting presidents, Field Secretaries and chairmen of Young Friends Committees are especially urged to come.

THOMAS E. JONES.

God in ways past human understanding is shaping the world anew. His judgments are abroad in the earth. His servants can only bow their heads and wait for Him to show them how He would have them set to work to repair the evil and ruin which human sin has wrought. It is certain that in His heart there are purposes of healing and revival exceeding men's highest hopes.—International Review of Missions.

CHRISTIAN ENDEAVOR

Topic—"True Beauty and how to get it." Prov. 31:10-31.

Not all faces are beautiful, but many lives are so beautiful that they transform the most homely face. We can all live a beautiful life. In the legend of the "Great Stone Face" Hawthorne tells us how a great soul was formed by constantly looking at an ideal head formed by rocks on the side of a mountain. Ernest, by keeping his eyes on that face had transformed his own. It is the secret of the development of the soul. Men should live so much in the Secret of His Presence that we can bear His Image on our face.

Shakespeare says: "God has given you one face and you make yourselves another." The mind can make beauty or ugliness at will. A beautiful character will make beauty and poetry out of the prosiest environment, bring sunshine into the darkest home, and develop beauty and grace amid the ugliest surroundings. Christ was a great lover of the beautiful, especially in nature. Did He not say, "Consider the lilies of the field, they toil not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these"? Every star that twinkles in the sky, every flower, bids us look behind it for its source, points us to the great Author of the beautiful.

"The vision that you hold in your mind, the ideal that is enthroned in your heart—this you will build your life by, this you will become." It is the quality of mind, of ideals, and not mere things, that make a man.

Whatever our vocation, we should resolve that we will not strangle all that is finest and noblest in us for the sake of the dollar, but that we will put beauty into our life at every opportunity.

"Beauty of character, charm of manner, attractiveness and graciousness of expression, a godlike bearing, are our birthrights. Yet how ugly, stiff, coarse and harsh in appearance and bearing many of us are! No one can afford to disregard his good looks or personal appearance. But if we wish to beautify the inner, for every thought and every motion shapes the delicate tracings of our face for ugliness or beauty. Inharmonious and destructive attitudes of mind will warp and mar the most beautiful features."

WHAT OTHERS SAY

The following sentences concerning The American Friend are culled from recent letters:

"I often think about thy splendid efforts for The American Friend and appreciate them."

I cannot do without The American Friend. I count the days each week until it comes."

"We greatly enjoy reading The American Friend."

As I know more of men I expect less of them and am ready to call a man a good man on easier terms than formerly.

THE IOWA PAGE

C. E. DEPARTMENT.

Go-To-Yearly Meeting.

Special Endeavor Days, August 30th to September 1st.

Let Every Society be represented.

Something of interest to you.

Special Classes.

1.—Mission Study—Ross Hadley, Assistant Secretary of American Friends Board of Foreign Missions.

2.—Meaning and Message of Quakerism—Dr. Clarence M. Case, Penn College.

3.—Christian Endeavor Methods—Miss McPherrin, Field Secretary of C. E. Union.

Childrens' Hour.

Recreation period daily, also a picnic and campfire the closing evening.

BEAR CREEK QUARTERLY MEETING FIFTIETH ANNIVERSARY PROGRAM.

Friday, August 11

2:00 p. m.—Meeting on Ministry and Oversight.

Saturday, August 12

10:30 a. m.—Opening Devotional Session, led by Isaac P. Cook.

12:00 m.—Registration of Members.

12:30 p. m.—Dinner.

2:00 p. m.—Quarterly Meeting for Business

8:00 p. m.—Devotional

8:15 p. m.—Historical Sketch of Bear Creek Quarterly Meeting

Alistus J. Hadley

8:30 p. m.—Roll Call of Members

Stephen M. Hadley

Sunday, August 13

10:00 a. m.—Devotional

10:15 a. m.—Recollections of the First Twenty Years and a Message to this Generation

John W. Stribling

11:15 a. m.—Recollections of the Next Twenty Years and Its Lessons

W. Jasper Hadley

12:00 m.—Dinner

2:00 p. m.—Present and Future of Bear Creek Quarterly Meeting

David M. Edwards

8:00 p. m.—Closing Devotional Meeting

led by Marion George

The above program is here given as originally printed. Circumstances since have made necessary some changes which will be announced later.

Members and former members of the Quarterly Meeting are especially invited. If you are coming notify the secretary of the committee at once. If you cannot be present please send your response to roll call.

Free entertainment will be provided for all. Trains will be met at Earlham and Redfield Friday and Saturday.

D. B. COOK,

Secretary of Committee,
Earlham, Ia.

Every place where God leads, there is your field.—Moody.

CHURCH AT WORK

Amboy, Indiana—Wabash Quarterly Meeting, held at Amboy in June, was one of the best in many years. The attendance was larger than usual, and the following ministers from outside the limits of the Quarterly Meeting were present: Lemuel Middleton and wife, of Friendswood, Texas; Rufus King, of North Carolina; Ellis Wells, of Upland, Indiana, and Fred Tormohlen, of Van Wert, Ohio. All brought helpful messages. Fred Tormohlen spoke Saturday night, Sunday morning and Sunday night, bringing delightful and helpful messages each time. He served the Amboy meeting as pastor for two years and we are always glad to have him visit us.

Jonesboro, Indiana—All-day services were held at Jonesboro on July 23. It was made a home-coming day and there was a large attendance at all the services. Ira C. Johnson, of Lynn, preached in the morning, President Robert L. Kelly, of Earlham College, in the afternoon, while Truman C. Kenworthy, Superintendent of the Evangelistic Committee of Indiana Yearly Meeting, was in charge of a union service at night, in which all churches of the town united. The occasion was utilized to raise the debt on the new church building, which was dedicated some weeks ago. It is a beautiful structure, well adapted to the needs of the meeting and cost altogether about \$8,000. Outside of labor donated, the cost in money was \$6,200, of which \$2,000 remained unprovided for. Truman C. Kenworthy had charge of the financial program in the afternoon and the entire balance was easily raised. The success of the occasion, as well as the building of the new meeting house, was largely due to the splendid work of the pastor, Charles S. Dudley, who goes to another field next year. The meeting is looking forward with anticipation to the coming of the new pastor in the autumn, Charles R. Axton, of Kokomo.

Lynn, Indiana—The pastoral committee of the Friends church here has extended a call to Carl Miller to remain as pastor another year. He has done splendid work here during the past year and is wideawake to the needs of the church. The congregation has grown in numbers and spiritual interest under his care and we are praying God's blessing upon him during the coming year. Our prayer

meetings are attended exceptionally well during these hot months. The young people are taking quite an interest in these meetings and this helps to keep up the interest among the older people.

Our Christian Endeavor is not very large, but is growing. Our Society is similar to many others in the finding of leaders, but a plan has been adopted which we hope will be accepted with much satisfaction. We are planning for a C. E. Rally soon and hope to have with us Thomas E. Kelly, from Canada, who is now working in the interests of Christian Endeavor in the limits of Indiana Yearly Meeting. A special collection is being sent to the Foreign Mission Board. The Sunday School is also progressing in many respects. The interest which our superintendent, John W. Carter, has shown for the last twelve years is remarkable and he has been re-elected unanimously to that position for another year. Union meetings are now being held and will continue through July and August. There is a good attendance at all these services.

Van Wert, Ohio—The pastoral committee of our meeting met on July 2 and considered the question of pastoral care for our meeting the coming year. It was the unanimous decision of our committee to retain the present pastor, Fred H. Tormohlen, another year. This action was presented to the congregation on the following Sabbath morning. A large congregation was present when the report was read and the meeting unanimously endorsed the action of the committee. The attendance and interest at our meetings have been much better and we are looking forward to greater blessings the coming year.

An old folks' service was held on July 16. This was felt to be one of the most helpful services to the meeting that has been held in recent years. Arrangements were made to bring in with automobiles all those who were not able to walk. The meeting was such a success that arrangements are now being made to hold a similar service in August.

West Richmond, Indiana—An interesting service was held at the West Richmond meeting on the morning of July 23. It was a service especially adapted to the young people and a large number of them were present. According to an arrangement made by the pastor, Charles E. Tebbetts, a number of young people read texts of scripture at the opening part of the meeting. The sermon was a sermon

to young people and was devoted to the questions of the confession of sins, the confession of Christ and being witnesses for Him. At the close of the sermon four young girls were publicly welcomed from the C. E. into the active work of the church, two of these having come from the associate list, the other two having had no previous church affiliation, while four other girls, who were birthright members, came forward and gave public testimony of their desire to be known as active members of the church.

Whitewater, Richmond, Indiana.—This meeting has had a successful year. There has been a normal growth in the spiritual life and an intense desire on the part of all to honor their Savior and to bring others to a knowledge of the spiritual life. There has been a growth in numbers and attendance and the services have held up well during this summer weather. During the past year we have had no protracted meeting, but have had a constant revival at all the services with the result that there have been forty-eight conversions and renewals, with twenty-five additions to the church.

The C. E. Society is in good condition. The members will take up the efficiency chart work. The Society is a feeder to the church. The Sunday School is moving along nicely and prayer meetings are well attended. Many of the young people come to this service and are taking part. All departments of the meeting show a good growth both in efficiency and in the service rendered. We have bands of men appointed to go out two and two from the Big Brother class, while the women's class is doing a charitable work for the needy. This has been the secret of our success by the power of the in-dwelling Christ. To him be all the glory and praise. Orville E. Chance is pastor of the meeting and is doing excellent work.

South Glens Falls, N. Y.—This meeting was highly favored with the presence of the Cleveland Bible Institute Quartette on the evening of July 16. On the following evening they rendered their sacred concert, which was highly appreciated by all who heard them. The young men sang at the union open-air service in Glens Falls on Sabbath afternoon before a large gathering of people and many expressed their appreciation heartily. Any meeting that has the privilege of having this quartette can consider itself thrice blessed. The very presence of the boys is a benediction.

NEWS NOTES

Walter R. Williams and his family, who are in this country on a furlough, expect to sail for China some time in September.

Ada E. Lee has been quite ill at Greensboro, N. C., but is recovering, and hopes to be able for her pastoral duties again soon.

We are sorry to learn that Delia Fistler, who is in this country on a furlough from India, has been critically ill at her home in California.

From the Pacific Friend we learn that J. A. Morris Kimber has just published and set to music a new song entitled, "In heathen darkness lying."

We desire to acknowledge with deep appreciation the receipt of a box of lilies from the Kansas flower garden of Sadie Stanley Carter, Galena, Kansas.

Robert L. Kelly, President of Earlham College, filled the pulpit at the Second Presbyterian Church in Richmond, Indiana, on the morning of July 16.

Thomas E. Jones, Secretary of the Young Friends Board, has returned to Indiana from his extended trip within the limits of Oregon, California and Nebraska Yearly Meetings.

Lodi Bonser, of Ingersoll, Oklahoma, having decided to quit the farm and give his entire time to the ministry, will be glad to correspond with any meeting in need of a pastor.

Dr. William H. Pritchard, who is the oldest son of Calvin W. Pritchard, well known to the older Friends throughout America, has been appointed to the superintendency of the Columbus, Ohio, State Hospital.

A Friends meeting has been organized at Santa Ana, California. Following a revival the attendance has increased from ten or twelve to twenty-five or thirty. Meetings are being held every Sabbath morning and evening.

An all day holiness meeting was held at the Highland Avenue Friends church at Columbus, Ohio, on July 19. Large audiences were present throughout the day and listened to Mr. Kirby, as he clearly and forcibly presented the doctrine of holiness.

Bunji Kida and family sailed from San Pedro for Seattle en route to Japan on July 6. They hope to open a Christian training school at Kobe, Japan, for the "picture brides" who come as strangers to America. They stopped at Berkeley over Sabbath, the 9th inst.—Pacific Friend.

A few weeks ago, Charles M. Woodman, who is spending the summer at

his beautiful home at Shore Acres, Cape Elizabeth, Maine, was given a most pleasant surprise when almost the entire congregation from his meeting in Portland came out to spend the afternoon with him and his family. It was a most delightful occasion, and, before leaving, the members left in his possession a substantial sum of money in token of their appreciation of his services as pastor during these past years. He, with his family, will go to Richmond, Indiana, early in September to take up the pastoral work in West Richmond Monthly Meeting.

FRIENDS MISSIONARY ADVOCATE

The Friends Missionary Advocate for August is an Alaska number, and is brim full of valuable information about the work in that northern land. There are numerous illustrations and an extended article on "Friends Missions in Alaska" by B. S. Coppock of South Pasadena, California. There are two pages of extracts from letters of missionaries and a very readable article on "Esquimo Characteristics" by Wilson H. Cox of Long Beach, California. There is much other valuable material, all of which must be read to be appreciated.

The Advocate is an up to date magazine and is doing much to develop an increasing interest in mission work throughout the Five Years Meeting. Nearly every number is a special number devoted to a particular field and the reading of its pages month by month throughout the year is a missionary education in itself. Lenora M. Hobbs of Bloomington, Indiana, is editor, Eliza Armstrong Cox is editor emeritus and Olive Lindley is associate editor. Send your subscription of fifty cents per year to Ethel Kirk Calvert, Selma, Ohio.

It is the most reasonable thing in the world to believe, that God, being what he is, will do as he promised to do.—Mark Hopkins.

THE BIBLICAL SCHOOL

— OF —

FRIENDS UNIVERSITY

Wichita, Kansas.

Biblical, Evangelical, Friendly, Thoro. Offers a Classical-Biblical Course of Two Full Years in the Bible and Biblical Theology, as recognized by best theological schools and an English-Biblical Course—a Bible Training School Itself—with advantage of Various Electives from the College Curriculum and from Advanced Biblical and Theological Subjects. Address, W. L. Pearson, Principal.

LONDON YEARLY MEETING, 1916

The following extracts of Minutes accompany the Epistle by direction of the Yearly Meeting and are intended to be read in Meetings for worship:

38. In reviewing the present situation with special reference to the position created by the Military Service Acts, we have recognized how very varied are the forms which our advocacy of Peace and our witness for liberty of conscience may take.

While some feel it right to undertake some form of service deemed by the Tribunals to be of "national importance," others are led to refuse alternative service of any kind, maintaining that in their accustomed work, and in the spread of Peace principles, they are making their best offering to the nation. Appreciating this diversity of interpretation, we record our thankfulness for all who follow the truth as they are able to apprehend it."

We have listened to accounts of the treatment of some conscientious objectors. While we believe that these men are ready to suffer gladly for the truth and count it an honor to do so, we desire to express to them and their families our warm sympathy, and we ask Friends to do what they can to extend to them their support and spiritual encouragement.

We trust that their stand will be made widely known, and that it will go far to preserve that liberty of conscience, the present menace to which is so dark a stain upon our country.

43. We have realized as perhaps never before, that the duty before us now is to humble ourselves in the presence of God and to wait that He may reveal Himself. May we not believe that, as we thus wait, He whose foolishness is wiser and whose weakness is stronger than men, may make us partakers of His wisdom and strength. It is the time for man to be silent and for God to speak.

There is need to be patient, to possess our souls, to wait for the Divine Call. But this waiting is not to be aimless, hopeless waiting, but is to be vigilant and prayerful, in the belief that, in God's good time, guidance will come, and the next step will be made clear. And, as we thus wait, when the call is heard and the light is seen, even though they point to the path of pain and reproach, we shall be able to answer gladly and fearlessly to go forward.

89. Our attention has been drawn to the urgent need for seeing that the principles we enunciate in regard to

war between nations are allowed to govern all our relationships in daily life. We need an applied Christianity which shall be supreme, and by which we shall order our lives instead of ordering them by the standard of custom or the dictates of personal convenience.

90. We urge Friends not to feel that our work is done. We must continue the quest. We must pray, think, study, wait, suffer. Day by day we must seek to re-consecrate ourselves to God, that so the life of Jesus Christ may be manifested, and His great reconciling work carried further and yet further among men.

This is our truest service.

It may be that some further duty may be laid upon one individual or another. If such a call be given, we hope that Friends will be quick to respond to it, and we recommend such Friends to appeal for the sympathy of their Monthly Meetings, using the avenue to service which is open to them in the system of liberation by Monthly Meetings.

139. In view of the Military Service Act, No. 3, which has just been passed, we re-affirm our entire opposition to Compulsory Military Service and our desire for the repeal of the Acts.

143. In bringing this Yearly Meeting to a close, we have again to acknowledge the good hand of our God upon us.

Last year, and in the adjourned Yearly Meeting in First Month, we examined in the light of recent events our ancient testimonies, especially that in regard to Peace, and were able to re-affirm them unhesitatingly.

This year we have tried to discover and be faithful to the implications of these testimonies.

It has at times seemed as though we were groping in the dark, as though there were no clear path for us to follow. But, as we watched and waited, guidance has come and we have been able to move forward. There is much more light to break forth for us. Let us be faithful to that which is given and tarry and pray, believing that it will grow ever brighter and brighter. As we thus place ourselves in God's hands waiting to receive, and ready to flash out His light, He may condescend to use us as His heralds, and give to us some word for the healing of the nations. Should He thus honor us—let us ever remember that the excellency of the power is of God, for of Him and through Him and to Him are all things, to whom be the glory for ever. Amen.

AT RAISIN VALLEY, MICHIGAN

The fifth annual conference of Christian workers will be held at Raisin Valley, Michigan, August 1-15. This conference is in the middle of a summer conference for Bible study, during which competent instructors will hold classes and evangelism will play an important part. There will be regular classes from August 1-11 in Exodus, Joshua, Prophecy and Personal Work, conducted by Elizabeth Ward and Lewis G. Pim.

From the 11th to the 15th, in addition to bible lessons on Exodus, there will be a five days' course on Bible School training under the direction of E. K. Mohr, State Treasurer of the Michigan Bible School Association. An early morning hour will be conducted by C. W. Butler of Ypsilanti, who will have charge of all evangelistic services. Merrill M. Coffin will have charge of the music. Special days will be Quarterly Meeting on August 5 and 6, a reunion of former students on the 9th and a Sunday School Rally and picnic on the 15.

Boarding and lodging will be \$5.00 per week, or lodging alone \$1.00, with single meals twenty-five cents. Lunches will be served and provision will be made for those desiring to board themselves. Address all inquiries to Howard Moore, R. 2, Ypsilanti, Michigan.

THE HOMILETIC REVIEW

"The future religion of China will be a utilitarian one. It must have to do with life rather than with doctrine" is the opinion registered by Dr. John R. Hykes in the August number of *The Homiletic Review*. The Review has done a good service in securing this interview by Clayton Sedgewick Cooper, from the Secretary of the American Bible Society at Shanghai. Dr. Hykes is a veteran student of Chinese affairs and the questions he discusses are of deep interest to all who are concerned with the unfolding life of this remarkable country.

The department of Sermonic Literature is particularly strong and helpful. The contributions are by Rev. Andrew Gillies, Professor James Gilroy, D.D., Lyman Abbott, D.D., Rev. James Learmount, and Rev. Will Reason, M.A.

There is the usual number of brief outlines and helpful illustrations, followed by six pages of book reviews.

Published monthly by Funk & Wagnalls Company, 354-360 Fourth Avenue, New York. \$3.00 a year.

BIBLE SCHOOL LESSON.

August 13.

Subject—The Grace of Giving.

Lesson—2 Corinthians 9.

Golden Text—In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.—Acts 20:35.

Paul was endeavoring to collect a considerable sum of money to be taken to Jerusalem to meet the growing financial needs there. It is probable too that he wanted to bind the two groups into a closer union by this token of interest on the part of the Gentile Christians. A number of churches had entered with zest into the undertaking, among them those of Achaia—the church at Corinth is the one to whom he was writing. The time for the actual collecting of the funds was at hand and Paul very much desired that all expectations be met. His message to them is a carefully worded request calculated to accomplish the end in view. It is a splendid example of tact and one which might be studied with great profit.

The collecting of funds for constructive undertakings is often a difficult problem. This is no new problem, it goes farther back than the New Testament period. A number of examples can be found in Old Testament history. There are a number of reasons for it. Self interests figure largely in the situation but often the people are not properly informed about the needs of a given cause, sometimes too the undertaking is beyond the resources of its supporters and burdens are assumed which are a hinderance to real progress. All undertakings should be carefully considered lest the venture bring shame and reproach.

Various methods of financing religious undertakings have been used. The giving of the tenth became the basis of the Hebrew system and was traced by their historians back to the time of Jacob. A New Testament passage suggests that on the first day of the week every man should lay by a sum in proportion as he has been prospered. Modern church methods have as a rule been based on still other methods. The result has been great confusion and disparity in giving. People as a rule give according to their interests in a cause. Soul stirring messages often secure record breaking offerings to be followed by periods of reaction. We seem to need a system which is free from fluctuation. This can best be brought about by a campaign of education. Every supporter of a cause should be fully informed of its needs and shown how he can give it his full and adequate support. For the church budget the duplex envelope system used in connection with the every member canvass visitation has worked wonders and is undoubtedly the best modern system.

The rewards of giving are uncertain. Some look for material gains as a result and are greatly disap-

pointed. Others expect public praise and do not get it. A giver should understand that the cattle on a thousand hills are the Lord's—that all he possesses belongs to God and should be subject to God's call just as much as were the "talents" distributed by the Master to his servants subject to call on the Master's return. The Lord loveth a cheerful giver. The rewards of cheerful giving are certain—a glad consciousness of rendering to God the returns of faithful service.

PRESIDENT OF WILMINGTON COLLEGE

The board of trustees of Wilmington College on July 21 elected J. Edwin Jay to the presidency of the college. The board and the friends of the institution are pleased to have President Jay retained as he has shown himself to be capable and has very acceptably discharged the duties of the office the past year.

The above news item has been sent to us by the secretary of the Wilmington College board of trustees and it will be pleasant news both to the friends of the college and to the friends of the newly elected head of that institution. The American Friend is glad to extend congratulations both to the college and to President Jay.

INDIAN AFFAIRS

The following letter was sent out July 8 from Cato Sells, U. S. Indian Commissioner, and is self-explanatory. To Superintendents and Other Employees of the Indian Service:

Your attention is invited to the following provision in the Indian Appropriation Act for this fiscal year, which is now a law and properly enforced will be very effective in protecting the Indians from intoxicating liquor:

"The provisions of sections twenty-one hundred and forty and twenty-one hundred and forty-one of the Revised Statutes of the United States shall also apply to beer and other intoxicating liquors named in the Act of January thirtieth, eighteen hundred and ninety-seven (Twenty-ninth Statutes at Large, page five hundred and six), and the possession by a person of intoxicating liquors in the country where the introduction is prohibited by treaty or Federal statute shall be prima facie evidence of unlawful introduction."

Your attention is further invited to the fact that under date of June 12, 1916, the Supreme Court of the United States in the case of U. S. vs. Nice, overruled the Heff case (197 U. S. 488), and held that when lands are allotted and trust patent issued to Indians the Government does not lose its guardianship over them, and therefore, can prohibit the sale of liquor to them in violation of Federal laws.

This is an important decision. Cop-

ies thereof are being printed and as soon as available will be mailed for your information and guidance.

Very truly yours,

CATO SELLS,
Commissioner.

DEDICATION AT NEW WESTVILLE

The dedication of the new Friends meeting house at New Westville, forenoon there will be the usual Bible forenoon there will be, the usual Bible School with the ordinary service of worship following. A basket dinner will be served at the noon hour. The dedicatory service will be held at 2:30 o'clock and will be in charge of Ira C. Johnson of Lynn, Indiana, who will preach the dedicatory sermon. There will be the regular service in the evening. The new building has been erected on the site of the old one. Irving Stegall and wife are in charge of the work as pastors and are rendering excellent service.

BORN

Hadley—At Richmond, Indiana, July 22, 1916, to Ross A. and Mrs. Hadley, a daughter, Margaret Elizabeth.

DIED

Stevens—James Stevens died at his home, near Angola, N. Y., July 3, 1916, aged 86 years. He was a life-long Friend and one who hailed with joy the spirit of awakening which passed over the Friends' meetings in western New York about forty-four years ago, but the Conservative spirit in that locality was too strong, and the meeting died a peaceful death. He was then left with no place to worship among Friends, but he kept the faith and was always doing what he could to help the work of the Lord. For many years he was active in the Bible School and meeting, and maintained a school in his neighborhood until his strength failed. He is survived by the widow, one son, three daughters, twelve grandchildren and six great grandchildren. Funeral services were held at the home by George Hull, of Gasport, N. Y., and were largely attended.

Stout—Jane Stout, after months of failing health, died at her home near Bloomingdale, Indiana, July 22, 1916, aged 73 years. She was born in England and came with her father's family to America when about fourteen years old. Her husband, David Stout, died several years ago. A son and four daughters survive her. Impressive funeral services were held with George H. Moore and Mary E. Chapman in charge.

FRIENDS ARCH ST. CENTRE.

304 Arch St., Philadelphia.

Friends and others of quiet taste will find comfortable accommodations here, when stopping in Philadelphia. Single rooms 75c per day. Double room with private bath \$2.50. Meals at moderate prices. For reservation, apply to Amelia D. Featherstone, Matron.

SHIPING HOUSEHOLD GOODS TO SOUTHERN CALIFORNIA. Any party wishing to join in a car load of household goods from Indiana to southern California about October 1st. Address, Charles E. Tebbetts, Richmond, Ind.

YEARLY MEETINGS 1916.

North Carolina—At Guilford College, August 8-14. Clerk, L. L. Hobbs, Guilford College, N. C.

Wilmington—At Wilmington, Ohio, August 16-22. Clerk, Albert J. Brown, Wilmington, Ohio.

Ohio—At Damascus, Ohio, August 22. Clerk, Edward Mott, 58 Coit Avenue, East Cleveland, Ohio.

Iowa—At Oskaloosa, August 28-September 3. Clerk, S. M. Hadley, Oskaloosa, Iowa.

Canada—At Pickering College, Newmarket, Ontario, Canada, September 7. Clerk, William Harris, Rockwood, Ont., Canada.

Western—At Plainfield, Indiana, September 12-18. Clerk, W. O. Trueblood, 313 East 13th Street, Indianapolis, Ind.

Indiana—At Richmond, Indiana, September 18-24. Clerk, Robert L. Kelly, Earlham, Indiana.

Kansas—At Wichita, Kansas, October 3-9. Clerk, Edmund Stanley, Wichita, Kansas.

Baltimore—At Baltimore, Md., November 17-22. Clerk, Allen C. Thomas, Haverford, Pa.

FOR SALE—A home near Earlham College. Address, Charles E. Tebbetts, Richmond, Indiana.

LOW ROUND TRIP VACATION FARES VIA CHICAGO & NORTHWESTERN RY.

Now in effect to San Francisco, Oakland, Los Angeles and San Diego, Cal., Portland, Ore., Seattle and Tacoma, Wash. Effective June 1st to Salt Lake City and Ogden; Utah, Denver, Colorado Springs and Pueblo, Colo., and effective June 10th to Yellowstone National Park. Wide choice of routes and numerous free side trips. Favorable stop-over privileges, liberal return limits. San Diego Exposition open entire year 1916. Splendidly equipped through trains leave the new Chicago Passenger Terminal at convenient hours daily. The Best of Everything. Let us plan your summer trip. We will be pleased to submit an attractive itinerary, furnish illustrated booklets and full information regarding fares, schedules, etc. Address C. A. Cairns, G. P. & T. A., 226 W. Jackson St., Chicago, Ill.

FRIENDS MEETINGS.

Chicago, Illinois Meeting House, at 4413 Indiana Avenue. Take elevated trains to 43d Street and walk west and south to Meeting House; or take Indiana Avenue surface line to 44th Street. Bible School 9:45; Worship 11:00; Social hour 5:30; Christian Endeavor 6:30; Fourth Day meeting 7:45.

Cincinnati, Ohio. Meeting House N. W. Corner 8th and Mound. Take Warsaw Avenue, Elberon Avenue, or Sedamsville cars to door. Meetings for worship, First day 11:00 A. M. Visitors welcome.

Colorado Springs, Col., Friends Church, Teajon and Fountain Streets, on car line. Bible School 10:00, meetings for worship, 11:00 and 7:30. Prayer meeting, Wednesday 7:30. Visitors welcome.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting, 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday: Prayer meeting, 7:45. Earle J. Harold, Pastor.

Meeting Houses, 144 East 20th Street, New York City and Lafayette and Washington avenues, Brooklyn, New York. Meetings for worship Sabbath morning at 11 o'clock.

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

UNIVERSITY FRIENDS MEETING occupies Russell Hall, Friends University, Wichita, Kansas. Sunday service: Bible School 9:45 A. M., Worship 11:00 A. M. and 8:00 P. M.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day. 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant Street car to Oxford street.

WESTTOWN SCHOOL

is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about sixteen Yearly Meetings. It has all the attributes of an efficient high school and successfully prepares for College some twenty pupils a year.

Will Friends kindly bear Westtown in mind in laying plans for their children's education? If their current plans have been interrupted, perhaps Westtown will satisfactorily fill out the balance of the year. The school is unusually large, but there is room for a few more.

Thomas K. Brown, Principal,
Westtown, Pa.

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NEW YORK EVENING POST.

John B. Garrett, Chairman of the Peace Committee, Philadelphia Yearly Meeting of Friends, said in a recent letter:

"We know of but one daily newspaper in the East which has had the moral courage to oppose this militaristic trend,—that paper is The New York Evening Post."

The Saturday Edition of The Evening Post contains four sections and is sold for 5 cents a copy, subscription by mail \$2.50 a year; Daily edition, week days only, \$10.00 a year. Sample copies free on request.

THE NEW YORK EVENING POST.

OHIO YEARLY MEETING.

Ohio Yearly Meeting will be held at Damascus, Ohio, August 27-29. Charles E. Haworth of Damascus, is chairman of the entertainment committee.

Mission Study Books 1915-1916

Foreign Mission Study Books

The King's Highway, cloth 58 cents; paper 36 cents. How to Use, 10 cents.

Leaflet Helps: A living Force in a Dying Land, Incidents of Leavening, Cho-son-a-ky, White Fields in Korea, 2 cents each.

Around the World with Jack and Janet, Junior, 29 cents; Guide Book, 5 cents; Round Trip Tickets, 2 cents each; Steamer Trunk (mite boxes), 20 cents per dozen; Jack and Janet Buttons, 5 cents. Jack and Janet paper dolls with costumes for America, Egypt, India, Burma, China, Korea and Japan, 27 cents. Set of Postal Cards for Foreign and Junior Books (24) 25 cents; Missionary Helps for Junior Leaders and Primary Class Teachers, 25 cents; Talks on David Livingston, Girls and Boys of India, Africa, Chang-ing China, 25 cents each.

Home Mission Study Books.

Home Missions in Action, cloth, 58 cents; paper, 36 cents. Teachers' Supplements, 5 cents.

Leaflet Helps, America's Melting Pot, What One Mission Worker Learned, Story of a Virginia School, 2 cents each. Don Felipe Gloria, 3 cents.

All Along the Trail, Junior, 29 cents; Teachers' Manual, 10 cents.

Federation Bulletin, issued quarterly, 25 cents a year. Everyland, issued monthly, \$1.00 a year. Rising Churches in Non-Christian Lands, paper, 40 cents; The Churches at Work, paper, 40 cents; Comrades in Service, cloth, 60 cents; Thy Kingdom Come, 25 cents; Missionary Hymnal, 10 cents; Five Missionary Minutes in the Sunday School, 50 cents.

Sec'y of Literature, W. F. M. Union,
2137 Park Avenue, Indianapolis, Ind.

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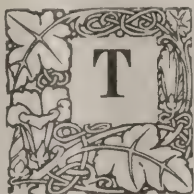
The American Friend

Old Series
Vol. XXIII. No. 32.

EIGHTH MONTH 10, 1916.

New Series
Vol. IV. No. 32

The Triumphant Ministry

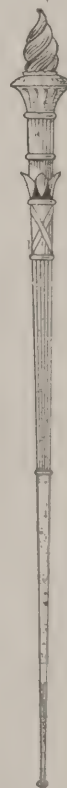
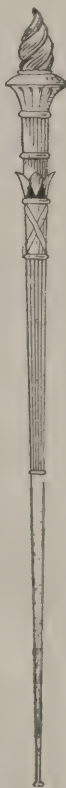


HE triumphant ministry is set upon service, while the dragging ministry is set upon rewards and recognition. In all lines of life this is the subtle temptation. The power of sermons gets measured by the things people say about them afterwards. If people say they are good (and surely it ought to be said often, since it is so generally true), the minister goes his way encouraged. If nothing be said, it is only rarely that he can feel himself wholly sustained by the fact that he has ministered truth to souls. Yet there must be something of that element of superiority to popular recognition in the finally triumphant ministry. It cannot be buoyed up by the words of men. It must obey orders from a higher source. As "Timothy Kilbourn" says, "The triumphant ministry, is for those who have soldier stuff in them and who can endure."

Letting one's spirit drag for lack of promotion or reward is unworthy of the high calling of God in Christ Jesus in the ministry or out of it. Whether men praise or blame is secondary. Primary is the doing of the duty set. That done, there is triumph. Looking upon the ministry as men do today, how charged with the spirit of service it needs to be! The minister is wanted in emergencies which no other man can meet. For the physical sickness men call in the doctor, but the minister as well. In the greater troubles of the home life, when sorrows impend that are not physical, men call not the doctor, but the minister alone. When loved ones are dying many friends help, but the voice surest to be needed is that of the minister. In the hours of greatest joy, it is he whom men want. In perplexity of faith and decision, it is his counsel that men seek.

If the minister has come into lives as he may, what larger opportunity can any man wish than in his with the smallest flock? There is triumph just in being the kind of man whom men want. The minister's rewards, his recognition, should be generous, but no amount of reward could make a triumphant ministry. Depending upon it will make a dragging ministry instead. The triumph lies in the service itself.

—The Continent.



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting

Published Weekly by

THE FRIENDS PUBLICATION BOARD
URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year

Headley Brothers, 136 Bishopgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

A NEW GETHSEMANE

By HENRY GEKELER.

O Master, Thou art wounded by Thy friends,
If that they do to men is done to Thee!
And what if friend of Thee Thy friend shall smite?
This is the civil war of Christendom.
The hideous blot and scandal of our age:
Brother with brother is locked in mortal strife!

War-lust hath made a new Gethsemane
And there makes Christ to walk, with sorrow drunk:
He staggers neath his load, for every moan
He hears, the orphan's and the widow's tears
Run down His cheek, He reels, as from a blow,
At sight of mangled images of God—
There!—prone He falls beneath our weight of sin.
We Christian nations crown with crown of thorns
The Prince of Peace. With plans of war obsessed,
How dare we hope this war shall be the last?

Must this Gethsemane be yet again
Followed by darker Golgotha where Christ
Is crucified afresh and put to shame?—
Not by a Jewish mob, doing it knows not what,
Nor by a craven heathen judge who's more in love
With place than he loves justice, mercy, truth,—
But gibbeted and lifted up to scorn
In Christian lands, where still they say, "Lord, Lord!"

O, come, and let us watch this hour with Him!
We bring our little programs, neatly planned
For God to ratify,—and think it prayer,
Here in Christ's garden let us learn to say,
Ev'n though, to say it, we sweat blood with Him,
"Thy will, not mine, be done."

No peace shall come,
Except a wicked patch-work peace, a peace
Of shady shift and paltry compromise—
Give peace, not as the world gives peace, O Lord;
No peace shall come that's generous and large,
And whole as was Christ's coat, woven throughout
And without seam; no lasting peace can be,
So deep that we may call it peace of God:—
Until our kings, crowned and uncrowned, have learned
To say with all their heart, "Thy Kingdom come;"
Until our peoples, ruled and rulers both,
Practise selfabnegation rare, and mount,
As by a ladder, on their broken selfish plans,
Mount to the prayer heroic, "Thy will on earth be done!"
Thy will, Thy law, Thy character is Love;
And love, on earth, spells freedom, love spells peace.

CHARLES STELZLE ENTERS THE SERVICE OF THE FEDERAL COUNCIL.

Rev. Charles Stelzle has been elected by the Administrative Committee of the Federal Council of the Churches of Christ in America as Field Secretary for special service.

Mr. Stelzle lived in New York's tenements for

twenty years of his early life and worked at the trade of machinist, before preparing for the work of the ministry. His successful pastoral work in St. Louis and Minneapolis was among the poor. He has probably delivered the message of Christianity before more working men than any other man in America. Among his outstanding achievements in this interest was the development of the Labor Temple in New York. He has been identified with practically every great movement of the Church during the past fifteen years, and was one of the group of men who organized the Commission on the Church and Social Service of the Federal Council, whose statement of principles has become a classic not only among the churches but among the common people.

Mr. Stelzle brings to the common service of the churches of the Federal Council unique talent and wide experience, and his work for the present will be in the fields of the economic phases of the liquor problem, and the church and labor, with other activities undertaken in connection with the Federal Council Commissions on the Church and Social Service, Federated Movements and Temperance. He began his service on July 1, and his office will be with the Federal Council in the United Charities Building, New York.

TWO GREAT SUNDAY SCHOOL PLEADERS

At the recent Methodist General Conference at Saratoga, Bishop M. C. Harris of Japan and Bishop J. C. Hartzell of Africa retired from active service.

Bishop Harris is to return to Japan to spend his years in promoting a cordial relationship between Japan and America, founded upon a better understanding between these countries. Having been decorated by the Emperor because of his service as a religious leader, he will have the opportunity to develop a better understanding and appreciation of Christianity through his approach to the leadership of Japan. He plans to give a large portion of his time and influence to make the World's Sunday School Convention, which will be held in Tokyo following the war, the most important world gathering ever held, because of its historical, strategical and uniting value following the greatest war in history.

Bishop Hartzell, as Chairman of the Committee on Sunday School Work Among the Moslems, representing the World's Sunday School Association, is planning as soon as the way shall open, a visitation of Moslem centers to broaden out the Sunday School work begun by the Moslem Sunday School Committee in Cairo, and to arrange for its extension to such Moslem populations as are found in Java, India and the Philippines.

If the most inviting pathway to the saving and readjustment of the world is through the winning and training of its childhood and youth, these two great leaders are to be congratulated upon having chosen these most fruitful lines of service.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 32.

EIGHTH MONTH 10, 1916.

New Series
Vol. IV. No. 32.

A Greater Quakerism

X

For ten weeks we have been endeavoring to impress the value of a greater Quakerism upon our readers. In accordance with the theory that the constant dripping of the water wears away the stone, we have elected to keep pounding away in one direction for a time, in the hope that Quakerism as a whole might begin to feel the stirrings of a new life, and might experience that rebirth of spiritual power which is so essential, if we are to do our share in meeting the demands which a questioning world is making upon the Church of this generation. It is our conviction that Quakerism is big with the promise of a larger life, if only it can be directed effectively out of the valley of an abnormal quietism and a somewhat unnatural exclusiveness.

With entire consistency we may accept the advice of an editorial writer in *The Continent* recently: "Let there be an end to talk about the Church holding its own. Let the talk be of conquest, of making it possible for evil to hold its own. Let new men and older ones lay plans for actual victory, dropping talk about changed conditions which furnish excuse for less efficiency. The gospel that won its way in former days is adequate for later times."

Quakerism is weak in its planning, and therefore has no consciousness of a great denominational objective. We should say that it is surfeited with the spirit of a democracy that has developed an abnormal individualism, to the exclusion of that co-operative and sympathetic team work that is the prime essential in the growth of a worthy movement. We seem to have lost the gift of prophecy because we have left no place for the far-visioned seer in our ranks. We frown upon leadership in a communion where all the members are priests unto God, with the result that Quakerism is an aggregation of personalities rather than a corporate union of saints, bound together in the consciousness of a common call to the performance of a mighty task.

The Society of Friends cannot justify its continued existence beyond the delivery of a message that is for all men, the interpretation of the teachings of Jesus as a practical program for the whole of

human life and the rendering of a sacrificial service which, by its very unselfishness, will grip the attention and win the sympathy of men everywhere who are conscious of a great need. Quakerism will fail as a religious force of consequence, if its chief aim is to serve its own membership by ministering to a particular quality of life and practice. Not as a club but as a working body of believers will the Society of Friends find its field of greatest usefulness.

First of all, Friends should set out unitedly to practice the precepts of the discipline and of the pulpit. Not alone as teachers, but as exemplars of truth will Friends excel, for upon this all else depends. If we are to preach a literal gospel that is potential for every life and all of life, we must practice it as a rule of daily conduct. If we are to proclaim peace, we must avoid strife; if we are to become apostles of holiness, we must live holy lives; if we are to ignore ceremonialism, we must receive the Holy Ghost and seek for the substance of the spiritual life which the outward rites typify. Such an attainment should become the subject of counsel and prayer on the part of the whole body, that in a corporate sense we may bear witness to the vital things in the Christian life.

We should then strive for a greater efficiency in service. The better equipment and training of our ministers is an essential part of the problem of a greater Quakerism, for no church can minister to the varied needs of human society that does not have efficient and adequately equipped messengers. If Friends are to occupy a larger field in the work of the whole church, we must not only set higher standards for our ministry, but we must provide the system by which our preachers can be assured of better educational training.

There can be no greater Quakerism without a proper concern for the welfare and help of our young people. The Young Friends Movement should not be left to its own development. That has been the bane of our existence thus far. We have simply told the young people that they are free to do whatever they can in the way of self-preparation for active service in the church. The care and training of our youth must become a vital part of the concern of the Church as a whole, for

therein lie greater possibilities for a greater Quakerism than in any other direction.

It seems quite clear that the Society of Friends, generally speaking, has too much machinery, and such as we have is not properly fitted together. We need to turn our attention to the simplification of our working organism, taking care that the work of the Five Years' Meeting is properly co-ordinated with the corresponding work of our Yearly Meetings.

If we are to succeed, we must plan to serve our communities well. Every local meeting should plan its local work in concrete terms each year, and should then endeavor to rally the whole local membership in support of the program. Generally speaking there is too great a gulf between the meeting and the community. By the varied means of personal service every individual unit of the community should be reached with an impelling appeal for association with the people of God. If we cannot win our own communities, we will be little able to command the confidence of the world.

We have heretofore stressed the importance of

a well-directed Church extension movement. We cannot afford to turn aside from the many open doors, and our consecration must include the financial equipment necessary for such an endeavor. The call is loud and imperative in many directions, and there are many cities where Friends need to be getting a foothold, if we are to prepare ourselves for greatest usefulness. A week ago we suggested the desirability of American Friends being represented in a larger way in the relief work now being carried on by English Friends. In no better way can our branch of the Church be assured of the confidence and esteem of the whole world, at a time when the whole world is ready to place right values upon disinterested Christian service.

The problem of a greater Quakerism is a problem from which we cannot afford to turn aside. Its alternative is a dwindling Quakerism that is distressingly discouraging to young and old, and belies the high character of our faith and testimony as a body of Christian discipleship. With prayer and the re-dedication of all our powers, let us turn hopefully to face the problem.

The Pot of Oil

II Kings 4:1-7

By CHARLES M. WOODMAN.

The widow's pot of oil teaches not only a lesson of human trust in divine providence, but also a lesson of divine opportunity. To allow the Divine Spirit to use us is often as necessary for us to learn as how to depend upon God in our need. This woman's need, seen in her destitution, in her debt, and in the threat that hung over her, is God's great chance. Human need is always the divine opportunity did we but realize it. "My strength is made perfect in weakness" was as true in Elisha's day as in the time of Paul; it is also pertinent to very much of Christian experience today. God does not do for us what He wants to do, because we are too self-sufficient. We have a self-confidence, but not a God-confidence.

Think first of the lack of appreciation which most of us have for the little and the common. If we had great talents we would expect God to use them. We do not look for Him to use or expect Him to want the little that we possess. Elisha asked this woman what she had in her house, and her answer reveals just how she felt. "Thy handmaid hath not anything in the house," then, as if it were not worth mentioning, she added, "save a pot of oil." We are all prone to overlook these single pots of oil. A dozen pots of oil would have been of some account, but the single pot is too small to mention, too insignificant, too trivial. We make synonymous the words small and insignificant, common and

trivial. We think more readily in terms of the telescope than in terms of the microscope. Stars are more often on our tongues as illustrations of divine providence than germ cells.

The scholars are telling us, however, that the same painstaking infinite care is applying unchangeable laws to the germ cells with as much foresight and accuracy as is evinced in the sustaining of the earth in its orbit or in keeping the north star in place. He who makes a nation in a day sees a sparrow fall to the ground, and concerns himself with our pulse beats and our heart aches. He would teach us the value, yes, the infinite value, of small pots of oil. Or to change the figure, the bit of love, the morsel of patience, the bud of kindness and the tiny bit of sympathy are seeds waiting for the sowing in some place where there is need of a plant, a flower, a tree, a harvest. Sow them and let them grow.

A further consideration of this incident leads us to see that the beginnings of the divine operation in the human heart are dependent upon finding a point of contact. The woman's pot of oil proved to be the channel of the divine power along which it moved to bring the thing she needed. Man is too prone to seek for the divine manifestations in great and unusual things which we normally do not possess. The sun, in the spring, is seeking for those points of contact with the earth where its power can

call from the earth its hidden resources of beauty, nourishment and sustenance. There it finds in the tiny and countless seeds of the plants and flowers. Through them the hidden potentialities of the soil are brought into the sphere of man's use. So in every human life the Great Spirit above is seeking for moods, feelings and psychological conditions and aspirations as points of contact by which He may link the divine life with the human life and multiply the pot of oil a thousandfold.

Again, we shall note that the Heavenly Father makes use of the small gift if it is presented and not hidden. The man with the single talent had the same relative opportunity as the man with the five talents, but when he rolled up his talent in a napkin and hid it in the ground he lost his chance of being a successful man. Thus are we continually missing the great revelations of God. To hide the little is to lose the much. To hold back the pot of oil is to miss the blessing the blesser would give. We do not know God because we give him so few points of contact.

Finally, let us observe that the limit of the divine outpouring is measured always by human capacity. As long as this widow had vessels into which the oil could be poured there was oil to pour. As long as there is room for a drop in the cup there is always a drop to fill the place. As long as there is room for the grace of God in the heart there is always a store of grace to be had. The greater the human need the greater opportunity there is for God to manifest his grace. The person who refuses to let God use his little gift not only cuts himself off from the blessing which he himself might have, but he also deprives a Heavenly Father of the joy He is always seeking, the pouring out upon his children of the hidden oil of his grace kept in the infinite reservoirs of heavenly love.

The real poverty of our lives is the poverty of receiving receptacles rather than the poverty of resources. The pipe that runs to my house from the great lake which supplies the city's water may become obstructed or be too small for the amount of water I need, and then my supply runs short. The lake is not running dry because the tap supplies only a dripping of water. The trouble is with the tap. Its capacity is too small. God is not poor because we become spiritual paupers. It is not the fault of the spiritual larder if I do not get enough to eat. The trouble lies in my powers of spiritual assimilation and digestion.

This whole consideration comes down to the simple statement that human capacity is divine opportunity. What we need, then, is to give God a chance. No vessel in the house of the widow was too small to receive its share of the prophetic oil. No human capacity is too insignificant to be withheld from the infilling of the divine outpouring. Another way of saying this same thing is to insist that for ourselves and for all the business ability,

the social gift, the kindly spirit, the moral sense, and the human talent for any and everything are vessels which may and ought to become receptacles of the oil of divine revelation and grace. Thus shall immediate need be met and the future shall be provided with its requisite measure of divine power.

Cape Elizabeth, Me.

A PEOPLE AWAKENING

By M. CATHERINE ALBRIGHT.

Among all the breaking down and breaking up that is taking place today in Europe, it is curious to turn to the other side of the picture and note some of the strange, new links that are being forged. Very interesting reports have been received by Friends in London of the reception given to some of their number in a distant province on the eastern border of Russia. A party of four enquirers went out in April to see what the condition of the refugees was in that country and to ascertain if there was any special direction in which the Society of Friends could render help. Everywhere welcoming hands were held out to them and, from Petrograd and Moscow, they were passed on from one to another till their goal was reached and they found themselves just where they desired to be.

This goal is the province of Samara, as large as France, Belgium and Holland put together, drained by the river Volga; a great fertile land, but just now under the heavy burden of a vast influx of refugees, who have drifted all across Russia and finally scattered themselves, or been scattered, among the towns and villages of this primitive part of the world.

"As a submarine volcanic eruption hurls a tidal wave, so the war, last autumn, burst beneath the peoples of ten provinces and, loosening them from the land where they had been rooted for generations, flung them eastward in a vast, surging wave of refugees. There are not many roads in Russia but there is a great highway running northeast from Poland to Moscow. Halfway it branches southward to Kief. In August, September and October last year, this road became a human river, flowing into the center of Russia—a countless multitude of men and women, children and frail old people, horses, cattle and carts filled with cherished possessions and every sort of chattel. As it flowed on, the people became poorer day by day, the weather became colder, many of the refugees became so exhausted that they could go no further. Typhoid, bronchitis, pneumonia broke out, dysentery raged among the people and scarlatina attacked the children. And still, careless of individual suffering, the river of refugees flowed on. Part of the stream set southward towards Kief, the other part by circuitous railway routes flowed round Moscow and spread and lost itself in the eastern provinces. Thousands of the exiles went southward to the inhospitable mountains of Turkestan or were transported by train into Siberia; some even reached the sea at Vladivostock. The war changed the

valient, striving personality of the Russian peasant into a beggar without hope, mere human driftwood."

It is in the eastern province of Samara that Friends are now coming face to face with the problem of this accumulated misery. The following is the description of the people among whom some part of this human driftwood has at last come to rest: "It is Asia in Europe which we found, a people beginning, only beginning, to peer through the mist that is about them and for good or for bad beginning to see. There is curiosity here and hope and a great wholesome wonder still unsatisfied. There is a powerful spirit of sweetness and love in these folk: their minds have been left uncomplicated by the incoming civilization of the west. They are waiting for some one to give them the first message from the new world. The messengers may be men of commerce or industry, they may be the writers of books, they may be politicians, but they may be the relief workers of the Society of Friends. * * * The life of the people here is a very strange one. Their land is exceedingly rich, so that manuring and the finer arts of agriculture are not practised.

"It is in the sowing time and at the season of reaping that all the work of the year is concentrated. All summer little is done but wood cutting and if a man has a gap in his fence he may take from spring till autumn to repair it. In the winter his house is deep in snow and he has no business to attend to but the burning of his wood and the feeding of his beasts if he has any. Thus the long, white days have made him very patient and long-suffering. He knows many tales and songs and things to pass the time. He has a great family. He has probably seen a railway train, his wife very likely not. In many places a motor car had never before been seen. Once stones were thrown at us.

"The driver said, 'They mean nothing. It is only that they do not understand'."

But now, what of the refugees who have found their way among this primitive people? The special district in which Friends propose to work contains 42,000 normal population, to which are now added 3,400 refugees. For the latter, the Russian government makes a small allowance for food and a special committee endeavors to provide the bare necessities of clothing. Boots are almost unprocureable. But for the ordinary inhabitants and refugees alike, medical help is the most urgent. Whole districts are left without any at the present time, the usual arrangements for hospitals, etc., having been given upon an account of the war.

To meet this urgent need, a relief party of three doctors, several nurses and expert relief organizers are going out at once. It will be a difficult task that awaits them. They will have to take their own stores. They will have to work through a foreign language. But there is an open door. The Friends who are already there report with regards to the

refugees that, "even our talking to them through an interpreter cheered them wonderfully. Their faces cleared and the smiles came when they were given a word of comfort." It is to lighten the darkness for them, to prevent the spread of disease in their crowded quarters, to help in the distribution of clothing, to set in motion the forces of hope that Friends have gone out. It is a wonderful new link that is being forged and we ask "all who bear the name of Friends" to assist in the carrying forth of this message of good will.

Bromsgrove, England.

USE OF THE TERM QUAKER

It is not often that we publish articles in these columns that are unsigned. The following unsigned article from some one at Canon City, Colorado, is so typical of several letters which have been received at the office of THE AMERICAN FRIEND that we give it space and then follow it with a statement from Congressman Henry Watson, of Pennsylvania.

It will be seen from the statement of Mr. Watson that Friends, even in the early days, the days of George Fox, used the term Quaker as applied to themselves, and from that early time to the present it is the term by which Friends are generally known among other people. It may be said also that the large number of books written by Friends in which the term Quaker is used both in the titles and in the books, negative the suggestion that the term is merely a nickname. Reference to it in our book of discipline, to distinguish the name of Friends, makes it clear that even Friends officially have not been averse to the use of the name.

Our correspondent misses the whole point of the effort to get legislation at Washington preventing the commercial use of the name. It is the commercial use of the name by other people, especially by whiskey, beer and cigarette people, that is offensive, and not the use by Friends themselves, who ought to be guaranteed the exclusive use of the name. The following is the letter by our unknown correspondent:

Editor THE AMERICAN FRIEND:

In reading a recent number of THE AMERICAN FRIEND, I was impressed with the frequent and indifferent use of the terms "Quaker" and "Quakerism." "Quaker," as is well known, is not and never has been the recognized name of the religious sect, otherwise known as The Society of Friends. Originally the term Quakers was one of contempt and derision applied to the modest followers of George Fox and William Penn. The eccentricities of customs and modes of worship, have, during subsequent years, been greatly modified in fact, and in the eyes of the world, the term Quaker has lost every trace of traditional significance, particularly that of scorn or contempt; even more, it suggests to the world the conscientious motives, the exemplary spirit of martyrdom and the highest ideals

embodied in the doctrines of the denomination.

With many of us there is no thought or spirit of resentment to the common reference to Quakerism, only a mere pride in not being called something we are not. But the thought which impressed me most was the prevalence of its use and adoption and recognition by the church itself, not in any official capacity, but by prominent leaders in public discourses and contributed articles to the church organ. The publication referred to above, heads with an article, "A Greater Quakerism." In another, reference is made to The Present Day Message of Quakerism," etc., etc.

If members of The Society of Friends are averse to being called Quakers, or having the term Quakerism represent to the world their ideals and principles, then in all consistency, the recognition of the term must first be discarded by them. It may be a hopeless task. But can Friends expect the world to drop a nickname so universally adopted by Friends themselves?

Canon City, Colo.

The following statement by Congressman Henry W. Watson is copied from the Congressional Record by the Philadelphia Friend of July 27th, and relates to the bill pending in Congress designed to prohibit the commercial use of a denominational name or the name by which a denomination is commonly called. After saying he is for the bill, he then quotes the bill in its entirety, after which he makes the following comment:

"The Society of Friends, commonly called Quakers, of which there are about 130,000 in the United States, asks Congress through this measure to prevent the name of their church, as well as other religious orders, from being registered as a trade-mark in the interchange of commerce.

"Everyone reverences his place of worship with the highest inspiration which he is capable of receiving. The association of the church—through which we invoke the Divine blessings, and plead for strength in times of sorrow and death and for mercy when we sin—with commercialism, is repugnant to the sacred feelings of the human soul.

"The Quakers rightfully maintain that the public should be restrained from indicating a grade of whisky, a brand of food, or a quality of a textile by the name of any religious sect. The church is a holy institution, and is sacred to those who are baptized therein, and it should be so held by the State. It was contended in the hearings that the word 'Quaker' is one of derision, and not the name of a religious sect. The Society of Friends was founded by George Fox in 1630, and it has been a continuous organization since that period. Fox constantly applied the name Quaker to his association. In one publication he mentions 'The Progress of Quakerism in Monmouthshire.' In another, entitled 'A Chief Upholder of the Quaker Sect,' he states that the Quakers are not a sect but are 'In

ye power of God before sects was.' He also wrote an essay on 'The Quaker Challenge to the Papists' and 'The Quaker Testimony Concerning Magistracy,' in which appears the following sentence: 'All you that call yourselves Christians who have been so angry, Independents, Presbyterians, we have not forgot your anger against the Quakers.' The Journal of George Fox, by Norman Penny, records:

"When George Fox breathed his last in the house of Henry Gouldney, the good Gracechurch Street merchant, the Quaker Society, which he started on its voyage, amidst the storm of persecution, had already passed into quieter waters.

"The toleration act gave relief to the Quakers by permitting 'this harmless sect to hold their assemblies in peace.' William Penn affiliated himself with the Quakers, and Janney, in his Life of Penn, states:

"William Penn, the only son of the famous admiral, much to the annoyance of his family, had embraced the principles of George Fox, the founder of the sect of Quakers.

"Penn appealed to King James to use his influence to procure some remission of the persecution of the Quakers. In 1772 the people called Quakers petitioned Parliament that they be permitted to affirm when an oath was required of them. Whittier, who was a member of The Society of Friends, commonly called Quakers, wrote many poems in which the word 'Quaker' appeared. One is entitled 'The Quaker of the Olden Times;' another, 'The Quaker Alumni,' four lines of which are as follows:

"The Word which the reason of Plato discerned;
The truth, as whose symbol the Mithra-fire burned;
The soul of the world which the Stoic but guessed,
In the Light Universal the Quaker confessed!

"The above facts seem to be self-evident proof that The Society of Friends have been and are commonly called Quakers in all parts of the world where they are universally known. These people always maintained the right of religious liberty and expression, and for these reasons were imprisoned and persecuted. They greatly helped, through their perseverance, to establish that liberty which all religious associations now enjoy. William Penn brought these Quaker principles to America and upheld them in his province of Pennsylvania. This Society, commonly called Quakers, did as much, if not more, than any other people to bring about the condition which caused Congress to add the first amendment to the Constitution, which guarantees to the 'citizens of the United States freedom of religion, of speech and the right of petition.'

"The members of the Society of Friends having testified that their Christian sect is commonly called Quakers, they should have the legal protection of the name of their Society, that it may not be used as a trade-mark in the course of commerce."

THE FAMILY CIRCLE

A GOOD SAMARITAN

I remember the first good Samaritan I ever saw. I had been in this world three or four years when my father died a bankrupt and the creditors came and swept away about everything we had. My widowed mother had a cow and a few things and it was a hard struggle to keep the wolf from the door. My brother went to Greenfield and secured work in a store for his board and went to school. It was so lonely there that he wanted me to get a place so as to be with him. One cold day in November my brother came home and said he had a place for me. I said that I wouldn't go; but, after it was talked over, they decided that I should go. I didn't want my brothers to know that I hadn't the courage to go, but that night was a long one.

The next morning we started. We went up on the hill and had a last sight of the old house. We sat down there and cried. I thought that would be the last time I should ever see that old home. I cried all the way down to Greenfield. There my brother introduced me to an old man, who was so old he couldn't milk his cows and do the chores, so I was to do his errands, milk his cows and go to school. I looked at the old man and saw that he was cross. I took a good look at the wife and thought she was crosser than the old man. I stayed there an hour and it seemed like a week. I went around then to my brother and said:

"I am going home."

"What are you going home for?"

"I am homesick."

"Oh, well, you will get over it in a few days."

"I never will," I said. "I don't want to."

He said: "You will get lost if you start for home now; it is getting dark."

I was frightened then, as I was only about ten years old, and I said, "I will go at day-break tomorrow morning."

He took me to a shop window, where they had some jack knives and other things and tried to divert my mind. What did I care for those old jack knives? I wanted to get back home to my mother and brothers; it seemed as if my heart was breaking.

All at once my brother said: "Dwight, there comes a man that will give you a cent."

"How do you know he will?" I asked.

"Oh, he gives every boy that comes to town a cent."

I brushed away the tears, for I would not have him see me crying, and I got right in the middle of the sidewalk, where he couldn't help but see me, and kept my eyes right upon him. I remember how that old man looked as he came tottering down the sidewalk. Oh, such a bright, cheerful, sunny face he had! When he came opposite to where I was he

stopped, took my hat off, put his hand on my head and said to my brother:

"This is a new boy in town, isn't he?"

"Yes, sir, he is; just came in today."

I watched to see if he would put his hand in his pocket. I was thinking of that cent. He began to talk to me so kindly that I forgot all about it. He told me that God had an only Son, and He sent Him down here and wicked men killed him, and he said He died for me. He only talked about five minutes, but he took me captive. After he had given me this little talk, he put his hand in his pocket and took out a brand new cent—a copper that looked just like gold. He gave me that; I thought it was gold, and didn't I hold it tight!

I don't know what became of that cent; I have always regretted that I didn't keep it; but I can feel the pressure of the old man's hand on my head today. I can hear those kind words ringing yet. I never shall forget that act. He put the money at usury; that cent has cost me a great many dollars. I have never walked up the streets of this country or the old country, but down into my pocket goes my hand and I take out some money and give it to every forlorn, miserable child I see.

Do you want to be like Christ? Go and find someone who has fallen, and get your arm under him and lift him up toward heaven. The Lord will bless you in the very act. May God help us to go and do like the good Samaritan!—D. L. Moody.

'CHINESE WOMEN AS BIBLE CLASS LEADERS

The women of China, following in the steps of their American sisters, are training for leadership in the Adult Bible Class work of their country. During the past year, five Bible Training Conferences have been held in China as an outgrowth of the evangelistic forward movement inaugurated by Dr. Mott and Dr. Eddy. It is interesting to note that no women were in attendance at the first two of these conferences, which were held in Kuling and Moukden; while the last three, held in Swatow, Canton and Foochow, were all attended by women. Now, two Bible Conferences, one in Kuling and one in North China, are being held especially for women. American methods of Sunday-school organization are taught in these conferences, as these methods are found to be especially adapted to the Chinese. The women, who are trained in these conferences, will, in their turn, organize classes which will be centers of service for other women.

Careful "follow-up" work is planned for each of these Bible conferences. The Swatow Conference will have eleven "follow-up" meetings, the Canton Conference, fourteen, while the Foochow Sunday School Union, with the various Chinese Sunday school secretaries employed by the several denominations, will be able efficiently to follow up the good conference held there.

WITH THE CHILDREN

CHILDREN CAN SERVE THE MASTER

Children's hands and children's feet,
Children's little voices sweet,
Children's eyes and children's ears,
All can serve the Master.

Hands can labor every day,
Feet run swiftly to obey,
Voices softly speak and sing,
So can serve the Master.

Eyes can see the things to do,
Ears can listen, helping, too,
Hearts can love and whisper low,
So can serve the Master.

THE FERN'S STORY

Susan was on her way to school one day early in the spring. As she passed through a hollow that was damp and shady in summer she saw a queer fuzzy-looking plant. It was so queer and she was so much interested in it that as she passed the place each day she paused long enough to see how it was developing.

Gradually it uncoiled, grew much taller, and in a few days began to send out little leaves on each side. Then Susan began to see the development of the plant into the fern she knew so well.

Other little stalks, similar to the first one, peeped through the ground, and by the end of a month there were tall, full developed branches, or fronds, others just peeping from the earth, and various sizes between.

"I must give it up; you are really a fern, and I want you to tell me the story of your life," said Susan to the plant at the end of the month.

"That I will," replied the fern. "To begin with, look on the under side of the tallest branch and tell me what you see there."

"The whole surface is covered with little brown specks," said Susan.

"It was in such a little speck as that my life began, several years ago. There were probably a hundred others just like me, and we were all packed in as closely as could be. I think they called us spores or seeds.

"One day, after we had become as large as we could in this little round box, it opened with a snap and scattered us in all directions. I fell here and sank down through the leaves into the soft, mellow earth.

"I was really frightened then. I thought I would have to lie here and decay.

"Finally I went to sleep and slept for a long time. When I awakened, a tiny green stalk had begun to push out from my side, and up toward the light, and a lot of fine little roots began to take hold of the soil. I hardly recognized myself in this new form, and waited to see what change would come next.

"I didn't have to wait long, for the earth was warm and moist, and I took on some new form

almost every day. Soon, instead of one, there were half a dozen little branches, just as you see them today, only very much smaller.

"Do you see that cluster over below that rock; and this other one just above the little bush? Scrape away the leaves and a little soil and tell me what you find."

"Oh, here is a long root reaching from you to the other ferns, and joining you together," exclaimed Susan.

"Not exactly a root, little girl, but an underground stem.

"You see, so many branches grew up here that we became crowded. Then I sent out the long stems, just under the ground, hunting for a vacant place where we could send up shoots to form new clusters. In that way we can creep along and occupy new ground without having to wait for new plants to grow from spores. This gives us two ways of spreading, and is quite an advantage over other plants that must depend on seeds alone.

"In a few months the air lost its warmth and I quit growing; I didn't understand it. One night all my leaves were coated over with little white crystals. The mellow soil became solid, and I went to sleep for the second time, and slept all winter.

"When I was awakened by the warm sunshine all my leaves were gone and I at once began producing others, just as you have seen during the last few weeks. And this is my story."—A. S. Neale, in *The Child's Hour*.

WILLIE'S TRADE

Willie had a yellow dog that was a perfect nuisance, but so devoted was the boy to him that he could not be persuaded to have him killed. One day when his father had been unusually annoyed by the antics of the dog, he called Willie in from play and said:

"My boy, I'll give you ten dollars if you'll get rid of that dog."

Willie's face expressed great amazement at the thought of so much money belonging to him. He looked at the dog and finally told his father he would give him his decision the next day.

The following day Willie sought his father, and said:

"I've got rid of Max, father."

"I'm more than glad, Willie," said the father. "Here's your money; you earned it. How did you get rid of him?"

"Why," answered Willie, as he put the money in his pocket, "I traded him to Bill Morgan for two yellow pups."—Ex.

A DAFFODIL'S SERMON

"O Daffy-down-dilly, the air is so chilly,

How can you keep warm, you bright little thing?"

"O, is it so chilly?" said Daffy-down-dilly;

"I thought it was warm, for you know it is spring.

If I should once shiver, the lilies would quiver;

The birds then would see us, and they would not sing.

My heart is not chilly," said Daffy-down-dilly,

"And that is the reason I think it is spring."

—St. Nicholas.

Peace Association of Friends

THE PEACE TESTIMONY OF FRIENDS AND THE LEAGUE TO ENFORCE PEACE.

By WILBUR K. THOMAS.

An organization called THE LEAGUE TO ENFORCE PEACE is claiming the attention and support of many people who stand for Peace. The prestige of the names of the men heading the League and the fact that it has a great amount of money at its disposal, enabling it to place literature and organizers in almost any community, calls for a frank consideration of the League's proposals and a comparison with the historic testimony of the Quakers in regard to war.

Proposals of the League to Enforce Peace

"We believe it to be desirable for the United States to join a league of nations binding the signatories to the following.

"First: All justiciable questions arising between the signatory powers, not settled by negotiation, shall, subject to the limitations of treaties, be submitted to a judicial tribunal for hearing and judgment, both upon the merits and upon any issue as to its jurisdiction of the question.

"Second: All other questions arising between the signatories and not settled by negotiation, shall be submitted to a council of conciliation for hearing, consideration and recommendation.

"Third: The signatory powers shall jointly use forthwith both their economic and military forces against any one of their number that goes to war, or commits acts of hostility, against another of the signatories before any question arising shall be submitted as provided in the foregoing.

"Fourth: Conferences between the signatory powers shall be held from time to time to formulate and codify rules of international law, which, unless some signatory shall signify its dissent within a stated period, shall thereafter govern in the decisions of the Judicial Tribunal mentioned in Article One."

Considerations

This scheme, then, provides that (1) all justiciable questions shall be submitted to an international tribunal; (2) all non-justiciable questions shall be submitted "to an international council of conciliation, which shall recommend a fair and amicable solution;"* (3) in case any member of the League goes to war without first having submitted its questions to either of the above, the other members shall make war on that state; and, (4) "the signatory powers shall endeavor to codify and improve the rules of international law."*

There can be no question about the first, second and fourth proposals. Peace people have advocated for years that all questions between nations should be submitted to some kind of a court of arbitration. Of the third point, President Lowell rightly says, "The kernel of the proposal, the feature in which it differs from other plans, lies in the third point, obliging all the members of the league to declare war on any member violating the pact of peace." To be more specific, the members of the league pledge themselves to use military force (Pres. Lowell makes it clear that this is not a police force, P. 10*), not to enforce the decrees of the court, but to punish any member of the League that does not

submit its differences to an international court before going to war. No definition of this military force is in print. Something of what it would mean to the United States can be gained from a further quotation (p. 17*).

"To join such a league would mean, no doubt, a larger force of men trained for arms in this country, more munitions of war on hand, and better means of producing them rapidly; for, although it may be assumed that the members of the league would never be actually called upon to carry out their promise to fight, they ought to have a potential force for the purpose. But in any case this country ought not to be so little prepared for an emergency as it is today, and it would require to be less fully armed if it joined a league pledged to protect its members against attack (note in the preceding paragraph that the members pledge themselves to make war only on the nation that does not submit its case to the court before going to war.—Author) than if it stood alone and unprotected. In fact, the tendency of such a league, by procuring at least delay before the outbreak of hostilities, would be to lessen the need of preparation for immediate war, and thus have a more potent effect in reducing armaments than any formal treaties, whether made voluntarily or under compulsion."

The hopelessness of the cause is further expressed by Pres. Lowell, "No sensible man expects to abolish war altogether."*

The Peace Testimony of Friends

The Peace testimony of the Society of Friends is best summed up in the words of the Richmond Declaration of Faith, now printed with the Discipline in each Yearly Meeting of the Five Years Meeting group and attested to by writers of our own and other denominations as embodying the principles of the Society. It reads:

"We feel bound explicitly to avow our unshaken persuasion that all war is utterly incompatible with the plain precepts of our divine Lord and Lawgiver, and the whole spirit of His Gospel, and that no plea of necessity or policy, however urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe to Him who hath said, "Love your enemies." In enjoining this love and the forgiveness of injuries, He who has brought us to Himself has not prescribed for man precepts which are incapable of being carried into practice or of which the practice is to be postponed until all shall be persuaded to act upon them. . . .

"We would, in humility, but in faithfulness to our Lord, express our firm persuasion that all the exigencies of civil government and social order may be met under the banner of the Prince of Peace, in strict conformity with his commands."

Summary

The spirit of the Friends Declaration of Faith and the spirit of the League to Enforce Peace are incompatible. They represent the atmosphere of two

different worlds. One is the expression of faith and trust and in fellowship with the Eternal God; the other expresses the lack of such faith and the belief that peace can be maintained upon the earth only by fear and "the superior power of superior numbers. "According to your faith be it done unto you." Matt. 9:29.

[Many people are supporting the League to Enforce Peace because they believe that the world cannot be made good all at once and that the League offers the NEXT STEP. In a succeeding article, I propose to discuss this question.]

* All quotations unless otherwise marked are taken from the pamphlet, A LEAGUE TO ENFORCE PEACE, by Pres. A. Lawrence Lowell, Chairman of the Executive Committee of the League, published by the World Peace Foundation, 40 Mt. Vernon St., Boston, Mass.

THE HIGHER LIFE

PETER'S LOAN

Lend me thy boat, the Master kindly said
To Simon, wearied with unfruitful toil.
He lent it gladly, asking but the smile
Of Him who had not where to lay His head.
But Jesus knows our need of daily bread,
And will be no man's debtor. If awhile
He uses Simon's boat, in kingly style
He will repay—a hundred-fold instead.
And Peter's Lord, as yesterday the same
Walking, though now unseen, among His own,
Still condescends to ask from each a loan.
O humble toiler, when He calls thy name,
Lend Him thy all. The Master ne'er forgets
Discouraged fisherman or empty nets.—Sel.

OUR DAYS ARE IN GOD'S HANDS

Do not worry, do not worry, but do your work well. Do not borrow trouble. "Fret not thyself." We are to walk by faith, and faith implies the gloaming. God takes His own time, because all time is His own. Jesus was never in a hurry. In His life there is determination, but never haste. We have not passed this way heretofore, but He has, and He knows every turn of the road. He knows the end from the beginning. So let us trust. The step from here to over there we all must take. It is a step into the unknown. We are to be always expecting something beautiful and gracious. Happy the man who can say with the sundial that Hazlitt saw in Italy: "I take record of only the hours of sunshine." Remember, if clear vision had been better for us, we should have it; but clear vision is not ours, and so it can not be best for us. And meantime the trip is fascinatingly interesting. The night may be dark, but the morning will be cloudless.—Rev. Malcolm J. McLeod.

LOOK ON THE BRIGHT SIDE

Christianity looks evermore on the bright side of things. It is for this reason that the religion of Christ is cheerful religion. It is pre-eminently

hopeful. This is why hope is held out to the most degraded, to the vilest and most wretched. It says to such: "Be of good cheer; though your sins be as scarlet, they shall be as white as snow."

See how some cheery souls look at their troubles. On one occasion when some friends were condoling with an old man regarding the many troubles of his long and checkered pilgrimage, he remarked: "What you say is too true. I have been surrounded with troubles all my life long; but there is a curious thing about them—nine-tenths of them never happened!" Another genial spirit said: "Some people are always finding fault with nature for putting thorns on roses. I always thank her for having put roses on thorns." The same writer further says: "I remember asking a poor man who had certainly very few outward comforts, and who had much bodily infirmity and pain, 'Do you weary much?' 'No, sir, I never weary,' was the prompt reply. 'Happy as ever?' I asked. 'Aye, sir, and aye, the longer the happier,' was again the sweet response." These are all instances of true faith.—Ex.

THE PERFECT FRIENDSHIP

Some one has said that a friend is the one "who is the first to come in when all the world goes out." That is a beautiful thought, isn't it? But are you sure that you have a friend anywhere on earth who would stand by you when all the world turned its back on you? Think over all your friends and loved ones, is there any one whose friendship is so perfect as that? You like to call yourself a friend, but would you be the first to go in to any one when all the rest of the world went out? You know that you have always had to overlook many things in the very best of your friends, but would your own love and friendship stand such a test as that?

Is there any one whose friendship is thus perfect? Yea, verily, there is one, and his heart is so large that there is room for us all, and he is so humble that none need fear to come to him. His is the perfect friendship. We have nothing to overlook, and he will take us by the hand and lead us onward, no matter how much we have sinned against that perfect friendship. Why don't we enjoy this wonderful blessing to its fullest? —Helen Argyle.

TRUE VALUE

I will place no value on anything I have or may possess, except in its relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom it shall be given up or kept, as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both of time and eternity. May grace be given me to adhere to this!—David Livingstone.

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day.—Abraham Lincoln.

MISSIONARY DEPARTMENT

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GAINS AT ORANGE BAY

In a number of special gospel meetings held during the latter part of July, Alma Swift and her native helpers found clear evidence of the effectiveness of the quiet work which had been done at that station during the past year. A letter written on July 22nd, tells of the deep concern which the church members have shown over the condition of their fellow townsmen. When this letter was written, the meetings were still to continue for several days. Already there had been evidence of conversions and persons were attending who had never before been known to enter a religious service.

MISSION SAWMILL

The Milling Department of the Africa Mission, under the care of Fred Hoyt, has been unusually busy for many months past. Over a year ago, a disease called "rinderpest" swept through the herd of oxen belonging to the Mission, causing the death of considerably more than half of them. This loss seriously hindered various lines of industrial work. In spite of the lack of transport facilities, the work has gone ahead, though the income from this department is not nearly so great as it would be if it were equipped with a traction engine and freight van.

"Work is progressing very well under the circumstances," writes Fred Hoyt, under date of May 28. "Demands for lumber are far more than we are able to supply with our present transport outfit. We are buying some oxen but cannot tell when the sickness will take them. I hope you will soon be able to get that engine and hauling car. Please be sure not to get a cheap outfit, as it will cost as much to send it out as it will a good one. The one mentioned some time ago in our letter to the Committee will, we think, be the one for this country. The mill is doing very nicely now. Just at present I am doing some repairing and remodelling, but will soon be ready to begin sawing again. We are having lots of rain now, which makes logging very hard, and the same is true of transporting the lumber. We need a good wagon for this purpose, as the one we have has small iron

wheels and pulls very hard in the mud." The traction outfit so urgently needed will probably cost about \$3000 but the missionaries and the Africa Field Committee are convinced that it will be a good investment. There is constant demand for lumber—more, in fact, than the Mission can supply.

TELESFERA, THE ZEALOUS CUBAN HANDMAID

When Telesfera de la Cruz first came to our meeting she was groping for the light. From a child she had been a devout Roman Catholic, but she was unsatisfied and even troubled. Hoping to find peace she made a vow that she would attend mass nine times without missing a single one. To appreciate what this meant it must be understood that in order to fulfill her vow she had to walk six miles from her home and return each time mass was said in the Catholic Church.

On Sunday morning she was returning heart-heavy from the mass when she chanced to pass the Protestant Church and it occurred to her that here she might get help. Immediately a conflict arose in her mind. All her more than fifty years of Roman devotion rose up in protest against entering a Protestant Church, but her desire for light and peace won, and she entered the meeting then in progress. Her conversion did not take place immediately. It cost her a hard struggle, but the ray of light had entered her "encircling gloom." She never finished her nine masses in the Roman Church and when her conversion came she was out and out for her Saviour. Her heaviness was turned to gladness. No longer did the way seem long from her home to the church and every Sunday morning she would be found in her place in meeting and always ready in and out of meeting to give expression in words and in service to the joy she had found.

Sometime after this her family moved to a settlement on the Chaparra sugar estate. She was now too far away to attend the meetings, but by conversations with her neighbors and the use of tracts and Bibles she found an outlet for her faith. Whenever possible she returned to Gibara to

renew her fellowship with the believers.

Three years ago I had occasion to hold a meeting in a country home some six miles from where she lived. Hearing of it that afternoon she at once prepared to go. Through cane fields and over ploughed ground she went, calling to her neighbors as she passed to join her and go to the meeting. In this out of the way place she was almost the only one who had before attended a Protestant service, and she felt a special responsibility in seeing that things were done "decently and in order." She was accustomed, of course, to an offering being taken in the meetings, hence at the close of the service she advanced to the front and gave a rousing testimony and placing a forty cent piece on the table invited the others to join her in an offering, which they did right heartily and over three dollars was collected to help with the expenses of my trip.

Last year I visited her home in company with Alberta Lopez, a young preacher. When we reached the house she was eating her breakfast which consisted of "cracklings" and plantains. She insisted on sharing them with us and her hospitality could not have been more sincere or more hearty if her table had been laden with the richest viands. That night we had a meeting in the crowded home of her son and the next night the more pretentious home of the head contractor was filled with eager listeners.

The last visit of Telesfera to Gibara was made in bodily weakness last March at the time of the Annual Conference of the native church. For months she had looked forward to meeting with her fellow believers at that time. Though unable to nourish her body as it should be, her soul was fed on the Bread from Heaven. Besides the bodily discomforts, her expenses in coming to the conference were over four dollars, but when the offering was made for the home mission work she rejoiced that she had a dollar to give for that, besides making another offering to the local church. Telesfera now lies on what is probably her last bed of suffering, stricken with that scourge of Cuba, tuberculosis. A message has just come from her which says: "I have hope that we will meet again, if not in this body, it will be in the resurrection of the just, for the Lord has promised it to those that believe in His blessed name."

YOUNG FRIENDS BOARD

ABOUT A ROUND-ROBBIN

Wilmington, Ohio, July 20, 1916.

My dear Round-Robbins:

I think that you must all know the nature of a "round-robin," so I shall not bother to explain, but hasten to tell what our Young Friends have been about. We have been very busy folks since the C. E. Convention in May, when Tom Jones gave us such a boost. It was then that we dropped the gentle hint that we wanted to be "invited out." So almost every Sunday since, a group of Young Friends has visited some meeting. We are usually invited to stay all day. In that case, we attend the regular meeting for worship in the morning, have dinner together, and then hold a Young Friends meeting in the afternoon. This makes an ideal fellowship possible in a social way as well as deeply spiritual.

There are already thirty young people who gladly assist in giving these conferences. They are so interested that very often we have new volunteers at the close of a meeting. While we are delighted and encouraged by such interest, we know that these conferences cannot do the constructive work so hoped for; but they are clearly beneficial in an initial way. We hope to continue them until at least the majority of the meetings have had a Young Friends Conference. Up to date, fourteen have been held.

Perhaps you would like to know what topics are discussed. I shall outline one or two of the most recent and successful. We find that the spice of several short speeches is more palatable than one or two lengthy talks. At New Vienna, our general topic was:

How Do Young Quakers Grow?

- 1—By Investigation...Clayton Terrell (The Quaker Study Class)
 - 2—By Expression...Bernice Hawkins (C. E. Possibilities)
 - 3—By Friendship.....Luther Warren (Methods, Peace Principles)
 - 4—By Self-sacrificing Service..... Esther Farquhar (Mission Study)
- (Climax) Address—The Challenge to Young Friends....."Tom" Kelly

Last Sunday we went over to Samantha, a small meeting about eighteen miles from Wilmington. There were eleven of us. The morning meeting was indeed worshipful. The afternoon session was largely attended in spite of the heat. Representatives from neighboring meetings furnished music. The theme was:

The Young Friends Movement: Past, Present, Future.

- 1—Looking Back, "The Quaker Hero" Clayton Terrell
 - 2—Doors Ajar....."Jake" McKay
 - 3—The Young Friends Movement Conference in Wilmington Yearly Meeting.....Lewie Moon
 - 4—Stowing the Hold...Luther Warren
- Address.....Frank Barrett

I think you've a notion of what is interesting our folks just now. We are going to have a great time at Yearly Meeting next month (August), but that is another story. I always look at this page first to see what the rest of you are doing. So here's greeting to you all and a sincere "God speed ye."

ROBINETTA WILMINGTON.

RESULTS OF THE THREE-FOLD SPRING CAMPAIGN

1.—EFFICIENCY.

Number societies reporting having taken up the Efficiency Campaign, 12. Number of Yearly Meetings, 4.

2.—EDUCATION:

Study Classes reporting, 22.

3.—ENROLLMENT.

Number cards received for the Young Friends Directory from

Indiana Yearly Meeting.....	54
Western Yearly Meeting.....	26
Oregon Yearly Meeting.....	23
Baltimore Yearly Meeting.....	19
Philadelphia Yearly Meeting.....	17
New York Yearly Meeting.....	2

Total131

The largest per cent of enrollment was gained by Greenleaf, Idaho. We are very glad to present the Greenleaf Friends the Young Friends Pennant. These Friends also report that twenty-nine of their young people tithe their income.

We hesitate to give the above figures; as we feel sure they are inaccurate, and is only a hint at the actual work done along these three lines.

It would enable us to make our report more nearly correct, if you would send to us direct, just what has been done in your knowledge, giving us all the data required for such a report. Will you do this? Let us know details and actual figures about the three E's in the campaign, as was outlined in the April News-Bulletin. Thank you!

Do not allow work along these lines to stop. The campaign has only just begun. Keep on working and tell us

what you are accomplishing.

We are told that in order to grow, we must GO. We can never get any where unless we go. Then, make sure you are RIGHT, then keep going right ON, never stopping for difficulties or discouragements. We cannot do this unless we keep WORKING. Did you ever ride a bicycle? The wheels would not turn if you did not work them, would they? Then let us unite our forces and do a more efficient service to the bringing in of the kingdom of God.

THE IMPORTANCE OF THE STUDY CLASS

(Continued)

It is probably safe to say that the members of a religious body can never discharge their duty to it and to the world, without a serious effort to improve and make the best use of their minds. Especially is this the case in a body like the Society of Friends.

In every considerable congregation of Friends there ought to be a group, or groups, formed for the definite study of religious and social subjects, meeting periodically, at least through the winter months.

There is nothing narrow or sectarian in suggesting that the foundation of such systematic study should be the History and Principles of the Society of Friends. Rightly conducted, this study will take us far down below the walls that separate the sects into the underlying experience that is at the heart of Christianity, and will help us to be at once intelligent Christians and really convinced Friends.

There are at least four main branches of study which Friends ought to be helping one another to pursue: those of Quakerism, the Bible and religious history, Foreign Missions, and Social Questions.

MAKE YOUR SOCIETY EFFICIENT

First, get an Efficiency Chart, then use it. Let the executive committee or even a special efficiency committee have charge of it, to organize the work and raise the thermometer. If some suggestions do not seem worth while, try them any way and see if the society is not benefited.

Work this in connection with the Campaign for Millions. Help organize a new society, give more money to missions, get new members and see that all become church members, start a Tenth Legion and Quiet Hour Band, see that 10 per cent of the members take the Christian Endeavor World and that 100 per cent sign the Peace Union Pledge.

This plan is being used by our society. Each of the following points is given a certain number of credits, the number of each being proportionate to the difficulty in carrying it out: Signing the Quiet Hour Pledge, the Tenth Legion Pledge, becoming a Christian Endeavor Expert, subscribing for the Christian Endeavor World, attendance at the various Church, Sunday School and Christian Endeavor services, signing the Peace Union Pledge, enrollment in the Young Friends Directory, bringing an outsider to Christian Endeavor, reading The American Friend each week and fifteen minutes of conscientious thought on the topic before the meetings. A card-board chart has been made and each week, each member marks up what he has done. About 500 credits can be attained. All who reach 350 in this Individual Efficiency Campaign, will receive a Christian Endeavor pin; and those who reach 250 are called Efficient Endeavorers. This campaign continues two months.

The West Richmond Endeavor Society held a Rally on July 2nd. The Efficiency Chart which had just been marked up to 100 per cent after four months work, was exhibited. Helen Hockett, the new president, presided. Edgar Mote of Richmond, Treasurer of Indiana Yearly Meeting C. E. Union, and Lillian E. Hayes, Office Secretary of the B. Y. F. A., were the speakers.

A letter was read from the incoming pastor, Charles Woodman, Portland, Maine. It was altogether an inspiring and successful meeting, with more than fifty present.

Try a rally in your society.—Francis Nicholson in Conference News.

YOUNG FRIENDS WORK IN NORTHERN CALIFORNIA

(Continued)

On the following day the Secretary took the train for San Francisco, ferried across the bay to the Santa Fe terminal and took the train for Denair. In the rush for connections, he lost his suitcase and had much trouble in getting it expressed on to Los Angeles. (If in a hurry, beware of Baggage Transfer Companies.) The five-hour ride through the wheat fields of California was most interesting, but very hot. It seemed strange to see threshing taking place on June 22nd. And doubly interesting were the large combined reapers and threshers. The wheat and barley did not look very heavy, but there was much grain in each head, so the yield was good.

Denair is located in the midst of this wide valley and is a country town. There are two churches here, the Friends and Disciples of Christ. Although the churches do not have a great deal in common, the Christian Endeavorers hold a Union Meeting. They are very active, too. When I arrived I found that Paul C. Brown, the Field Secretary of California, was holding a three-days' evangelistic meeting for the Endeavorers. He kindly took the Young Friends Secretary in and we had a splendid meeting together.

I spoke for about fifteen minutes on life consecration and the big task of following Christ. Brown followed in a forty-minute address on Prayer Consecration and Action. After this meeting a conference with the Endeavorers was held, showing the relation of the Young Friends work to the State and United Society C. E. Plans. We had a very profitable evening, everyone felt. Over 300 were present.

About ten o'clock the next day I went down the valley to Lindsay. We passed Mt. Mitchell, which looked very refreshing with its snow-covered peak, while we were sweltering in the raisin valley of California. About five o'clock we arrived in Lindsay, which is an orange town of three or four thousand inhabitants. It is situated at the foot hills of the Sierra Nevada Mountains, has an abundance of water and most fertile soil. Here I saw for the first time oranges growing on the trees. Lemons were also in abundance.

The Friends' Meeting House here is built like a California bungalow. It has a low, flat roof, a large auditorium, a Sunday School and Endeavor room, and a basement. An audience of twenty people met to hear about the Young Friends Movement and the place of this local Meeting in it. After the address a short discussion followed and some books on Quakerism and Missions were sold.

It is a great satisfaction to see how eager Young Friends are to hear that their denomination is actually taking enough interest in her young people to send her secretary out to look them up and then to follow them afterwards. Lindsay Meeting is in a position to grow and become a strong work for Friends. They now have a keen young pastor, but he is going away and another must be found. It is necessary to find a man of vision and deep consecration for this work.

The next stop was at Los Angeles, but as this belongs to the Central

Quarterly Meetings, it will be discussed later.

THOMAS E. JONES.

"SAVE JIMMIE"

A notice in a recent issue of The American Friend of the death by drowning of James and William Kelsey of Oskaloosa, Iowa, has been supplemented by several personal letters giving details, which give grounds for reflection and inspiration. When James lost his footing on the treacherous bottom of Skunk river, he grasped a playmate who, not being able to swim, with difficulty wrenched himself from the frantic grasp. But William, who also could not swim, without a moment's thought of his own danger, with one cry of "Save Jimmie! Save Jimmie!" dashed to the same fate.

The last words of that twelve-year-old boy keep ringing in my ears like a summons to renewed zeal in the work of saving my brother men. It may be that some one says, "Yes, it was splendid, but it was only brotherly." In that it WAS brotherly, it was so splendid in a world where there is all too little brotherliness.

There are so many "Jimmies" all about us. I see so many of them at just James' age of fourteen going about with cigarettes in their mouths and giving other evidence of their feet slipping into the shifting sands of sin, and there are so few to hear and heed the cry, "Save Jimmie." The Elder Brother has come to our rescue. He has taken our feet from the mire and clay and placed them upon a rock through the human instrumentality of some one that had the brotherly spirit.

That heart-cry of "Save Jimmie" may be inarticulate, but it should reach each one of us. Ask yourself today, "Am I lifting a finger to 'Save Jimmie' or am I heedlessly letting boys and girls all about me lose their footing in the treacherous sands of sin?"

The "Jimmies" may be in our own homes or in our neighbors'. We may have them in our Sunday School classes, in the school-room, office or workshop. We are every one in touch with them and if we are doing nothing to "Save Jimmie," may God have mercy upon our poor, cold and selfish souls.

The prayer of my heart is that that brother's heart-cry, the last from his lips, may be responded to by many who read this and that we may at once set ourselves to the task of "saving Jimmie."

A. EDWARD KELSEY.

THE NEBRASKA PAGE

THE EXTENSION PASTOR

The great problem in several of the Quarterly meetings in Nebraska Yearly Meeting is, and long has been, how to take possession of the great open field which lies before us, and which is not only ready for us, but is demanding that we bestir ourselves and occupy the vineyard.

At the recent Quarterly Meeting, which was held at Deer Trail, Colorado, a meeting which has four different outposts, begging Friends to come in with their preaching and their teaching, Denver Quarterly Meeting took a very advanced step, one which it is believed will at least make a beginning in the solution of this problem. It was decided to employ a man to act as extension pastor, who shall be paid for his services by contributions from each of the six Monthly Meetings in the Quarter and by what financial aid the outposts themselves can render, which will probably be considerable in time.

He will work under the supervision of the Quarterly Meeting Superintendent, Kirby V. Bowen, and his duties will be to hold special meetings of an evangelistic character and to render such pastoral care as he can in each place. As there are ten or a dozen such points within the limits of this Quarter, it will not be easy for him to do much in each place, but a consecrated man will accomplish much and this is surely a long stride in the right direction.

Ira B. Hoskinson, a minister, was present at the Quarterly Meeting and consented to take up this work at once. As he is a man with much experience, there is no question that definite results will be forthcoming in a short time.

DENVER QUARTERLY MEETING

Denver Quarterly Meeting was held at Deer Trail, Colorado, July 21-23. This was the second time the Quarterly Meeting has been held in this place and the wisdom in taking it there has been again demonstrated. Thomas E. Jones was present and rendered good service, especially with the young people. Ira B. Hoskinson, of California, was present with a minute, as was John Bond and wife, of Stafford, Kansas. These, with the local pastors of the Quarter, gave themselves enthusiastically to the work of the Master in the various ses-

sions as the way opened. Eighteen made the ninety-mile trip from Boulder to Deer Trail in autos. Denver was not represented.

During each of the seven sessions of the meeting, the spirit of the Savior was present, showing itself again and again in the burden for souls, in the desire for the higher life and in the positive evangelistic efforts which were often made. Several were at the altar, and the general satisfaction which was evident at the close was only the natural outcome of the perfect unity and good feeling which had prevailed from the very start. The action whereby an extension pastor was chosen to look after the outpost work of the Quarter was perhaps the most important single event.

FIELD NOTE

Boulder—The Boulder meeting is in the midst of a campaign for building funds and a hearty response is being received, not only from the members, but from the people generally of the city.

IN SOUTH DAKOTA

Mt. Vernon Quarterly Meeting of the Friends Church was held at Aurora, "Stickney P. O.," June 24-25, 1916. A good delegation was present from Harmony Monthly Meeting. We were very glad to have our Yearly Meeting Superintendent, Theo. Foxworthy, and Mrs. Foxworthy with us from Plainview, Nebraska. A. J. Lamm, our Yearly Meeting evangelist, of Fremont, Nebraska, was present and began revival meetings at the close of Quarterly Meeting.

We had good reports of the Yearly Meeting by the delegates who attended, Mrs. C. W. Hanson and Eddie Hanson, also by Mr. and Mrs. Foxworthy. Visiting ministers were blessed in preaching the Gospel message. Mrs. Foxworthy's message Sabbath morning was especially to the children; when the altar call was given, ten of the children went forward and gave their hearts to God. We were greatly blessed at every session of the Quarterly Meeting and all were unanimous in saying it was the best one held in a number of years. Pray for the work in South Dakota.

A. J. Lamm held a two-weeks' revival meeting at Aurora just following the Quarterly Meeting. He preached the word with great power, resulting in about forty definitely blessed, of which twenty-five or more were conversions. Thirteen joined the church and others expect to join later. The

pastor, P. D. Guyer, ably assisted in the revival; the special music each evening was a blessing.

P. D. Guyer, of Paonia, Colorado, accepted the call and has removed with his family to Stickney, South Dakota, and taken up the work at the Aurora Friends Meeting. We gladly welcome them and are praying that God's richest blessings will rest on the work here; there is such a wide field for work.

DAVID E. SAMPSON

David E. Sampson, the pastor of Friends Church at Winston-Salem, N. C., passed away suddenly on the afternoon of July 19th. He had been out on his usual duties, calling on the sick or the sorrowing, and was sitting on his porch contemplating his afternoon's work when he spoke of not feeling well. Before a physician could be summoned by telephone, David Sampson had passed away. I enclose clipping from the Winston Journal, as below.

MARY C. WOODY.

A Champion of Righteousness

We pause to pay tribute to a choice spirit and noble character, just called from service among us to the higher life. A faithful, unselfish servant of his fellow men and a prophet of the brighter day was David E. Sampson. Though physically blind for many years, mentally, spiritually and morally his sight was never dimmed. The vision of the "new earth" was ever before him and toward that fine goal of the Christian soul he strived persistently. For nearly half a century as a minister of the Gospel of Christ he pointed men to the "new heaven," but he never forgot that they were living in an old world that is full of poverty, disease and injustice.

He was a champion of righteousness not only for the sake of saving men's souls for a home in heaven, but also for the sake of saving their lives to make better homes in the world. It was his burning desire to make the community in which he lived a little better place for children to grow up in and a little happier place for men and women to live in that contributed most to David Sampson's success in establishing here the Friends' church, of which he was pastor until his death on last Wednesday afternoon.

Until the end of time the seed which he planted will bear fruit. He did not live to see the coming of the "new earth" for which he looked, but he did live to contribute something fundamental and enduring to the forces that ultimately will bring the perfect day of truth and light and justice.

—Winston Journal.

SHIPING HOUSEHOLD GOODS TO SOUTHERN CALIFORNIA. Any party wishing to join in a car load of household goods from Indiana to southern California about October 1st. Address, Charles E. Tebbetts, Richmond, Ind.

CHURCH AT WORK

Long Beach, Calif.—At Pasadena Quarterly Meeting held at Bethel Friends Church, Long Beach, July 21st, Charles and Lenna Lescault of Los Angeles, were granted a minute for general evangelistic work among Friends as way may open. They expect to attend Western and Indiana Yearly Meetings. They closed their work at Los Angeles on August 1st and were expecting to start east on the following day, stopping for a few days at Cherokee, Oklahoma. They will be glad to correspond with churches wishing evangelistic help. They can now be addressed at Cherokee, Oklahoma.

Dayton, Ohio—Friends at Dayton have sold their meeting house property and are now holding services at the Young Women's League, 24 West 4th Street. A committee is at work seeking a new location for the erection of a church building. Alpheus Trueblood and wife have consented to remain as pastors for another year. They started last week on a month's vacation, expecting to visit at different points in New England.

South Marion, Indiana—The Sunday School at Second Friends Church in South Marion is a Front Line School, having all the departments and paying special attention to the teacher training department. Sixteen months ago it graduated a class of fourteen. On July 16th another class of twelve graduates held their commencement exercises at the Second Friends Church. Dewitt Foster, the presiding pastor, delivered a most excellent address which was both instructive and elevating. Mrs. Foster, teacher of the class, presented the diplomas in an effective and commendable manner. Each of the members of the class desires to become more efficient in work for the Master, as their motto is, "Study to show thyself approved unto God." The class expresses sincere gratitude and grateful appreciation to Mrs. Foster for her excellent teaching.

Traverse City, Michigan—The greatest revival movement ever known in Grand Traverse region was the series of tabernacle meetings conducted by the Stephens Evangelistic party, beginning on May 8 and continuing over a period of six weeks. Mr. Stephens was assisted by a gifted corps of workers, Miss Leora Bogue of Fairmount, Indiana, the "Little Friend", being the soloist of the party. The

number of conversions was estimated to be considerably above sixteen hundred. Much of the success of the campaign was due to the harmony and unity with which the pastors of the city took hold. Herschel Folger, pastor of the Friends meeting, was one who worked with untiring zeal and energy. Aside from his many other obligations, he accepted the place of official reporter during the campaign. We feel unspeakably grateful to our Father for the wonderful change he has wrought in our city and especially in our own church through this revival campaign. Mr. Stephens used various methods to secure and hold the interest of the people, among them being a Sunday School parade. The Friends Sunday School was awarded first prize, credit being given largely to the decorating and the artistic ability of Mr. Folger displayed in the school banner.

Children's Day was observed here on June 25th. The committee in charge proved its talent both in the decorations and the training of the children. The program was pleasing, well conducted, and was worthy of praise in every respect. June 27th marked a most pleasant event—the reception of the new members into the church. The Pastoral Committee assisted by a Reception Committee had charge of this affair which was a decided success in every particular. There was a good attendance, a good program, good refreshments and a general good feeling of fellowship. At the close of the program, T. P. Redding, clerk of the Monthly Meeting, welcomed the new members into the church.

Traverse Quarterly Meeting was held here July 14-16, with a good attendance of delegates from Manton, Long Lake, and Arthur Centre. It was an added pleasure to have with us at this time Gervas Carey and family of Wichita, Kansas. We also felt greatly blessed in having with us the Yearly Meeting Superintendent, Truman C. Kenworthy, whose two sermons on Sunday were food for the soul and touched and tendered the hearts of his congregation. Our annual Sunday School picnic was held on July 25th on the shores of our beautiful Grand Traverse Bay. The day was ideal and the crowd of picnickers thoroughly enjoyed themselves in rowing, bathing, playing tennis or in more quiet amusements. A bounteous dinner was spread in the grove.

Mount Airy, N. C.—M. Davis Bran-son resigned his pastorate here on

June 1st and went with his bride to his new field of labor at Yorktown Heights, N. Y. They also attended the summer term at White's Bible School in New York City. He and his mother, who took an active part in the church work, are greatly missed. We were fortunate, however, in receiving for the summer months Miles Reece and wife who are teachers in Brevard Institute, Brevard, N. C. They will return to their school work on September 1st. Henry McKinley of West Elkton, Ohio, has been secured as pastor for the coming year. The church prayer meeting has increased in attendance and interest, and cottage prayer meetings are held on Thursday evenings.

Surrey Quarterly Meeting was held in Mount Airy, July 21-23. While the attendance from out of town was somewhat hindered on account of the copious rains, the Spirit was manifest throughout the sessions. Fleming Martin of Dobson preached on Saturday and Ellen Minthorn Marshall of White Plains preached on Sunday. Gray haired men were present who had been her students in the reconstruction days at old Westfield. Three of our young people expect to enter Guilford College in the autumn.

INDIAN REPORT FOR JUNE

To the Associated Executive Committee of Friends on Indian Affairs.

Dear Friends:

From our various reports you will see we have had a very rainy month, and the rain in many cases was accompanied with severe electrical storms. Much grain and hay have been damaged,—some lost altogether. Not having the opportunity to visit our Missions as we should have liked, and having some money sent us to use to best advantage, we sent our Missionaries the Book of Acts, penny addition, for distribution among the children. We are also sending them some other missionary and purity literature which they can use to advantage.

We very much deplore the military activities that are going on at present, making Oklahoma the pathway to the scene of conflict in Mexico.

Shawnee, Okla.

CLARK and ELMA T. BROWN,
Superintendents.

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They will pay you.

WANTED—Man to do pastoral work in New England Yearly Meeting. Rural community. Good opportunity for work with young people. Address "A," care of American Friend, Richmond, Indiana.

THE IOWA PAGE

C. E. DEPARTMENT

Indianola sends the following interesting news: "We had a splendid and unusual missionary program in our C. E. Prayer Meeting on Sunday evening, July 9. The program, with Miss Watland as leader, was taken from a printed leaflet program on 'The King's Highway', by Helen Barrett Montgomery. It was entitled, 'An Evening with Some Builders of the King's Highway.' Imagination and interest were aroused by announcing each speaker as if he were the original missionary instead of a substitute. The hymns were chosen for their missionary appeal. The program is as follows:

Opening song—"Dear to the Heart of the Shepherd."

Song—"Who Will Follow Jesus?"

Song—"I'll go Where you Want me to Go."

Reading—"The Epic of the Road (Introduction in the 'King's Highway') by the leader.

Scripture Reading—A Thrilling Prophecy as Visioned by men of Old. The Prayer of the Builders, (Lord's Prayer in Unison.)

First Speaker—Young Woman of Egypt, the first graduate of the Girls' School, (Costumed.)

Map of India, showing chief missions and explanation, by leader.

Dialogue between Indian Missionary and Native Village Herdsmen in Costume (without introduction.) It illustrated the great mass movements and the need of more missionaries and teachers.

Voice sings "Rescue the Perishing" (first voice and chorus.)

Second Speaker—A Man-sized Job, Mr. Sam Higginbottom.

Third Speaker—The building of the Highway in Japan.

Intercession in behalf of Builders in Remote Stretches of the King's Highway. (by members of the audience.)

Benediction.

This program was enthusiastically received by the large crowd in attendance. Interest was aroused by the unusualness of the program, the use of dialogue and costume.

VICTORY FOR PENN

Again Quakerism has manifested the fact that it possesses remarkable vitality. The biggest financial enterprise ever undertaken, in proportion to the constituents, has just been brought to a complete success. Just before midnight, Tuesday, August 1, the final subscription toward the four hundred thousand fund for Penn College was received. Those who began this campaign and who were most intimately associated with it had many periods during its progress when it seemed unaccomplishable, but from the very first until the last nothing was neglected which gave the remotest promise, and from a multitude of sources the aggregate amount was finally secured.

One could scarcely believe at cer-

tain times that an institution that had come into such a situation as had Penn College could be rehabilitated, but the outcome is a proof beyond doubt that there is a tremendous appreciation for the small college which affords Christian education, as it is also a proof of the splendid loyalty of those who have had the benefits of such education. Friends everywhere, therefore, may be assured by this victory that their educational chain, stretching from the Atlantic to the Pacific, is unbroken, and that still facilitates for that type of preparation for life which society needs may be afforded to the youth of our Society. If this enterprise had failed it would have been the first step downward for the entire Society, which would have ended finally in destruction or would have been regained at some future time by a greater effort than it has required to retrieve the present situation.

It is a time therefore for Friends everywhere to lift thankful voices to the Giver of all good and perfect gifts for this most wonderful and necessary victory.

Iowa Yearly Meeting is to be congratulated upon the splendid way in which she has rallied to the support of her college. In fact every constituency of the institution did most royally. Oskaloosa, which had been asked to give \$150,000, overreached the mark by several thousand. The county, outside of Oskaloosa, did not come up to expectations, but that was partly occasioned by the impossibility of a thorough canvass on account of the shortness of the time. But the Yearly Meeting, taken as a whole, gave as liberally as was expected. That portion of the field, however, of the Society of Friends, from which assistance was most highly appreciated, was that outside the territory of Iowa Yearly Meeting. Friends, both in the east and in the west, were most generous in their gifts and helpful in their service. A brief trip through the east, followed by one in the west, resulted in such gifts, without which the enterprise would have failed, so that eastern and western Friends may have the most satisfactory assurance that it was their generosity which saved the day. Local constituents of the college could not have succeeded alone. One would not be mistaken, so it seems, if he were to conclude that Friends have learned somewhat by this experience to co-operate and to all rally together to support of one factor which has been stricken and which needs assistance. It is to be

most sincerely hoped that this co-operative spirit may grow until we shall have a large fund accumulated in the hands of our trustees, which fund may be used at times of disaster in the interests of any one of our educational institutions. The educational board of Five Years Meeting has been working toward this for some time.

Those who have traveled far afield in the interests of the Penn College Financial Campaign have discovered what seems to be positive proof that such a fund could be accumulated if some man of ability were put into the field to devote his efforts entirely to the accomplishment of this task.

Let a great volume of praise and thanksgiving go up from the hearts of our people everywhere for this most singular victory and may we with humility go prayerfully forward to the enlarged service which this increased opportunity affords.

It would be very difficult to write a personal letter to everyone who had contributed, expressing to them the appreciation for their assistance, therefore I wish to take this opportunity to extend to everyone the deepest thanks of the management of Penn College and of those who have been most closely associated with this enterprise for their help, and this means that everyone who gave, even in the smallest way, has been fully appreciated. It has been the united contributions of all that has made this enterprise successful.

EARLHAM COLLEGE AFFAIRS

Prof. Alexander C. Purdy and wife, of Hartford, Conn., have arrived at Richmond, Indiana, and are to be at home on South West A Street. Professor Purdy at the opening of the college year will enter upon his duties as head of the department of Biblical Literature at Earlham College. He was an instructor at the Young Friends' Conference held at Cedar Lake near Chicago last week. For the past five years Mr. Purdy has been carrying on his theological and graduate work at Hartford Theological Seminary and at Harvard University. During this same time he was the preacher at the Moses Brown School at Providence, R. I. In June of this year he received his degree of Doctor of Philosophy. He had previously taken the degree of Bachelor of Divinity. His Bachelor of Arts Degree was taken at Penn College, Iowa. Mr. Purdy is recognized as one of the most scholarly men in the Friends Church in America, and a man of unusual talent as a public speaker.

NEW EFFICIENCY SECRETARY

Albert G. Shepard, who for the past five years has been doing successful work as pastor of the Friends' Meeting at Glens Falls, New York, has accepted the new Field Secretaryship of New York Yearly Meeting for which position his excellent organizing abilities seem to fit him peculiarly. The following interesting account from the Post-Star, of Glens Falls, July 24, will be of interest to Friends generally:

"Albert G. Shepard yesterday submitted to his congregation his resignation as pastor of the Friend's church to take effect September 1, when he will become field secretary of the New York Yearly Meeting of Friends, a position for which he was chosen because of his organizing and business abilities, which make him peculiarly fitted for it.

"Mr. Shepard's resignation caused a distinct shock to the members of his congregation, all of whom realize that it was through his untiring and efficient efforts that the local church was built up to its present high standing, both in point of membership and efficiency.

"During the Yearly Meeting in Glens Falls last year, a committee was appointed to engage a field secretary, an important task because only men of certain qualifications could hope to succeed in the work. After considering a large number of capable men, the committee decided upon Mr. Shepard and first broached the subject to him last May.

"Mr. Shepard refused to allow the committee to consider his name, as he felt his work here was not yet finished. At the Yearly Meeting in Poughkeepsie two months ago a special committee was appointed to wait upon him and finally persuaded him to reconsider his decision. Two weeks ago he met in New York with representatives of the Yearly Meeting, when the call was so urgent and was presented in such a light that he felt impelled to accept.

"As field secretary, Mr. Shepard will be in close touch with the local church. His duty will be to minister to the needs of churches throughout New York and Vermont, in financial matters, inspirational work and in organizing. The resignation of Mr. Shepard from his pastorate of the local church is different from what it would be if he were to enter another local field.

"I am naturally deeply interested in the future and welfare of the Glens

Falls church," said Mr. Shepard yesterday. "I will be in Glens Falls often, will be officially interested in the welfare of the church and subject to such calls as it may make upon my time and abilities."

"Mr. Shepard will not sever his connection with the local church until about September 1. He will remain here in order to prepare his reports for the fiscal year ending September 30. Mr. and Mrs. Shepard probably will reside in Poughkeepsie.

"Mr. Shepard became pastor of the local church in October 1911. Since January 1, 1913, 126 new members have been received, hundreds of dollars have been spent in improvements to church property and the finances of the church are in splendid condition. The work of the church is so well organized, such a spirit of unity and enthusiasm characterizes its members that Mr. Shepard felt free to offer his resignation.

"The resignation of Mr. Shepard is received with regret not only by the members of his own church, but of other congregations as well. A splendid organizer, a gifted pastor, a broad-minded man, he has performed a notable work, and his popularity is city-wide."

NEWS NOTES

Franklin and Mary Moon Meredith are resigning their pastoral work at Scranton, Iowa.

Prof. Edwin L. Morrison, of Earlham College, preached at West Milton, Ohio, on July 30.

Levi Gregory, pastor of the meeting at Oakland, California, gave a very helpful address at the Sunday School

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215 Traction Terminal Bldg.,

Indianapolis, Indiana.

picnic at Citrus Heights on July 11.

North Carolina Yearly Meeting is in session this week at Guilford College, and Wilmington will be in session next week at Wilmington, Ohio.

Charles S. Dudley, pastor at Jonesboro, Indiana, has accepted a call to the pastorate at West Milton, Ohio, for the coming year, succeeding John Kittrell, resigned.

Charles M. Woodman preached the last sermon of his pastorate at the Portland, Maine, meeting on July 31.

President Robert L. Kelly occupied the pulpit at Muncie, Indiana, on July 30, in the absence of the pastor, William J. Sayers.

Roy Wollam, pastor of the meeting at Spiceland, Indiana, is recovering nicely from a recent operation for appendicitis. Murray S. Kenworthy preached there last Sabbath.

Tell your friends that The American Friend (new subscription) and "The Present Day Message of Quakerism" by Charles M. Woodman, can be had for \$2.00. Regular price is \$2.50. Send to The American Friend, Richmond, Indiana.

Now is a good time to send for the published proceedings of the Men's Conference held at Richmond, Indiana, last October. The addresses are of a high order and will make good vacation reading. Send to The American Friend, Richmond, Indiana. Paper cover, 75 cents; cloth, \$1.00.

Murray S. Kenworthy and family drove through in their automobile from Massachusetts to Indiana recently, and they are now visiting at Spiceland and New London. Murray Kenworthy spent two days at Richmond

last week and expects to attend his old meeting at West Richmond next Sunday.

During the heat of the summer, when many are less active than at other times of the year, it is a good time to tell your neighbor that the trial subscription offer of The American Friend to new subscribers for six months at 50 cents will continue open until September 1.

John Fry and Calvin Marshall went from Colorado Springs, Colorado, to Denver on July 18, to attend the funeral of Mahlon Stubbs. The former assisted the pastor, Walter Wilson, in conducting the services. Phebe E. Johnson preceded them a few days and was at his bedside when he died.

Amos N. Kenworthy who is staying with his son, O. N. Kenworthy at Denair, California, passed his 85th birthday very pleasantly there, many of his friends coming in and spending the afternoon with him. While he is not strong he is as well as could be expected, quite cheerful and happy and able to attend the Sabbath morning meeting most of the time.

BIBLE SCHOOL.

August 20.

Subject—The Riot at Ephesus.

Lesson—Acts 19:23-41.

Golden Text—The love of money is a root of all kinds of evil. I Tim. 6:10.

Paul's preaching in Ephesus was unusually effective, so much so that the defection from the worship of Diana was injuring certain business interests—at least that was the charge made against him. If this charge was based on facts, there must have been a large number of the Ephesians who had become Christians. It does not follow that all those who ceased to worship Diana had become followers of Christ. It is frequently the case that in communities where Christianity is preached people become skeptical of the old faith but do not accept the new.

What was the secret of this great success? In the first place, Paul remained in the city longer than was usual for him—about three years. This gave him a chance to exert his full influence upon the city for an extended period. He evidently found the people very receptive, else he would not have remained so long. He also had a splendid staff of workers and no doubt these should be credited with much of the success of the great work.

It is quite probable that the work was far more extended than the city of Ephesus. There is good reason to believe that the nearby cities were evangelized at this time, among them being the seven churches mentioned in the book of Revelations. If this suggestion be correct, Paul probably

MOSES BROWN SCHOOL

visited at least some of them, directing the energies of his workers and inspiring the new converts by his presence.

We have here a good picture of mob violence. Mobs seldom show large intelligence; under the excitement men rush wildly about shouting this and that and, not knowing what they are doing, usually end up by doing the wrong thing. Striking examples of this can be found in our own country.

The town clerk must have been a man of more than average strength. Tactful and shrewd, he allayed suspicion, called attention to the courts where their troubles could be adjusted and seems to have quieted their fears—a splendid example of official courage and influence.

"The love of money is a root of all kinds of evil." Business was being affected, but it must be noted that it was of a certain kind. Christianity never injures constructive business. It has made banking and the credit system of our modern times possible. No such system was ever developed anywhere else until Christianity made it possible for men to be trusted. Love for money as an end in itself is an evil and money can be used to accomplish fearful ends but it is also true that it can accomplish great good.

CHRISTIAN ENDEAVOR.

Topic, "Growth; Body, Mind, Spirit." Luke 2:40-52.

That we may have a strong, clean mind, the body must be strong and clean. Body, mind and spirit grow and are strengthened by exercise. We grow and do not realize the change. Moses, when he came down from the mountain, "wist not" that his face shone. In so much of our spiritual life we are unconscious of the fact of growth. As a writer upon life in the fields likening the spiritual life to that of the seed says:

But all the winter through, though it was hidden by frost and snow, the seed was growing beneath the earth; the difference is that now we can see it. And so it is with the growth of the soul. The soul is growing, though we do not know it, in its winter weather, when all is dead and cold and dark; when the Spirit has convinced us of sin and we say, "I seem to have no part and lot with the saints, no joy nor peace; I only feel the burden of my iniquities; I question whether I am a living soul." But the seed sown by the hand of God is growing through all those wintry days; if a man can feel and lament his weakness, his deadness, his barrenness, he is a living soul.

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MARRIED.

Healton-Wright—At Manzanar, California, June 28, 1916, Edward Burtis Healton, son of Nathan and Sarah F. Healton, of Whittier, California, and Mary Montague Wright, daughter of Dr. P. B. and Carrie Wright, of Grand Rapids, Michigan.

Jones-Pickering—At South Eighth Street Friends Church, Richmond, Indiana, June 20, 1916, Arthur Leroy Jones, of St. Louis, Mo., and Erma Ramona Pickering, of Richmond. Minister, Francis C. Anscombe.

Mitchell-Albert—At the home of the bride's mother, Richmond, Indiana, July 27, 1916, Herman Mitchell, of Kokomo, Indiana, and Lucy Irene Albert. Minister, Francis C. Anscombe.

Myrick-Doan—At the home of the bride in Richmond, Indiana, June 17, 1916, Raymond T. Myrick and Marguerite Charity Doan, both of Richmond. Minister, Francis C. Anscombe.

Parke-Beckman—At South Eighth Street Friends Church, Richmond, Indiana, June 20, 1916, Royden Edwin Parke and Barbara Anna Beckman, both of Richmond. Minister, Francis C. Anscombe.

The double event of the Jones-Pickering and the Parke-Beckman weddings, mentioned above, was a very interesting and pretty affair. The church was beautifully decorated, and the whole congregation had been invited. After the services a reception was held at the church.

DIED.

Coffin—Frank Coffin died at the Reid Memorial hospital in Richmond, Indiana, July 13, 1916, aged 56 years. He was a member of South Eighth Street Friends Meeting.

Kelsey—James Edward Kelsey was born at the home of his grandfather, James Townsend, near Richmond, Indiana, August 24, 1902, and was drowned in Skunk River near Oskaloosa, Iowa, July 14, 1916. When only a few months old, he went with his parents, W. Irving and Anna Kelsey, to Victoria, Mexico, where they were engaged in missionary work. There the first five years of his life were spent.

William Asa Kelsey was born at Victoria, Mexico, January 26, 1904, and was drowned in Skunk River near Oskaloosa, Iowa, July 14, 1916. He and his brother, James Edward Kelsey, were inseparable companions in study and work and play. Perhaps their most notable characteristic was their devotion to each other, and it was most significant that they were drowned together. William's agonizing cry when he saw James going down into the hole of the treacherous river bottom, "Oh, same jimmie! save Jimmie," and his self-forgetful plunge after his drowning brother were only examples of what James would have done just as readily for William. In the autumn of 1912 both boys, having given evidence of a personal knowledge of Jesus Christ, were received as active members of Oskaloosa Meeting. A funeral service for both boys was held on Monday afternoon, July 17th, although William's body was not recovered until Tuesday forenoon, the fourth day after the accident. A precious prayer service was held in the Cheesman Undertakers' parlors before the interment of William's body Tuesday evening. Inseparable in life, in death they were not divided.

FOR SALE—A home near Earlham College. Address, Charles E. Tebbetts, Richmond, Indiana.

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FRIENDS MEETINGS.

Chicago, Illinois Meeting House, at 4413 Indiana Avenue. Take elevated trains to 43d Street and walk west and south to Meeting House; or take Indiana Avenue surface line to 44th Street. Bible School 9:45; Worship 11:00; Social hour 5:30; Christian Endeavor 6:30; Fourth Day Meeting 7:45.

Cincinnati, Ohio. Meeting House N. W. Corner 8th and Mound. Take Warsaw Avenue, Elberon Avenue, or Sedamsville cars to door. Meetings for worship, First day 11:00 A. M. Visitors welcome.

Colorado Springs, Col., Friends Church, Tejon and Fountain Streets, on car line. Bible School 10:00, meetings for worship, 11:00 and 7:30. Prayer meeting, Wednesday 7:30. Visitors welcome.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting, 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday: Prayer meeting, 7:45. Earle J. Harold, Pastor.

Meeting Houses, 144 East 20th Street, New York City and Lafayette and Washington avenues, Brooklyn, New York. Meetings for worship Sabbath morning at 11 o'clock.

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

UNIVERSITY FRIENDS MEETING occupies Russell Hall, Friends University, Wichita, Kansas. Sunday service: Bible School 9:45 A. M., Worship 11:00 A. M. and 8:00 P. M.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:20; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant Street car to Oxford street.

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NEW YORK EVENING POST.

John B. Garrett, Chairman of the Peace Committee, Philadelphia Yearly Meeting of Friends, said in a recent letter:

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The Saturday Edition of The Evening Post contains four sections and is sold for 5 cents a copy, subscription by mail \$2.50 a year; Daily edition, week days only, \$10.00 a year. Sample copies free on request.

THE NEW YORK EVENING POST.**OHIO YEARLY MEETING.**

Ohio Yearly Meeting will be held at Damascus, Ohio, August 27-29. Charles E. Haworth of Damascus, is chairman of the entertainment committee.

Mission Study Books

1915-1916

Foreign Mission Study Books

The King's Highway, cloth 58 cents; paper 36 cents. How to Use, 10 cents.

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Around the World with Jack and Janet, Junior, 29 cents; Guide Book, 5 cents; Round Trip Tickets, 2 cents each; Steamer Trunk (mite boxes) 20 cents per dozen; Jack and Janet Buttons, 5 cents. Jack and Janet paper dolls with costumes for America, Egypt, India, Burma, China, Korea and Japan, 27 cents. Set of Postal Cards for Foreign and Junior Books (24) 25 cents; Missionary Helps for Junior Leaders and Primary Class Teachers, 25 cents; Talks on David Livingston, Girls and Boys of India, Africa, Changing China, 25 cents each.

Home Mission Study Books.

Home Missions in Action, cloth, 58 cents; paper, 36 cents. Teachers' Supplements, 5 cents.

Leaflet Helps, America's Melting Pot, What One Mission Worker Learned, Story of a Virginia School, 2 cents each. Don Felipe Gloria, 3 cents.

All Along the Trail, Junior, 29 cents; Teachers' Manual, 10 cents.

Federation Bulletin, issued quarterly, 25 cents a year. Everyland, issued monthly, \$1.00 a year. Rising Churches in Non-Christian Lands, paper, 40 cents; The Churches at Work, paper, 40 cents; Comrades in Service, cloth, 60 cents; Thy Kingdom Come, 25 cents; Missionary Hymnal, 10 cents; Five Missionary Minutes in the Sunday School, 50 cents.

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EDUCATIONAL NUMBER

The American Friend

Old Series
Vol. XXIII. No. 33.

EIGHTH MONTH 17, 1916.

New Series
Vol. IV. No. 33.

Childhood

By WILLIAM L. STIDGER

Glad of heart because it is today;
Glad of heart for laughter and for play;
Full of song that God is in the sky;
And happy that the clouds are sailing by.

Full of joy and laughter-love are we
That birds are singing yonder in the tree;
That sparkling, sunlit water bubbling flows;
That whispering grass beside the fountain grows.

Ah, teach us, Father, who have older grown:
With simple joys the whole wide world is sown;
That flowers are blooming, clouds are high;
That stars are myriad in the sky.

That we have health, and hope, and light;
That home-gleaming glimmer through the night;
Teach us like Childhood, sweet, at play,
To be full glad of heart because it is today.

—Pittsburgh Christian Advocate.



EARLHAM COLLEGE

RICHMOND, INDIANA

Earlham College has made a great contribution to the Society of Friends and to the church at large.

The purpose to do this was never stronger than it is today. During the year 1915-16 there were thirteen student volunteers in the college. Six members of the Class of 1916 registered for Theological Seminaries for next year, one of whom is now on his way to Calcutta, Indiana, having been called out for missionary work soon after Commencement.

Earlham students are willing to get under the burden of the Church and help lift the load.

Here are some concrete evidences of this fact.

In the FIVE YEARS MEETING the following positions are held by Earlham men and women,—The Clerk, First Assistant Clerk, The General Secretary, The General Secretary **elect**, Three of the Trustees, Two of the Auditing Committee, the Chairman of the Executive Committee, The Secretary of the Executive Committee, The Chairman of the American Friends Board of Foreign Missions, The Chairman of the Board on Education, The Chairman of the Board on Legislation and Temperance, The Chairman of the Peace Association of Friends in America, The Chairman of the Bible School Board, The Chairman of the Young Peoples' Activities, The Superintendent of the Young Peoples' Activities, The Editor of THE AMERICAN FRIEND, about sixty appointees on standing committees.

It is impossible to enumerate the long list of College Presidents and Professors, Clerks of Yearly, Quarterly and Monthly Meetings, Presidents and Members of Boards of Trustees, Ministers, Sunday School officers and teachers, Missionaries and other active workers who are putting their Earlham training into the service of the Kingdom.

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THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 33.

EIGHTH MONTH 17, 1916.

New Series
Vol. IV. No. 33.

The Church and Its Ministry

Whatever may be said about the influence of the Christian ministry upon the Church, it needs to be kept in mind constantly that the Church owes a peculiar obligation to its ministry. Indeed the more the Church expects enlarged and efficient service from its ministers, the greater is the responsibility of the Church toward their preparation, equipment and training.

Religion must always have a voice, and while it is true that God's Spirit can and does find expression through obedient and consecrated personality in a variety of ways, it is a day when pre-eminently the prophets of the Lord must be able to speak the language of the best educated and the most cultured. Otherwise, Christianity will find itself measured increasingly by minor and decadent standards that are bound to turn many away from the faith. In the old days, the minister was both prophet and leader, regarded not only as the oracle of God, but the spokesman of the best ideals in the community. In this modern age, the ministry cannot fall below the average standards of the community without hurt to religion and without prejudice to the Church.

The Society of Friends cannot maintain its standing as a religious influence in the world of today unless its ministers can keep abreast of the average progress of the membership and the average ideals of the communities in which they deliver their messages. Friends have always been supporters of education, especially of higher education, but they have been distressingly slow to apply their convictions to those of our number who are being called from time to time into the ranks of the preachers of God's eternal truth. Pinning faith to the miraculous in the formulation and delivery of the gospel message, at first we fell into the error of putting a premium upon ministerial ignorance, and later, while stressing the value of education even in ministerial life, we have neglected to face the problem involved by providing adequately for proper ministerial equipment and training. We need to give assent to this utterance of The United Presbyterian in a recent issue: "The most essential fact to keep in mind is just this: the work of the kingdom of God, in its highest phases, waits for the services of those who are endowed with the blessings of an education."

Just here we come directly to the distinctive field of the Christian school, which pre-eminently must be directed to the task of cultivating the moral and spiritual life of the people. The Christian school must not only be able to give a kind of instruction which no secular agency can give, but the Church is bound by the highest obligations to see that its ministry especially is given the benefit of this instruction. The great movements of the Church, missionary, social and evangelistic, cannot go on as they ought, unless the leaders in these departments have been developed according to the best moral and educational standards, and the pulpit, speaking popularly, is bound to suffer decadence, if the ministry of the Word must meet the handicap of an uneducated preparation and training.

It has been said that Christianity is essentially a teaching religion. To make it otherwise is to suffer at the very outset of the Christian propaganda. The preaching cannot be all dogma nor can it be exhortation exclusively. The preacher must teach, and how can he teach unless he be taught, not alone by experience and continual revelation, but in terms of the higher and better education which it is the province of the Christian school to furnish? The first apostles were never able to get far beyond the simple recital of that which their eyes had seen and their ears had heard, but an element was soon gathered into the Church that most of all needed teaching concerning the way of life. Here, pre-eminently, was the field of the Apostle Paul and the later Apostles, except for whose services the young church might easily have died. Thus it is that we find Paul admonishing the young Timothy: "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." And yet again he admonishes: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

Of course, we do not say that no man or woman can preach who does not have a college education, but we are free to say that the service of all would be greatly enhanced if they could have training in a Christian school. There can be no greater heresy than the fallacy that faith and

learning are incompatible. In a world where science claims its disciples in every field of life, it will be a far greater triumph of faith to be able to show the reconciliation of science with religion than it will be to foster the belief that there is an inevitable conflict, the one with the other. To neglect education is to foster superstition, and to neglect the education of our preachers is to run the risk of breeding fanaticism to the exclusion of that sanity which always characterized the teachings of our Lord. No one can read the story of the great religious movements that have sprung from the university and college without coveting for all our ministers that their training might have just such a setting.

By what means our ministers can be given the advantages of adequate training in a Christian school is the problem which the Church itself must solve. Unfortunately, many of those who have felt the call of God to preach the Gospel of Eternal Life

are not able to avail themselves of a course in college. It is just here where the obligation of the Church must begin to be recognized. If the Church is to voice its recognition of the call to the ministry, and if in turn it is to receive the services of those who are thus called, it is bound not only to see that Christian schools are maintained according to the highest and best standards, but that our prospective ministers are furnished the means with which to secure the needed education. Whether this can be done by an endowment loaning fund, or by Quarterly Meetings assuming the responsibility of paying for the education of its preachers, or by the use of both methods, is a question for the Church as a whole to determine. It is certain at least that the Society of Friends is face to face with the vital problem involved, and by every rule of consistency it must set itself to the task of finding a solution.

Our Place In Education

By L. L. HOBBS

What one thinks of education is determined by what one is. Therefore, being is more fundamental than thinking. It is well that this is so; for otherwise only those persons could be right who think and reason correctly, who have the right, that is, the final, conception of the relations of things; in a word, who know the absolute truth. As this is impossible, we should, on any such basis as this, be foredoomed to failure.

The Friends have been pioneers in teaching individual freedom and in claiming for the individual a self-sufficiency. In other words, they have claimed to be independent thinkers. On this ground there is no place for the ordinances. We are not so dependent upon other men as to make it necessary that some priest should perform something and then make a pronouncement which is supposed to be authoritative. In theory, among Friends the individual is well nigh or quite supreme.

Extremes are nearly always unsafe; and we cannot very well conceive of organized activity except through giving up some of our self-notions for the sake of the increased power that comes through organized co-operative effort. For this reason we shall have to yield a certain portion of our individual infallibility in order to combine into groups or societies based on certain declarations of faith and practice, these societies or groups becoming very powerful agencies for the promotion of government, and civilization, all for the salvation, in a broad way, of the individual and of society.

The Friends' schools and colleges ought to be expected to stand for more for the individual than any other schools. They should, in order to come within the range of independence in thinking, be

free from pretension; because the truth is the ultimate air, and the truth and pretension cannot keep company with each other. The whole system of Friends' educational work by right ought to be unique in the world, and stand for the farthest limit of scientific achievement, demanding the best equipment that can be provided for every kind of investigation—in chemistry, biology, physics, psychology, history, art, language, literature.

The Friends are not the people that should, for a moment, give up our high ideals of individual liberty and freedom; and our schools and colleges should possess the very breath of solid endeavor, and should be the place where our youth shall learn "the things useful in creation" and be happy because each man or woman may stand for one strong, immovable, personal force for truth and righteousness.

How like our natural home should Friends' schools be! Because there is no disposition to work deception, and no possibility of doing so if we should try. We could solve the problem if we should be willing to give our life to it, how far our colleges and schools should think it necessary to go with the modern trend to vocational training (so-called), what should be our attitude toward the cultural studies.

This question is to be determined in large measure by what ideal we have in mind for the young people in order to meet life's battles, and win in the contest. We must concede, I think, that there is scarcely anything more effective in convincing young people of the power of truth in our lives, in business, in religion, than the daily demands made upon a student by laboratory work in the var-

ious sciences that we teach in our best colleges. Things must be done according to the facts in the case, and there is no evasion by short cut, or by false utterance.

The question is over and over again, "What are the facts?" No noisy proclamation will gain for us a hearing in the laboratories, and we should all be thankful that the day for making one's way in the world of science, or of practical business life by pretense, has passed by; and we all are on equal footing.

It is not to be wondered at because there are many educators who, in their shallowness, think, or say they think, that the sole purpose of education is to train people to make the dollar; as if the wisest of men had said "The dollar is the principal thing, therefore, get the dollar." But I suspect the truth is that those students who adhere pretty closely to the old, solid curriculum, including, of course, as the above remarks would warrant, a good portion of the laboratory work in the science courses, will in nearly every case be the young men and women best prepared to earn a livelihood. As one cannot be blamed for getting good or of being good; so the young men and women among Friends ought to be shown how happy they may be by doing the main fundamental thing that has a double value; one value in itself, and the other the greatest power we know to bring about by our own exertions material results in the way of good business and comfortable living, and some means to help those persons in the world who need our help.

The conclusion is that as Friends we need to wake up to the day of our opportunity, and to make a supreme effort to increase the educating power of the Society of Friends. More money for equipment and endowment is an absolute necessity. We cannot afford to limp along behind the state schools: and yet one may see how difficult the task it. But the effect of the best educational training will justify any outlay of money. A mediocre college will not do for Friends. The sham institutions are not good enough for our children to attend; and if we fall much behind the best, the most far-seeing and wise parents will send their children to the state universities, where are to be found good laboratories and libraries and scholarly, thoughtful, independent men as instructors.

Mere assertion and pretended authority will not hold much longer in the midst of such splendid institutions as you can find in almost any of our state universities. The question is, shall we give up our unique position in education and fall away into the mass of the people of our states and lose our individuality? If we lose our schools and colleges, we are certainly on the high road to lose also our distinctive religious beliefs and our power as a religious denomination.

Guilford College, N. C.

EDUCATION AND THE TRIUMPH OF THE KINGDOM.

(Part of an article in *The Standard* by Secretary F. W. Padelford, of the Baptist Church.)

"Practically every great movement in Christian history has sprung from the university. It was out of the university at Alexandria that there went those trained and educated men who presented the Christian faith to the men of culture in the Mediterranean world and won their allegiance to Christianity. From that university went out the missionaries to the ends of the known world, who created that mighty movement that drew the world toward God. What a different story the history of the world would have revealed if the doors of that university at Alexandria had remained open!

"It was out of the church schools of Ireland that St. Columbanus went to christianize France. And Germany ought not to forget that it was from the schools of England that Boniface came to bring to Germany the gospel of Christ and the lamp of civilization. She owes more to England than she would be willing to acknowledge today.

"It was a professor at the University of Oxford, John Wycliffe, who saw the relation of the open Bible to an intelligent Christian faith and a vigorous Christian church, and who, in the face of great opposition and persecution, translated the Bible into the English tongue. He did more for England and America than any other man who has ever lived. Without the University of Oxford we should never have had Wycliffe. Without Wycliffe we should never have had the English Bible. Without the English Bible we should never have had these two great, intelligent, cultured, English-speaking nations.

"It was at the doors of the university church at Wittenberg that Martin Luther nailed his theses and kindled the fires of the Reformation. It was from that university as a center that he sent out forces that converted Germany to Protestantism. Without the University of Wittenberg there could have been no great Protestant Reformation.

"The Roman church has at times been quick to see the important relation of the college to the extension of Christianity. When following the Protestant Reformation she had well nigh lost all of Europe to her faith, Ignatius Loyola was a student at the University of Paris. It was here that he and his six fellow students took the vows which organized the Society of Jesus. Under his leadership the church founded a chain of hundreds of colleges from Ireland to Japan and in a century had planted the cross all over Asia and had won most of Europe back to the church, and she has never lost it since.

"It was at a New England college that the modern missionary movement started. At Concord bridge a shot was fired that was heard around the world. At Williamstown a prayer was offered that echoed around the globe, and those six college boys who, facing the need of a great non-Christian

world, said, "We can do it if we will," kindled the forces of a reformation that was greater than Germany or Scotland ever knew.

Moreover, it was in an American college that the Student Volunteer Movement was organized, which has been the great recruiting agency of all time. In the thirty years of its existence more than 30,000 young men and women have enrolled themselves in its ranks and dedicated their lives to Christian service and more than 7000 of them are already leading the armies of conquest in the non-Christian world.

"When you come to count up the agencies that have lent their power to the christianizing of this old world you have to write the Christian college almost at the head of the list. It stands second only to the Christian church. * * *

"The Christian colleges in America were originally founded to train men for the Christian ministry. In those early days nearly every man who entered their doors was already an avowed Christian, but as time went on and they expanded their curricula and began to prepare men for other tasks, men came who were not professing Christians. Then the college had a new function—to bring the Christian message to bear upon these men. These schools were quick to seize this new opportunity. There is no better place, save the Christian home, in which to bring Christian influence to bear upon young life than in the Christian school. Here teachers and pupils live in the closest proximity for days and months at a time. There is no other place where real personality has such a chance to manifest itself as in the Christian school. There can be no better chance to propagate the gospel. The college is, more than any other, the place of openness of mind. The student is constantly in search for truth. Truth has its best opportunity to appeal to his mind and heart.

"It is not strange therefore that these Christian schools have been great evangelizing agencies. Take, for example, Oberlin College in Ohio. It was founded by one of the greatest evangelists of the nineteenth century, Charles G. Finney. He put his stamp indelibly on the school. Hundreds of young men and women have found Christ as their Savior within those college walls.

"It is interesting to note that three of the world's greatest evangelists founded schools, Finney, Spurgeon and Moody. Moody's schools at Northfield have always been centers of evangelistic fervor. I do not know whether Billy Sunday is getting ready to endow a college or not, but I would suggest to him that he could not find a better investment for his money. * * *

There is absolutely no escape from the punishment which God promised shall fall upon sinners. "The wages of sin is death." In our case the punishment fell upon Jesus, who suffered for us, that we might go free.—Exchange.

WHY MEXICANS HATE AMERICANS

By CLYDE ROBERTS

(A Toast, written for the annual banquet of the Alumni Association of the Academic Dept., Nebraska Central College.)

Seventy years ago Mexico and the United States were approximately the same size. In the conflict that began at that time between the two nations, one-half of Mexico's domain was wrested from her and added to the United States, giving the latter country three times the area of the former. That conquest helped to make the United States predominant in North America and settled Mexico's destiny to be that of a second or third rate power.

An examination of the circumstances shows that, while Mexico was not without blame, the United States was the chief sinner. Magnify Mexican incompetence as you like, call it "manifest destiny" if you will, the fact remains that the United States drove an exceedingly hard bargain because she was in a position to do so.

The trouble over Texas was the beginning of the hatred of the Mexican for the American and his Uncle Samuel. Before that time the ties of mutual sympathy were strong between the two countries. So here we have reason No. 1 why Mexicans hate Americans: Fear of their strength and suspicion of their designs. This fear and suspicion extends to Central and South American States, though in the latter region European press agents are partly responsible for such feeling.

But we find other reasons. The language of Mexico is Spanish, that of the United States, English; the religion of Mexico for the most part is Catholic, in the United States Protestant ideals predominate; United States, until recently, has been preoccupied in her own development and Mexico is very much occupied with home affairs even yet. American manufactories, though extensive, supplied little beyond the home market and Mexico's needs, though great, have their supply, to the extent of her ability to pay, from Europe. Mexico has not evolved or developed a type and some question whether or no there is an American type; be that as it may, Mexican immigrants have come largely from South Europe, while your Uncle Samuel's children have come from northern Europe, thus representing fundamental differences in beliefs, ideals and character. Furthermore, the descendants of the Aborigines far outnumber the descendants of immigrant stock in Mexico, which is not the case in the United States. One often hears in Mexico the boast that their policy has been to uplift and free the native while the policy of the United States has been one of extermination. Though the development of the railways in the United States, after she had completed the Union Pacific in 1869, was very rapid, yet she had no roads extending into Mexican territory until many years later. All of these things—difference of language, of race, of religion and of ideals, which, with preoccupation in home affairs, hindered intercourse

between the two countries—account for the misunderstanding which may be given as the second reason why Mexicans hate Americans.

Briefly, then, we have the conditions which in the past have hindered intercourse between the two countries, but a glance will show that what were serious hindrances in the past, as, e. g., "preoccupation at home," can no longer be so considered. On the contrary, the amassing of capital and organization of industries, together with the rise in values, demand for foreign products and development of transportation facilities, are encouraging expansion into virgin fields. The "dead weight of illiteracy" and low moral standard of Mexico, producing vicious government, have retarded development and made of that nation one of those virgin fields for expansion and at the very door of its powerful neighbor. That expansion had begun before the breaking out of the Madero revolution in Mexico when approximately 45,000 Americans were reported in that country with considerable hold upon its commerce and industries.

History tells us that there can be but one result from the impact of an intelligent, rich and powerful people upon a weaker group, especially if the latter occupy territory of great natural resources. So the American expansion into Mexico has caused more and more friction and the end is not yet. Mexican students, who, by the way, are more influential in their own land than American students in theirs, have, on the slightest provocation, paraded the streets crying, "Death to the Americans (or Gringos)." Mexican newspapers have talked of "Commercial intervention," of "Peaceful occupation" and other worse designs of the "Northern Invaders," whom they designate as buzzards and wolves. The Americans, especially those representing the powerful corporations, such as Standard Oil and the Guggenheim mining interests, are accused of financing and otherwise promoting certain revolutions to gain coveted concessions; they are charged with being incapable of sympathizing with the Mexicans in their struggle for economic freedom and are qualified as, upon the whole, undesirable on account of their arrogance, lack of manners and questionable motives. These accusations could be applied as well, and sometimes are, to the other foreigners and to wealthy natives, but there is a tendency to distinguish between Americans and Europeans in the belief that the former are, with few exceptions, enemies of the commonwealth. The Mexicans, in a word, want to develop their own country, however slowly that may be, and though they welcome foreign capital, it cannot be said to be with enthusiasm, nor can it be denied that the preference is for English, French, German or Japanese capital rather than American.

In this commercial expansion, then, we see another source of hatred for the Americans and the aversion for American capital reveals the real source of the hatred to be jealousy, though the

element of fear is not lacking.

Summarizing, we find that military conquest, racial differences and commercial exploitation on the part of the United States have given rise to fear, misunderstanding, suspicion and jealousy on Mexico's part. Other causes might be added and the ones given might be developed in greater detail, should the scope of this paper permit, but the writer is confident that most of the explanations as to why the Americans are "in bad" with the Mexicans, if analyzed, would classify themselves under the causes given above.

Just here comes the temptation to discourse upon duties of governments, though that is beyond the limits of our subject. One cannot forbear, however, a word on the opportunity that presents itself to promote better relations between the two peoples.

Circumstances seem to have conspired to spoil the friendly relations between the two neighboring peoples until the suspicion and hatred of the Mexican have passed all bounds of reason, until even legitimate American enterprises are not safe, yet there are areas where this feeling has been modified to a remarkable degree and almost without exception these are the areas influenced most by Protestant missions.

The miner, the merchant, the oil magnate, fibre grower or rancher all exploit the country without satisfactory recompense. The American hobo and even the tourist are sources of irritation, while the missions alone labor for the good of the native without hope of reward. For the irritation from the political, social and economic sources the real counter-irritant is the Protestant mission which, if supported with one-third the funds and one-tenth the men used by the army and navy departments to "promote a proper understanding," could, in fifty years, make our southern border as peaceful as is our Canadian frontier.

Central City, Neb.

LETTING GOD GIVE

Our giving to God releases His giving to us. But we never can equal Him in giving. The more we give Him, the more He will give us. If His resources are greater than ours, if His love is greater than ours, we can be sure that He will give us more than we can ever give Him. But He cannot give us all that He wants to unless we give Him all that He wants us to. Paul Rader, the new pastor of the Moody Church in Chicago, who is being so blessedly used for soul-winning in that great and needy city, says that "Giving is the same as handing God a basket which He can fill with fruit and pass back." Or again, "Giving is like putting a chute into your cellar so that God can fill it with coal this cold weather." It is good sense, both spiritually and temporally, to have the channel between God and ourselves wide open.—Selected.

THE FAMILY CIRCLE

CHOOSING HER PROFESSION

By MARY MARGARET SISSON

Over the leaf-covered, half-frozen earth, twilight was casting a softening mantle. The wind made havoc of the reddish-brown curls outlined on the white sweater of a slender girl hurrying across the muddy road. Before her was a large gate which hid a beautiful mansion from the view of the passer-by. With her hand still on the gate's knob, the girl paused to view the scene before her. The stately, old, colonial home, of which there are now too few in Southern Ohio, loomed up distinctly in all its whiteness against the darkening heavens. "Why, it's just like Aunt Virginia herself," exclaimed the girl, half aloud. "It stands alone, a magnificent representative of the last of its kind." Just then Jack Frost, sailing along with his good friend Boreas, caused the girl to cease her meditations and hurry up the driveway.

She opened the door without knocking. After hanging her wraps on a pair of antlers which adorned one of the walls, she went down the long dimly-lighted corridor till she came to a door which bore these words, exquisitely inlaid:

"Let me live in a house by the side of the road,
And be a friend to man."

"Come in, Elizabeth, dearie," called a rich, mel-low voice from within. Elizabeth always said Aunt Virginia's voice reminded her of "The Angelus."

When Elizabeth opened the door a beautiful, though to her customary, picture greeted her eyes. The sweet little woman in gray, seated in a low rocker before the fireplace, was perhaps fifty years old. But Aunt Virginia had defied Father Time. Her skin was almost as fresh and rosy as Elizabeth's own; her clear, deep gray eyes, at times almost black, had lost none of their youthful lustre; but her hair waved back from her Madonna-like forehead in a snow-white mass. Elizabeth was fond of saying that the only common thing about this most extraordinary woman was her medium height.

Elizabeth brought a small stool from one of the corners and, seated at Aunt Virginia's feet, laid her head upon the older woman's lap. Aunt Virginia stroked the girl's hair while both gazed into the fire. This was their custom when something weighty was upon hands. Finally Elizabeth turned and looked up into the sweet face above her.

"Auntie, father has gained back all the money he lost, and more, too. So I may enter college at the beginning of the next semester."

Aunt Virginia went on stroking the girl's hair while Elizabeth gazed into the fire again. After a short interval Elizabeth spoke. "Now, auntie, just what course shall I take? What shall be my profession?"

A hint of a smile lurked around the corners of Aunt Virginia's mouth at the word profession. "What is your idea of a profession, Bettsie-girl? Is there no certain line you long to follow?"

"Why, that is just what I can't determine! I had given up hope of a career. But now—well, I don't want to be a stenographer or a bookkeeper or—"

"A teacher," suggested Aunt Virginia, quickly.

"No. Daddy Doctor says I mustn't choose an indoor occupation. I took domestic science in high school, you know."

Elizabeth put another log on the fire and for a while the two watched it burn. Then Elizabeth spoke. "Auntie, when you were young didn't girls have careers? Did you never have a profession?"

Aunt Virginia gazed beyond her into the fire. "Yes, dear. Everyone has a career, a profession. When we start life's battles we start our career. When I was twenty I was highly educated for the times. Every advantage had been mine. Like the rest of my girl friends, I hoped to marry and become the center of a group of society. It was then—" Her voice broke, but in a moment, folding her hands, she calmly resumed. "I was engaged to a young admiral. It was May, and we were to be married in June. George was bringing mother back from a visit to the State Capital. The train they were on was wrecked, and—"

Elizabeth gazed in wide-eyed sympathy. Aunt Virginia wiped the tears away. "Father was wild. I had little time for my own grief comforting him, the two boys, and Elsie. Then, after the rites were over, I faced my own despair. My life was a blank. What could I, what should I do? One day I picked up a small volume, a present from George. It was 'The Vision of Sir Launfal.' A voice in me spoke. 'You will find work just as Sir Launfal found the Holy Grail—at his own door.' The next day I discovered that beautiful poem which contains the lines imprinted upon my door. Then it was that I saw my father's need of men and my true career began."

Elizabeth rose with quivering lips. Putting her arms around Aunt Virginia's neck she whispered brokenly, "I see clearly now. I am going to try to take dear mother's place in our home."

In a moment she was gone. Outside the door she paused and looked at the familiar words. They had now taken on a deeper significance for her. "Why," she whispered, "Aunt Virginia has been a friend to every man, woman and child that's been in Alexandria for the last thirty years."

As she stood again at the gate, looking up at the stars, she held out her arms and said, softly, "My career shall be what hers was—Others."—Western Christian Advocate.

Those who bring sunshine into the lives of others cannot keep it from themselves.—J. M. Barrie.

THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting

Published Weekly by

THE FRIENDS PUBLICATION BOARD
URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year

Headley Brothers, 136 Bishopgate, London, E. C.,
Agents for Great Britain and Ireland.
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.
For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

THE HIGHER LIFE

THE WAY OF FAITH

Joseph had the wisdom which is from above; a delineation of which is found in James 3:17, 18. That is what beautified his boyhood, and saved him through all his life from being spoiled by the honors which were thrust upon him or the temptations and unjust afflictions which fell to his lot in life. Wisdom manifests itself peculiarly at times, and, as seen in God's dealings with us, it exhibits some austerity. It is hard for those of us with narrow vision to account for Joseph's method of dealing with his brethren; and some with narrower vision may think that his afflictions and imprisonment were due to an excess of virtue. But the success of all his undertakings in life justifies wisdom's ways. God is with such men in this world and such men will be with God in the next world.—Leslie's Weekly.

FORGIVING ONE ANOTHER

"There are continually things to be forgiven. Intended and unintended, by forethought and for lack of thought, for things said and done, and for things not said or done. We are to have the spirit and attitude of forgiveness at all times for all things. On our part, and as far as it is possible for us, it is always already done. As heart action is the real action and this is always possible to us in this matter, it is always already done. It may not be appreciated by others, but it is already freely forgiven. Tenderness of heart and kindness of act are related as the fountain to the stream. The movement bears the conditions which impel it. Where the heart is full of tenderness, tenderness springs indigenous into activity. For this there is one all-sufficient cause, the remedial blood of

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Jesus which gives 'a heart in every thought renewed, and full of love divine.' This is the pattern shown us in the heavenlies. In our prayers we say, 'forgive as we forgive,' and the apostle says, 'Forgive as God for Christ's sake hath forgiven you.' How rich and full the forgiveness of infinite love in atoning blood. As we appropriated it, how free and full we found it. So with us, it is to flow to all who will."

THIS IS MY FRIEND

Let me tell you how I made His acquaintance. I had heard much of Him, but took no heed.

He sent daily gifts and presents, but I never thanked Him.

He often seemed to want my friendship, but I remained cold.

I was homeless and wretched and starving and in peril every hour, and He offered me shelter and comfort and food and safety, but I was ungrateful still.

At last He crossed my path, and with tears in His eyes He besought me, saying, "Come and abide with me."

Let me tell you how He treats me now:

He supplies all my wants.

He gives me more than I dare ask.

He anticipated my every need.

He begs me to ask for more.

He never reminds me of my past ingratitude.

He never rebukes me for my past follies.

Let me tell you further what I think of Him.

He is as good as He is great.

His love is as ardent as it is true.

He is as lavish of His promises as He is faithful in keeping them.

He is as jealous of my love as he is deserving of it.

I am in all things His debtor, but He bids me call Him friend.—From an Old English Manuscript.

Truth itself, according to Locke's fine saying, will not profit us so long as she is but held in the hand and taken upon trust from other minds, not wooed and won and wedded by our own.—George Eliot.

WITH OUR SCHOOLS

GUILFORD COLLEGE.

Dr. L. L. Hobbs of Guilford College, is much interested in the peace work of the South, being at the head of this movement in North Carolina.

H. Louisa Osborne of the faculty of Guilford College, has spent the summer vacation among relatives in Indiana.

President Thomas Newlin of Guilford College, spent ten days at the Blue Ridge Y. M. C. A. Conference in June and since that time he has visited several meetings in the interests of the college.

Prof. E. Partington of the English Department, Guilford College, is spending the summer at Syracuse University.

Julia S. White, Librarian at Guilford College, attended New England Yearly Meeting.

Prof. Joseph H. Peele of Guilford College, has recently spent two weeks in New England.

PACIFIC COLLEGE.

Pacific College is continuing to enlarge the scope of its work. It is not the aim to make the college in any sense a vocational school, but it is the desire that the college may offer as thorough preparation for practical life as possible. Accordingly a new department has been added, which will enable the school better to serve the community, and at the same time will add considerably to the income of the institution.

Beginning with the opening of the new school year, the college will maintain a thorough business department. A competent instructor has been secured in stenography, type-writing, bookkeeping, commercial law and kindred subjects, and at the recent yearly meeting enough money was raised to equip the commercial department. As fast as the number of students makes it advisable, the faculty of this department will be enlarged.

The department of home economics, which was one of the most popular and successful in the college last year, has been considerably enlarged for the coming year. The Biblical work given this year will be considerably more extensive than last year.

Prospects are exceptionally bright for a considerable increase in the student body which was greater last year in spite of the stringent finan-

cial conditions, than it was the year before. Especially in the college proper will there be a large increase in the enrollment the coming year.

WHO'S WHO AMONG EARLHAM-ITES.

The most pretentious Bulletin Earlham College has issued is just from the press and is being distributed to all former Earlham students and officers whose addresses are known. It contains the names, present addresses and vocations of over 6,500 former and present Earlhamites. The book contains 212 pages and represents an amazing amount of work. It is issued under the joint auspices of the Old Students' Association and the College Trustees. The Alumni Triennial is included in the book also. The work of compilation and editing has been done largely by Dr. and Mrs. A. D. Hole of the Old Students' Association, and M. A. J. Ballard, College Registrar. There are four full page halftones of Earlham presidents: Barnabas C. Hobbs, Joseph Moore, Joseph John Mills, Robert L. Kelly.

Among the interesting data are the following:

Total number of "Earlham" families in which there are children	571
Total number of children in the above families	1050
Members of the second and third generations who have attended Earlham	204
Number of families sending all children to Earlham	35
Number of families sending two or more children to Earlham	58
Largest number of children sent by any one family	7

Alumni Interesting Items.

1225 Bachelor Degrees conferred.	
631 on Men.	
594 on Women.	
106 Alumni deceased.	
297 Women graduates married.	
100 "Alumni Homes," i. e., husband and wife both graduates.	
36 of above husband and wife classmates.	
250 Degrees conferred on Earlham graduates by other institutions.	
47 Bachelor Degrees, 1916.	
68 Master Degrees conferred.	
6 of above, not on Earlham graduates.	
23 Honorary Degrees conferred, not including Class of 1916.	
18 of above, not on Earlham graduates.	
1 Honorary Degree, 1916.	
1319 Degrees conferred, including 1916.	
1252 Individuals receiving Degrees, including 1916.	
1185 Heard from in preparation of this Bulletin.	

Earlham Notes.

At the opening of the fall term on the 12th of September, Miss Elgia Wittmer, of the University of Wisconsin, will become head of the Department of Vocal Music. Miss Wittmer is an experienced teacher of voice and herself a beautiful singer and the vocal interests of the College will be well taken care of by her.

The scholastic standard of the Earlham faculty was never so high perhaps as at present. In addition to professors of ripe scholarship and rich experience without the doctor's degree there are with the doctors degree two from the University of Chicago, two from Johns Hopkins, two from Cornell, two from the University of Michigan, and one from Hartford Theological Seminary. One other professor has finished his work for the Ph. D. at Yale University and one is on her last year's work for the doctorate at the University of Wisconsin.

Two recent graduates of Earlham College have received appointment in the faculty of the University of Wisconsin for next year. Earlham graduates are to be found in the faculties of most of the leading universities and many of the leading colleges of the country.

The quality of the Earlham faculty is indicated by the fact that for each of three successive years a member of the Earlham faculty has been taken on by Oberlin College, which institution has recently received a \$6,000,000.00 addition to its endowment fund.

This year Miss Louise Rodenbaeck, of the German Department, has been prevailed upon to return to Oberlin, which is her Alma Mater. Her successor at Earlham is Miss Dorothy V. Robertson, also an Oberlin alumna and a German teacher of unusually successful experience.

The Commercial Club of Richmond, Indiana, has sent to each of its more than six hundred men, a letter urging them to give employment to Earlham students on part time during the coming college year. Quite a number have given immediate response that they will do so, and there is no reason therefore why any ambitious and healthy student who wishes a college education and has limited means cannot get into Earlham this year.

CLEVELAND BIBLE INSTITUTE

The work of this Institute has been greatly blessed during all its history and never more than during the past year. For over twenty-four years it has proved its efficiency as a real live training school. A large number of Pastors, Evangelists, Missionaries and Christian Workers are engaged in active service today who received their training at this Institute. Many of these are working among Friends.

The Board is wholly composed of Friends as is practically all the faculty. While the work is interdenominational in character the facts as above stated, coupled with the further fact that a large number of students are Friends, give the institution a value to Friends that is by no means inconsiderable.

The plan of work gives the students an immediate efficiency upon leaving the Institute as they engage in various forms of Christian work while in the school as preaching, leading prayer meetings, house to house visitation, personal work and mission work.

The utmost emphasis is laid on the importance of a strong spiritual life and all possible means are used to promote and conserve it. While the training of the intellect is given its proper place it is never allowed to crowd out the more important matter, the right relation of the student to his God.

The Institute stands for the word of God as the full expression of God's will for humanity, "the faith which was once for all delivered unto the Saints."

MOSES BROWN SCHOOL

One of the most interesting events of the past year at Moses Brown School was the Mid-winter Alumni Dinner. Great interest has already been shown in the new Alumni Association and an effort is now being made to gather the names and addresses of as many graduates and old scholars as possible in order to publish a school directory in time for the Centennial Celebration in 1919. In connection with the Alumni Association it is interesting to call to mind some of the meetings of former Alumni Associations which have been allowed to lapse. The reports of many of these meetings have been preserved at the School and much of the matter which they contain is worthy of publication. It was for one of these gatherings that Whittier's poem, "The Quaker Alumni" was written. We reprint an account of an address on the founding of an Alumni Association, delivered by Pliney E. Chase, in 1859.

Pliney E. Chase of Philadelphia, said that he had considered it a pleasure, and almost a duty, on his way to the meeting, to make a pilgrimage to the school. He visited the building, the playground, the groves,—and while he found much that was unaltered, he found many changes, some of which he was satisfied were

real improvements and cheering marks of progress. The pleasant associations that were awakened by the visit had given additional interest to the present gathering, and additional reasons for hoping beneficial results from the organization of an Alumni Association. Such an organization would not only afford an opportunity for frequent agreeable reunions among those who had been bound together by the ties of early friendship and kindred pursuits, but it would also, undoubtedly, react advantageously on the institution to which it owed its existence.

The school was established for the purpose of affording a "guarded education" and it is the duty of its friends and of those who administer its discipline to see that the intentions of its founders are wisely carried out. A rightly guarded education will not only shield the pupil from the undue influence of a worldly spirit, but it will also protect him from the even greater danger of unbounded self-complacency; it will not limit its teachings to any narrow and merely sectarian views, but it will embrace all broad and liberal instructions, subordinated to the highest moral and religious principles,—principles that are recognized not only by Friends, but by all sincere, earnest, Christians. If the Association, co-operating with our beloved Alma Mater, secures to all the future pupils of the school such an education as this,—after the world has accomplished its purpose, and the memory of all temporal things has become like a long forgotten dream, the influence we are now inaugurating will continue to be felt, in the character and dispositions that it will aid in impressing on coming generations, as a portion of their eternal inheritance.

OAKWOOD SEMINARY.

Prospects are good far an active year at Oakwood Seminary this year. For a time some anxiety was felt by friends of the school on account of the compulsory military training laws which we have in New York State. After a visit to Albany we have assurance from high authority that the physical training provided by the commission will have no military implications.

Our pastor, Ida T. Parker, has attended Summer School at Auburn Theological Seminary. Work for a degree is well under way and will soon be completed. She is the first woman to be admitted to the regular

work of the Seminary. Her work in the Biblical Department of Earlham was given full recognition.

Mr. Y. O. Wain, teacher of History and German, is spending the summer at Harvard Summer School. He led their chapel services three mornings. He is also doing some pastoral work near Cambridge.

Our new music teacher, Margaret Talbert, taught last year in Cleveland Bible Training School. She comes from the Cincinnati Conservatory of Music. Miss Talbert comes to Oakwood with splendid recommendations as to ability and character.

Harold Marshall will be preceptor of Oakwood next year. He has done a year of graduate work in California University. He is a graduate of Penn College and has taught two years in Pacific College. Mr. Marshall is a good athlete and will add much to the school life in this respect.

Prospects are good for a splendid group of young people in the Seminary this year.

MINUTE OF APPRECIATION.

At a recent meeting of Fall River Preparative Meeting, the following minute was placed upon its records:

"Our Meeting unites in an expression of sincere appreciation of the faithful labors of our friend, Murray S. Kenworthy, who has served us as minister for the past ten months. On account of his studies at the Harvard Divinity School, he was able to be with us only on First Days. Even in this limited time he accomplished much work along various lines, which included preaching, teaching the Young Men's Bible Class, active work in the Christian Endeavor Society, and pastoral visits. He also gave a valuable series of lectures on the Hebrew prophets during the winter and spring months.

"He has strengthened and encouraged our members by his ministry. Though we deeply regret his departure, we are profoundly grateful for his helpful presence and devoted service."

ALL DAY HOME COMING

The Friends Church at Sycamore, Indiana in the eastern part of Howard county, is planning to have an all day meeting next Sunday, August 20. It will be the 26th anniversary of the organization of the Meeting, and also it is to be a home coming day. We are expecting many of our friends to be present. Everybody is invited to come and worship with us. Dinner will be served on the church grounds.

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AN AFTERNOON WITH EAST INDIANS.

Last Sunday, P. M., taking with us two East Indian Mission girls who sing, we visited one of the properties (i e., plantations). We could not have been given a more hearty welcome by any company at home. "Salaam, salaam," in pleased voices greeted us from all sides. As we passed about among the forty Indians there, they all begged for a song, spreading down their best blanket or giving us the best seat they had. As we sang and read and talked to them of Jesus' love and of His power to forgive and cleanse sins, they said, "Yes, Miss Sahib, true word, good word." While we realized that perhaps from many of them these words did not come from the depths of the heart, yet we thanked God that the Bible truths were not rejected and prayed that God would care for the seed sown.—Lora Arms.

RECRUITS FOR AFRICA.

A multitude of Friends will rejoice over the news that another missionary family is to be sent to Africa this autumn. With Dr. Blackburn and his family returning on furlough this summer and Dr. Estock's furlough due only two years hence, the necessity for sending out another missionary doctor has become urgent. For two years past, the Board of Missions has had before it the applications of Dr. Archibald A. Bond, a practicing physician of Westfield, Indiana, and Mira Cope Bond, his wife. During this period their concern for service beyond the sea has become stronger. And after the most careful consideration, the Board has united with them in their concern, realizing that Dr. Bond's medical knowledge and the training and experience which both have had in Christian work is such as would seem to qualify them in an unusual manner for work in our difficult Africa field. They will be accompanied to Africa by their little daughter, Dorothy Marie, four years of age.

The cost of transportation to and from Africa and of maintaining workers at such a great distance from the home base is necessarily heavy. The Board has consented to send these

Friends to the field, with the financial burden which it entails, only because of the imperative need on the field and the confidence we have felt that Friends would approve and support the move with their prayers and their gifts. Already a few meetings in Western Yearly Meeting have expressed a desire to have a share in the enterprise by providing a part of the funds needed. Others it is hoped will wish to take a similar action—thereby entering into partnership with these new missionaries in their investment of life in the cause of Christ's Kingdom. Any meeting wishing thus to establish a living link with the Africa field should correspond at once with Charles Tebbetts or Ross Hadley, the secretaries of the Board.

MOVEMENTS OF MISSIONARIES.

Mary Elizabeth Allen, who has been in charge of the East Indian orphans in the Happy Grove School in Jamaica, will remain in this country until about the end of October. Miss Allen's home is in England, but for various reasons she felt it would be better to take her brief furlough in this country. She has visited in Worcester, Mass.; Columbus and Delaware, Ohio, and at various points in Iowa, including Lake Okoboji, where she attended the Summer School of Missions.

Clyde E. Roberts, of Victoria, Mexico, is at present visiting meetings within Nebraska Yearly Meeting and hopes to be able to get back to Mexico in September or October. The Roberts family has been off the field over a year. Last winter Clyde Roberts was enrolled in the graduate department of the University of Nebraska and feels that he will now be better equipped than ever for his work. Mrs. Roberts and their two children are in California visiting relatives and, if conditions will permit, will proceed with Mr. Roberts to Mexico early in the autumn.

Lena A. Hadley, whose work at Puerto Padre, Cuba, last year was unusually heavy on account of Henry and Alma Cox being on furlough, decided, with the consent of the Board, to spend this summer in the north and has spent several weeks with her rela-

tives at Coldwater, Kansas. She hopes to return to Cuba about August 26th. She writes that she feels much better than when she left Cuba. The rest at home seemed to be exactly what she needed.

Although on American soil since early in June, Solomon Tice at San Benito, Texas, has been busily occupied with the preparation of reports and estimates and has in no sense been taking a holiday or furlough. Mrs. Tice is with him again after spending several months in the north under the doctor's care. She is much improved in health. It is Solomon Tice's purpose to return to Victoria within a few days on a tour of inspection. By the time this paper is in the hands of its readers, he will probably be on the way. Unless something unforeseen prevents, the day schools at Victoria will be opened in September and of course the work of church and Bible school will be kept up. The new governor of the state of Tamaulipas is said to be very friendly toward Americans and especially toward the work of the missionaries.

Carrie E. Haviland of Holguin, Cuba, is spending the summer in this country, making her headquarters with her uncle, Samuel R. Neave, at Hughesville, Md. The heavy work of the past school year left her pretty badly worn out and she writes that these weeks in the north have been very beneficial to her health. She returns soon to the field, sailing from New York on the S. S. "Munamar" on August 19th. In a recent letter she tells what a relief and delight it is to know that the mission school will be able, on September 4th, to start the year's work in a home of its own. The purchase of the property, as reported in an earlier issue, was effected about July 1st.

At the close of the school year in June, Sarah R. Charles left Matamoros, Mexico, going to Indiana to spend the summer with her mother at Fountain City. She attended the Summer School of Missions at Winona and the Young Friends Conference at Cedar Lake. A few visits have been made to relatives at other points in Indiana. Miss Charles expects to return to Matamoros the latter part of this month in time to prepare for the opening of Hussey Institute, the girls' school, where she and Nancy L. Lee will be working next year.

Several months have been occupied by Edgar Hole, of the Lirhanda Station of our Africa Mission, in visiting

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meetings in the east. Mrs. Hole and their two children, Leona and Morlan, have made their headquarters at Woodhaven, Long Island, though the family is this summer living at Moorestown, N. J. Already Edgar Hole has attended Philadelphia, New York, New England and North Carolina Yearly Meetings and he has a prospect of attending several others later in the year. He will be available for a few visits to meetings in the middle west in August and September and possibly also in October.

After spending two years at Banes, Cuba, Sarah A. Lindley, formerly director of the Mission school at Matehuala, Mexico, has returned to this country and is spending several weeks with relatives in Indiana, Illinois, Missouri and Oklahoma. Her plans for next year are uncertain, due partly to the unsettled state of affairs in Mexico, and partly to her own health, which for several months has not been satisfactory.

BIBLE SCHOOL.

August 27.

Subject: Journeying to Jerusalem.
Lesson: Acts 20:16-38.

Golden Text: I commend you to God and to the word of His grace—Acts 20:32.

Paul was now well started on his journey to Jerusalem—his last visit to that city. The student of Christian history will recall a similar experience in Jesus' life. There is much in common in the last journeys of these great characters. Each seemed led on by a divine force. Each was warned by friends of the dangers which certainly awaited him. Each of them felt that the journey must be made. In that city they were both arrested by men determined to end their lives. There is a number of other striking similarities in their experience which might be cited.

The Apostle's future fate seems to have created in his soul a great concern for the welfare of his churches. The elders of Ephesus in particular were summoned to a neighboring city that they might receive a last personal message from their great leader. Paul seems to have, in an unusual degree, combined the talents of evangelizing and organizing churches. He seems to have been well aware of the fundamental idea that it was just as important to care for a work after it was started as it was to found it. Thousands of our converts are lost because our workers fail to appreciate this fact. Preparing the ground and sowing the seed is only the beginning of that which leads up

to the harvest.

The intensity of Paul's earnestness is hard to measure. Every fiber of his soul seems to have been tense with eagerness. To the Colossians (1:24) he wrote that he filled up on his part that which was lacking of the affections of Christ. Were it possible he would be anathema from Christ for his kinsmen (Rom. 9:3). So with the Ephesians he had spent himself without reserve. He had served with many tears and temptations and great humility. Paul was in earnest and being a man of great energy he did great things for the kingdom. He kept back nothing that was profitable. His was a comprehensive effort and message. Not only did he speak publicly but from house to house. He did all that could be done to win men to the kingdom—and his methods were effective.

One of the secrets of Paul's great power lay in his consecration, his absolute surrender to the cause, but a further cause of his unusual success was his submission to divine leadership; he went bound in the Spirit. Fully convinced that he was doing what God wanted him to do, he went anywhere and dared anything with unshaken loyalty. What was his life when compared with the worth of the kingdom? It had been given to the cause long before and he was determined to complete the course. There were no dangers, no suffering suffi-

ciently severe to hinder him now.

Last, but by no means least, he had so preached and labored that he felt himself clear from the blood of all men. Like a true watchman he had given the warning—even more, he had constrained the people to flee the wrath to come and now he confidently journeyed toward Jerusalem ready for any sacrifice God wished him to make.

CHURCH AT WORK

Pleasant Plain, Iowa—An enjoyable social was held at the home of C. C. Haworth on the evening of July 29th, when the three young people's classes met for a good time together. Ice cream and wafers were served. The "Plus Ultras" girls, twelve to eighteen years of age, presented the school with a chart which is attracting some attention. It indicates with a star the class that contributes the most in proportion to the number in the class. Members of the Y. M. B. C. have pledged about \$600 in the Penn Campaign.

Des Moines, Iowa—After an absence of three weeks in the interest of the Penn College Campaign, Richard R. Newby occupied the pulpit on July 30th and preached a most excellent sermon in the morning. In the evening the members had the privilege of listening to Joseph Sopher, who had just returned from California.

Cherokee, Oklahoma—On July 13th the first camp meeting that was ever held in this city was opened under the direction of Stella Quarterly Meeting. Lindley A. Wells of Portland, Oregon, was the evangelist in charge and was assisted by many of the pastors of the Quarterly Meeting and by his son, Charles Wells, and his singing evangelist. The ministry was clear and forceful and related itself to repentance and faith and the baptism of the Holy Spirit. Social and civic evils were dealt tremendous blows, yet in the spirit and tenderness and love of the Gospel. Many have said that this was the best and most satisfactory meeting ever held in Cherokee. Between forty and fifty persons knelt at the altar, either for pardon or cleansing, and at the close of the meeting on July 30th the Alfalfa Holiness Association was organized with Alvin Gibson as president. Arrangements are being made for an annual camp meeting in Cherokee. Brother Wells and son went from here to Burr Oak, Kansas. They expect to move from

Portland, Oregon to Wichita, where he will make his future headquarters.

Poplar Ridge, N. Y.—Scipio Quarterly Meeting of Friends convened at Poplar Ridge August 4, 5 and 6. On Friday afternoon at the Meeting of Ministry and Oversight, a helpful discussion concerning the relation of the pastor to the pastoral committee was led by Ida T. Parker, of Union Springs. The thought was emphasized that the Pastoral Committee and not the pastor is head of a Friends' Meeting, and that there must be mutual understanding and helpful co-operation between pastor and Committee if Quaker ideals are to prevail in the meeting. A unique feature of the Quarterly Meeting came on Friday evening when a hundred people of the community met on the parsonage lawn for a social hour. Many people who do not usually attend were present, and a feeling of fellowship was very evident. A social hour of plays and games led by Levinus K. Painter, the pastor at Poplar Ridge Meeting, was followed by three short talks concerning the need of Bible study for all the people in the community. Then the young people served ice cream and cake to all present.

The meeting for worship on Saturday was followed by a business meeting. Another conference concerning the significance of the Sabbath came on Saturday evening. Three short interesting talks were given by Lewis Dickinson, William Wilmore, and Margaret Parker, on The Origin of Sabbath, The Sabbath as a Day of Rest, and The Sabbath as a Day of Worship. A very helpful and spirited discussion of the talks followed, in which many of those present took part. Alonzo Cloud of Ivor, Virginia, attended the Quarterly Meeting and brought helpful messages at both meetings for worship, and at the Friday evening hour.

The work of Levinus Painter and wife at Poplar Ridge is starting off nicely. The outdoor meetings on Sunday evening are largely attended and a splendid choir of young people adds much to the interest and value of the meeting by their helpful messages of song. The interest and attendance at prayer meeting and on Sunday morning keeps up through the hot weather. Plans are under way for the more effective ministry of the church to all the life of the whole community.

Goldsboro, N. C.—A most interesting and profitable series of meetings

was held at our meeting house from the 12th to the 24th of June. In spite of the rainy weather the crowds were large. A fine spirit of co-operation was manifested by the other churches of the city in that every pastor and many of their members were in attendance. Twenty-three gospel messages were brought by the evangelist, Fred E. Smith, of Greensboro. The meetings were all held in the demonstration of the Spirit and power, many souls were quickened into new life and activity and the church was greatly strengthened.

Clear Creek, Ohio—On July 16th a number of the young Friends of Wilmington Yearly Meeting held an all-day rally at Old Clear Creek Meeting (109 years old). A large company greeted the young people, especially in the afternoon. Frank Barrett had charge of the meeting for worship at eleven o'clock. Ethel Hawkins conducted the services in the afternoon. It was a very profitable day and one long to be remembered. We believe our young people are getting a vision of their privileges as members of the Militant Church. May no stumbling block be put in their way.

Leesburg, Ohio—Fairfield Quarterly Meeting was held at Leesburg, July 28th and 29th. The meeting on Ministry and Oversight was small, probably because of the excessive heat and on account of wheat threshing. The meeting on Saturday was well attended. We had no visiting ministers except the local minister of the M. E. Church, who was acceptably with us. The usual routine of business was transacted. The meeting granted the request of Fairfield Meeting which was for a Monthly Meeting to be known as Leesburg Monthly Meeting to be held at 7:00 P. M. Perhaps the most interesting report was that made by the Evangelistic Superintendent. The spirit of unity prevailed.

There are souls in the world who have the gift of finding joy everywhere, and of leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. It seems as if a shadow of God's own gift had passed upon them. They give light without meaning to shine. These bright hearts have a great work to do for God.—Faber.

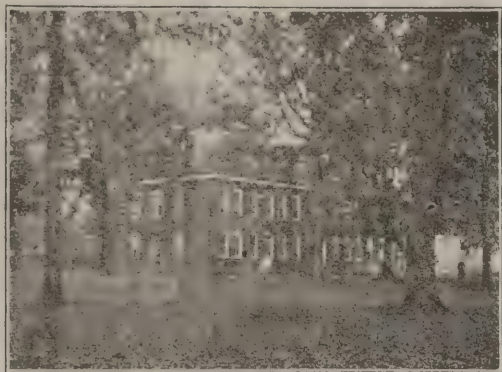
WANTED—Man to do pastoral work in New England Yearly Meeting. Rural community. Good opportunity for work with young people. Address "A," care of American Friend, Richmond, Indiana.

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NEWS NOTES

Prof. W. O. Mendenhall, of Earlham College, is to give a series of three addresses at Canada Yearly Meeting next Month.

Richard R. Newby has received and accepted a call to remain as pastor for another year at the First Friends Church, Des Moines, Iowa.

Levi Mills, of Wilmington, Ohio, was renominated for the office of county Probate Judge by a substantial majority in the Republican primary last week.

Prof. Elbert Russell will be an instructor at the Teachers' Institute at Greencastle, Indiana next week, and will attend West Richmond Meeting at Richmond, Indiana, on August 27.

Murray S. Kenworthy, former pastor, preached acceptably at West Richmond Meeting, morning and evening, last Sabbath. Vincent D. Nicholson preached there on the morning of August 6.

Toronto Meeting, Canada, has recently had the services on different Sabbaths of Dr. William W. Cadbury of the Canton Christian College, China; Frederick Sara, of Calgary Meeting, and Alfred Young of Newmarket.

Ruthanna M. Simms, of Chicago, has written an excellent article re-

cently on "William Penn's Preparedness for Peace." It has been put in pamphlet form and is for sale by the Women's Missionary Union of Friends of America two cents per copy, or 20 cents per dozen.

We are sorry to learn that Robert Douglas, well known to Friends throughout America and England, is in poor health at the home of his son at Versailles, Ohio. Since returning from his trip to California in the Spring, he is not so well, and is confined to his bed part of the time.

The many friends of Delia Fistler will be grieved to know that she passed away at her home in California on August 6. She had literally given the best of her life to the Mission at Nowgong, India, but for the past two years has had to give up the work on account of failing health.

Morris E. Cox and family, of Westfield, Ind., have moved to Thorntown, Indiana, which is to be their future home. The Men's Bible Class of Westfield Meeting gave a reception to them on August 1, and a nice oak rocker was given to Mr. Cox in appreciation of his many years as teacher of the class.

Lester C. Haworth and wife, who have been engaged in Y. M. C. A.

work at Youngstown, Ohio, recently visited the parents of Mr. Haworth, living near Danville, Ind. From there they went to Vancouver, Canada, where they were to take steamer for India, expecting to engage in Christian service there for the next year under Y. M. C. A. auspices.

Tom Jones, the Young Friends' Secretary, and Prof. Morris, of Fairmount, Ind., gave excellent addresses to the young people of Amo, Ind., on the evening of August 1. A large delegation from Hadley was present.

Mill Creek Meeting, Danville Quarterly Meeting, Western Yearly Meeting, has recently spent about \$200.00 in repairs and in the re-decorating of the building.

The Friends' Church at Knightstown, Ind., has extended a call to Zeno H. Doan, of Lynnvile, Iowa, to be their pastor for next year. He has accepted the call and will probably get moved in time to attend Yearly Meeting in September. The members feel that they are fortunate in securing him to follow Willis Bond, who has done good work in building up the church, and as he leaves, will take with him the high regard and confidence of the whole community for himself and wife.

WESTERN YEARLY MEETING ASSEMBLY.

The Annual Assembly of Bible Schools, Young People's Activities and Christian Endeavor of Western Yearly Meeting met at Westfield, Indiana, July 25 to 27. Over two hundred delegates were enrolled. A fine spirit of harmony and helpfulness prevailed. The opening address, made by W. O. Trueblood, of Indianapolis, was full of inspiration. Tom Jones was present for all the sessions, and, with his broad view of the field with its needs, and his deep spiritual insight, added much to the success of the meeting. His address on Wednesday evening was a masterly one and was a challenge to the church to arouse herself to the opportunity that is hers, for it is a large one and a large opportunity comes seldom.

W. J. Reagan, of New York, was present and brought living messages. He conducted conferences on Bible School work and Tom Jones on Young Peoples' activities, both of which were helpful and inspiring. The Round Tables conducted by C. L. Reagan on Young Peoples' work and J. Ord Fortner on Bible Schools were interesting and profitable, bringing out many helpful suggestions.

Several ministers were in attendance and the times of devotion were times of blessing. The music was in charge of Eldon Mills, of Valley Mills. His work was inspiring and greatly appreciated. The Assembly sermon was preached by Morton C. Pearson, of Indianapolis. The centennial idea prevailed in this. He showed three phases of our growth as a state, the material, the educational and the religious. He took for his text, "Herein is that saying true that one soweth and another reapeth."

Hobart Hoskins discussed the Young Friends Movement. The question of the Rural Church was discussed by W. J. Reagan in Everett Henley's absence. One question he asked was "How many people do you know in your community who do not come to church?" Then why don't they come?"

The Junior hour was in charge of Mabel Quigg, of Darlington, Indiana. She reported about eighty dollars of the one hundred pledged by the Juniors of Western Yearly Meeting for Clara Ford's support had been paid in. An interesting program was given, consisting of an exercise, the Junior Garden, in charge of Ruth E. Brown. A recitation was given by

Charles Kittinger, and a song by four girls.

The last afternoon was occupied by Enos Harvey of Noblesville, Former Cannon of Indianapolis, and Frank Ashby of Plainfield. Enos Harvey gave a most profitable talk on church organization, showing that we are all part of a big organization and that the purpose of this organization is fruit. Former Cannon, giving an address on Efficiency, discussed the organization of the school, beginning with the selection of the Monthly Meeting's committee, which should be made up of people decidedly interested in the Bible School. His plea was for organized classes and enthusiastic, trained, efficient teachers. Frank Ashby's address on "A Membership Campaign" closed the program. He said you must choose your field carefully, make your school efficient and then work for it.

The Assembly meets next year at Mooresville. J. Ord Fortner was re-elected Superintendent of Bible Schools and Education. Chester L. Reagan remains Superintendent of Christian Endeavor and Young Peoples' Activities. The slogan for the Bible Schools is twelve thousand scholars for next year.

The following resolution was adopted:

At the Annual Bible School and Christian Endeavor Assembly of Western Yearly Meeting of Friends church (consisting of 14,000 members) held at Westfield, Indiana, July 25-27, 1916, the following preamble and resolutions were unanimously adopted:

Whereas, the nations of Europe, for the space of two years past, have been engaged in a war without precedent, in magnitude and slaughter, in the world's history. And as we believe this war has been precipitated without any just or reasonable cause and is wholly the result of military ambition and preparedness on the part of the rulers of the belligerent countries and is a stain upon the name, and a detriment to the cause of Christianity and true civilization,

Therefore, resolved, that we deeply deplore said war and pray that, in some way, an over-ruling Providence shall cause this war with its devastation and ruin to cease and the natives to return to sober-mindedness and reason.

Resolved, that we can but view with uneasiness and disfavor the preparations for war now being made by our government and the increase of the war spirit manifested by many of our

people as uncalled for and subversive of the spirit of Christianity which should animate the hearts and minds of our people. For a century past, no nation has thought to attack us and we feel sure that no nation now has any purpose or intention so to do. Hence we think it unwise and impolitic at this time to inaugurate such a policy of preparedness.

Resolved that a copy of the foregoing preamble and resolution be sent to each of the Senators from our state.

LENA HENLEY,
Secretary.

NO NEED OF A WAR.

I would not give the life of one clear-eyed Kansas boy for the whole of Mexico. We do not want war with Mexico. Mexico does not want war with us. There is nothing in the Mexican difficulty that could not and cannot be settled by the sincere co-operation of the two countries. All war is wasteful, wicked, criminal folly. It is the wrong way to right wrongs. It is the longest way around any international difficulty. Might does not make right. It never will. Murder and extermination are crimes whether a nation commits them or an individual. An international court to enforce peace and settle disputes between nations is the right way to adjudicate national questions. It is the common sense way. It is not the brute way.—From Governor Capper's Fourth of July Address at Baldwin, Kan.

ANNOUNCEMENT.

The Secretary of the Evangelistic, Pastoral and Church Extension Committee of Indiana Yearly Meeting will not send out blanks this year as usual for gathering the Yearly Meeting report, but will depend upon the reports sent to our Yearly Meeting Statistical Secretary. If all congregations will make a full report to the Yearly Meeting Statistical Secretary, Charles L. Hawkins, the ground will be sufficiently covered, from which to gather items for our report.

FANNIE ELLIOTT,
Secretary.

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OHIO YEARLY MEETING.

Ohio Yearly Meeting will be held at Damascus, Ohio, August 22-29. Charles E. Haworth of Damascus, is chairman of the entertainment committee.

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CHRISTIAN ENDEAVOR

Topic: "Carelessness versus Thoughtfulness." Heb. 2:1-7.

Carelessness and laziness are brothers. There is no excuse for either. "I didn't think" has brought many to grief.

We are more often careless about our time. Today's opportunities must be improved today, for they may never return tomorrow.

"The Land of Anyhow."

Beyond the Isle of What's-the-Use,
Where Slipshod Point is now,
There used to be, when I was young,
The Land of Anyhow.

Don't Care was king of all this realm—
A cruel king was he!
For those who served him with good heart
He treated shamefully!

When boys and girls their tasks would slight
And cloud poor mother's brow,
He'd say, "Don't care! It's good enough!
Just do it anyhow."

But when in after life they longed
To make proud fortune bow,
He let them find that fate ne'er smiles
On work done anyhow.

For he who would the harvest reap
Must learn to use the plow,
And pitch his tent a long, long way
From the Land of Anyhow!

CHARLES F. COFFIN.

Word has been received of the death of Charles F. Coffin at his home

in Chicago on the night of August 9th. While attending meeting, on July 30, he was overcome by the heat and was not able to survive the attack. Obituary notice will be given next week and a fuller notice of his life later.

MARRIED.

Carey-Flemming—At the home of the bride's mother in Saguache, Colorado, John A. Carey, of Hillsboro, Ohio, to Neita Flemming.

Deane-Coulson—At the home of the bride's parents at Scott's Mills, Oregon, June 21, 1916, L. Earl Deane and Mamie A. Coulson, Minister, Jesse E. Coulson, father of the bride. At home at Mushegan, Mich.

Kludas-Frazier—At the same time and place as the above, Frederick Kludas and Eva Frazier.

DIED.

Cook—Martha Unthank Cook, familiarly known as "Grandma" Cook, died at the home of her daughter in Rushville, Indiana, July 12, 1916, following a long illness. Had she lived until September 14th, she would have been ninety-five years old. At the age of twelve years, she moved with the family from North Carolina to Henry county, Indiana. She married Thomas Cook in 1840. She attended school in the first log school house at Spiceland, Indiana, and also attended the first Friends church at that place. She was a life-long Friend. She is survived by one son and two daughters. Funeral services were conducted by Harry R. Hole, pastor of the Friends Meeting at Carthage.

Fistler—Delia Fistler died at her home at Eagle Rock, California, August 6, 1916. In October, 1892, she in company with others sailed for India,

and later assisted in the establishment of the Friends' Mission at Nowgong, India. Over two years ago, on account of failing health, she was compelled to leave the Mission and return to America. Her heart was still on the mission field and she longed to go back and labor for those who were so dear to her.

Hockett—Achshah Jane Hockett, daughter of Eli and Emma Newman Hodson, was born near Jamestown, N. C., June 8, 1850, and died at her home, north of Amo, Ind., April 7, 1916. She married Benjamin F. Hockett in 1876. She was a life long Friend. She was a quiet, home-loving woman, and it was in the home that her influence was most felt, as she was ever ready to sacrifice self for her family. She leaves her husband, four sons, three daughters, two grandchildren and one brother. Funeral services were conducted by the pastor, Austin Osborne, assisted by D. E. Noland, of Coatesville.

Johnson—Fannie Johnson, daughter of Robert and Mary Johnson, was born at Urbana, Ill., November 2, 1886, and died at Cherokee, Oklahoma, July 23, 1916. She was converted ten years ago at Stella Academy, and four years later she sought the Lord and was graciously sanctified. Her one great desire was to win souls for Christ, and many have been helped by her earnest, consistent Christian life. She joined Friends and the C. E. Society six years ago and continued a loyal member. She is survived by her mother, four sisters and three brothers. Funeral services were conducted by the pastor, G. A. Deshler.

McPherson—Louisa Jane McPherson was born in North Carolina, August 15, 1856, and died at her home in Mooresville, Indiana, February 20, 1916. She was converted and joined Friends when a girl and from that time lived a consistent Christian life. The poor and needy found in her a true and faithful friend. Her Christian life was often more manifest in the personal work

she performed in the daily round of life than in the public services of the church. Many ministers, young men and others, can testify that she had been a great blessing to them. She had a large class of boys in the Sabbath School for years. She married Addison McPherson in 1874. To this union were born three children, all of whom survive.

Oliphant—Horace M. Oliphant, son of Mahlon and Rachel Oliphant, was born at West Branch, Iowa, September 1, 1853, and died at North Manchester, Ind., July 14, 1916. He was first married to Cora Harris, with whom he lived until her death about seventeen years ago, and was afterwards married to Emily Ida Cox, who with two children survives him. He was a life long believer in the principles and doctrines of the Friends' Church, but being away from Friends, he and his wife had joined the U. B. Church.

Patton—Mary E. Patton, member and elder in the Friends Church at Ridgefarm, Illinois, died at the home of her daughter in Topeka, Kansas, May 1, 1916, after a lingering illness of more than two months. The remains were accompanied by her daughter, Clara Bowers, and her brother, William P. Haworth, to her home at Ridgefarm, Illinois, where funeral services were held. Interment took place in the Friends Cemetery at Stanton, which was her early home.

Pemberton—Thursey Pemberton, daughter of Enoch and Rosanna Pearson, and wife of Enos Pemberton, was born in Miami County, Ohio, August 3, 1838, and died at her home near Ludlow Falls, Ohio, July 14, 1916. She first married Henry Yount in 1860, and after his death married Enos Pemberton in 1873. She leaves her husband, three children, six grandchildren and three great grandchildren. Funeral services were conducted by Charles Swanders, of Farmland, Ind., and was assisted by Elwood S. Hinshaw, of Lynn, Ind., and John L. Kittrell, of West Milton, Ohio.

Reynolds—Esther Wixon Reynolds, wife of Charles S. Reynolds, of Perry City, New York, died in the Ithaca, N. Y., hospital June 23, 1916. Her husband, three sons and three daughters survive her. Funeral services were held at the house, N. R. Franklin and wife being in charge.

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Stubbs—Mahlon Stubbs was born at West Elkton, Ohio, February 2, 1825, and died at Denver, Colorado, July 16, 1916. The responsibilities of life came upon him early, as he was only sixteen when his father died. In 1848 he married Rachel Woodard at New Garden, Indiana. In 1863 he and his wife were sent by Western Yearly Meeting to take charge of an Industrial School for Indians at Council Grove, Kansas. For many years he labored earnestly among these Indians as teacher, farmer and agent, leaving the service about 1880. He lived for a time at Emporia, Kansas, and at Las Vegas, N. M., but he spent more than a quarter of a century of his later years in Colorado Springs and Denver. The death of his

wife, Rachel, occurred after he went to Denver, and later he married Linda Dodd, who survives him. His life was filled with service to the church and mankind, and his faithfulness to God was an inspiration to all.

Sylvester—Iva Celeste Sylvester, daughter of Irvin and Miranda Overman, was born at Amboy, Indiana, August 9, 1886, and died at her home at Long Beach, California, May 27, 1916. She was a birthright Friend and was a loyal and faithful worker. She was converted when quite young and lived a consistent Christian life. She married George J. Sylvester in 1915. She leaves her husband, father, mother, two brothers and two sisters.

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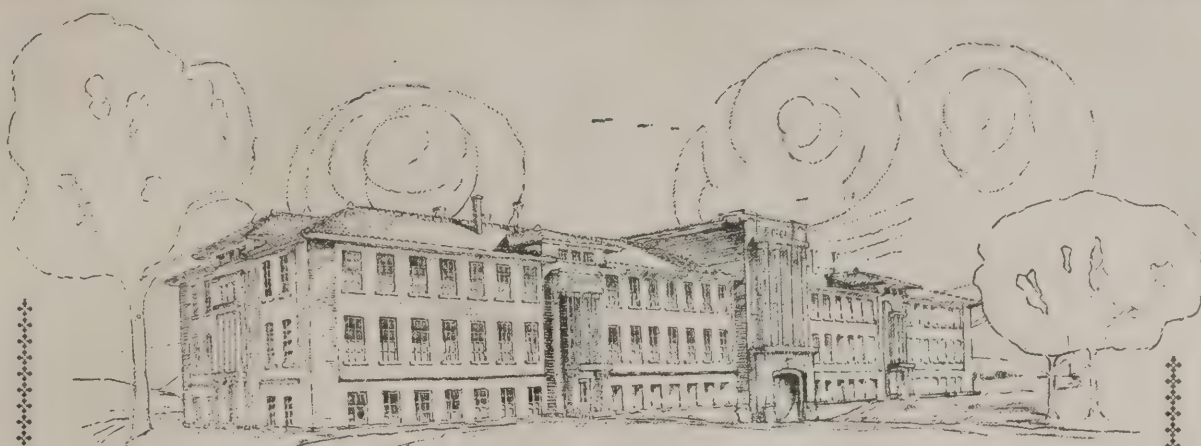
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Chicago, Illinois Meeting House, at 4413 Indiana Avenue. Take elevated trains to 43d Street and walk west and south to Meeting House; or take Indiana Avenue surface line to 44th Street. Bible School 9:45; Worship 11:00; Social hour 5:30; Christian Endeavor 6:30; Fourth Day meeting 7:45.

Cincinnati, Ohio. Meeting House N. W. Corner 8th and Mound. Take Warsaw Avenue, Elberon Avenue, or Sedamsville cars to door. Meetings for worship, First day 11:00 A. M. Visitors welcome.

Colorado Springs, Col., Friends Church, Teajon and Fountain Streets, on car line. Bible School 10:00, meetings for worship, 11:00 and 7:30. Prayer meeting, Wednesday 7:30. Visitors welcome.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting, 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday: Prayer meeting, 7:45. Earle J. Harold, Pastor.

Meeting Houses, 144 East 20th Street, New York City and Lafayette and Washington avenues, Brooklyn, New York. Meetings for worship Sabbath morning at 11 o'clock.

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

UNIVERSITY FRIENDS MEETING occupies Russell Hall, Friends University, Wichita, Kansas. Sunday service: Bible School 9:45 A. M., Worship 11:00 A. M. and 8:00 P. M.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant Street car to Oxford street.

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The American Friend


Old Series
Vol. XXIII. No. 34.

EIGHTH MONTH 24, 1916.

New Series
Vol. IV. No. 34.

James Whitcomb Riley


By DANIEL L. MARSH, D.D.



O gentle poet of the heart,
O friend of crowds and solitudes,
O master of an artless art,
Interpreter of Nature's moods;
A sense of loss beyond repair
Has got a strangle hold on me
Since you have gone from HERE to THERE,
And I no more your smile shall see.

You taught me how to use my eyes,
To see the handiwork of God
In plainest birds that climb the skies,
In humblest flowers that dot the sod.
The hearing ear you gave to me,
To understand the faintest tone
Of Nature's lilting melody,
In brook and breeze and drowsy drone,

The crimson foam of clover bloom,
The cool green gloom of grassy glade;
The honeysuckle's sweet perfume,
The wealth of tangled shine and shade,
The morning, diamonded with dew
The garden of old-fashioned flowers,
All these,—all Nature is made new
Because of you, O friend of ours.



O gentle poet of the heart,
Seeing beyond both time and sense;
O master of the highest art,
Interpreter of Providence;
A gladsome hope, and not despair,
Like southern wind caresses me;
Since you have gone from HERE to THERE,
There must be immortality !
Pittsburgh, Pennsylvania.

—Pittsburgh Christian Advocate.

THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting

Published Weekly by

THE FRIENDS PUBLICATION BOARD
URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year

Headley Brothers, 136 Bishopgate, London, E. C.,
Agents for Great Britain and Ireland,
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

AS HIS LOVERS THINK OF RILEY AWAY

By JAMES WHITCOMB RILEY

I cannot say, and I will not say
That he is dead.—He is just away.

With a cheery smile and a wave of the hand,
He has wandered into an unknown land,

And left us dreaming how very fair
It needs must be, since he lingers there.

And you—O you, who the wildest yearn
For the old-time step and the glad return—

Think of him faring on, as dear
In the love of There as the love of Here;

And loyal still, as he gave the blows
Of his warrior-strength to his country's foes.

Mild and gentle as he was brave—
When the sweetest love of his life he gave

To simple things where the violets grew
Blue as the eyes they were likened to.

The touches of his hand have strayed
As reverently as his lips have prayed:

When the little brown thrush that harshly chirred
Was dear to him as the mocking-bird;

And he pitied as much as a man in pain
A writhing honey-bee wet with rain.—

Think of him still as the same, I say:
He is not dead—he is just away

—From Riley's Works, Published by Bobbs-Merrill Co.

THE SPECIAL OFFER

Young Friends, Christian Endeavorers, pastors and others interested should remember that the offer of THE AMERICAN FRIEND to new subscribers for six months at fifty cents each is open until September 1st. Young Friends' organizations which have been pledging certain numbers of subscriptions to THE AMERICAN FRIEND should take advantage of this offer to reach the goal which they have set. THE AMERICAN FRIEND is the property of

the Five Years Meeting and young Friends can render no better service for the church than thus to increase the circulation of THE AMERICAN FRIEND. This special offer will close on September 1st.

ANOTHER SPECIAL OFFER

As an inducement to enlarge the circulation of the printed proceedings of the Men's Conference at Richmond, Indiana, last October, THE AMERICAN FRIEND will dispose of the stock on hands at a reduced price: paper cover, 50 cents; cloth, 75 cents. The book contains one hundred and sixty pages, six by nine inches. Probably not so many addresses of equal ability and importance have ever been given at any other single Friends gathering. The addresses have to do with the mission and message of the church as a whole, and of Friends in particular, and a copy should be in every Friends' library. Send orders and money to THE AMERICAN FRIEND, Richmond, Indiana.

STILL ANOTHER OFFER

The cost of THE AMERICAN FRIEND for one year is \$1.50. The cost of Charles M. Woodman's book, "The Present Day Message of Quakerism," is \$1.00. This most valuable book will be sent with a new subscription to THE AMERICAN FRIEND for \$2.00. Send orders and money to THE AMERICAN FRIEND, Richmond, Indiana.

THE FIVE YEARS MEETING

I venture to offer some suggestions about the next Five Years Meeting program:

Let us have its make up and personnel as democratic as possible.

Let the program committee, through THE AMERICAN FRIEND and possibly by a letter to each Yearly Meeting, solicit from everybody subjects to be discussed.

Have these subjects published in THE AMERICAN FRIEND two or three times at suitable intervals, and let the program committee encourage persons who want to discuss any given subject to signify the same to the committee.

All persons should present their discussions in writing. No paper should be more than ten minutes in reading.

Each paper should close with a brief, concise summary of the subject matter contained, so that the Five Years Meeting will have available material at hand for any statement it may desire to publish.

Provision should be made for impromptu discussion of subjects presented. No one person should be allowed too frequently on the program.

A program made up along these lines will demonstrate the adage that "Everybody is wiser than anybody." If the whole church is given a chance to be heard on the program, without too much "editing," the Five Years Meeting of 1917 will mark an epoch among Friends.

TRUMAN C. KENWORTHY.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 34.

EIGHTH MONTH 24, 1916.

New Series
Vol. IV. No. 34.

Having Fellowship With God

Any man's religion is measured by the degree of his soul intimacy with God. We know God, through incarnation in Jesus Christ, through the revelation of the Spirit, through forgiveness and through immediate and personal communion with him as Father. It is the intimacy of childhood with a father that typifies the ideal relationship between sainthood and God. There can be no vital, satisfying, Christian experience that does not embody a vital, satisfying, personal relationship with the Father. Until a soul really finds God it cannot be at peace with Him, it cannot enjoy fellowship with Him, it is without the saving element that is humanity's greatest need. When the soul has actually found its way to God, it may claim rightful heirship to all the blessings of the Father's kingdom, regardless of all theologic definitions and all the formulæ which men have woven into that which they call religion.

Men find God through Jesus Christ, through his personality, his ministry, his ideals, his matchless love, his death and his resurrection, and no one can disown the Son without disowning the Father also. But the acme of all human experience is to find God and to know Him, as the guarantee of that quality of life which it is the function of religion to give, and as the further guarantee of the ability to follow and obey the teachings of Jesus as the sum and substance of the best ideals in human experience. The man or the woman who has the inner consciousness of acquaintanceship with the divine Father will not go far astray either in faith or conduct. Sin will neither breed nor thrive in a praying atmosphere where the line of connection with God is unbroken.

It needs to be kept in mind that primarily religion is not conduct, although conduct is easily and directly a product of religion. Yet there are many apparently who think of religion only in terms of conduct, forgetting that we do as we do because we are as we are. Nor is religion merely a conception of God or a theory about the Son. An intellectual concept may have its bearing upon what a man really comes to be, but it can never be a substitute for that which a man is or may become. Religion, above all else, is life, and concerns quality and essence and experience in spiritual personality. Men may follow after righteous-

ness for a time as a matter of obedience to a moral ideal, and yet have no consciousness of a direct fellowship with God as the only source of that spiritual nourishment which can alone satisfy the deepest needs of human life.

The New Testament theory of the relationship of man to God is not that of a servant, but of a son. Men do not find favor with Deity by virtue of their works, but by virtue of their holiness. Sonship produces service, but there may be service without sonship. We are not saved by good works alone, although faith and works are inseparable manifestations of the Christian life. All Europe is reaping a violent whirlwind because religion has been made a thing of action, of show, of materialism, rather than a thing of life. It is righteousness in life, springing from a virile and pure spirituality, that exalts a nation, or an individual. It is moral value and superlative spiritual worth that distinguish Christianity from all other world religions, and no amount of activity and no quality of conduct can atone for deficiency in our moral standards or our spiritual ideals that have been incorporated into the excellency of moral, daily life.

More than all else, religion is not a mere profession of the tongue. What multitudes there are who are suffering the uncertainties of a religious experience, because religion to them is a matter of profession, of attending the services of worship, of giving to the poor, or of giving testimony in the prayer meeting, and therefore subject to all the caprices of environment, the state of health, the condition of business or the temperature of the weather! A profession of faith is a part of the fruition of sainthood, for we are to be witnesses unto Jesus Christ to the uttermost parts of the earth, but there can be no availing witness without the possession of a life that prompts the spirit of witnessing. All too many men have one standard for their testimony in the prayer meeting and quite another for their testimony in the shop, or in the field or at the ballot box. Ye cannot serve God and mammon, nor can we expect a harvest of wheat and thorns from the same germ. The inconstant professor of religion is the bane of the church and of the Christian faith.

We should seek to express our Christian life in

terms of fellowship, of communion, of sonship, remembering that obedience is better than ordinances, consecration is better than conduct, surrender is better than service. But out of our consecration and our surrender will come righteousness in conduct and a fullness in service that will inevitably enrich both our own lives and the lives of needy humanity all about us. When, through our acquaintanceship with the Divine Father, we can say in true sincerity with the Psalmist, "I delight to do thy will, O my God," we are then ready to become servants of all in a ministry of service and good will that will lead others to glorify our Father and to come into fellowship with him. All great movements of the world that make for human uplift and betterment wait for the leadership of those who have learned the art of fellowship with God.

WHAT WOULD YOU SUGGEST?

In harmony with the suggestion made by Truman C. Kenworthy in this issue of THE AMERICAN FRIEND, and in keeping with suggestions which have come from other sources, THE AMERICAN FRIEND will be glad to give limited space occasionally for brief and pointed suggestions concerning the program of the Five Years Meeting in 1917, including the subjects to be discussed and the manner of their consideration. We cannot give space to extended articles on this question and will reserve the right to reject anything of a controversial nature. We believe that there are large possibilities for the Society of Friends in the next gathering of the Five Years Meeting and it is time that the whole church was directing its thought and attention to the vital problems which concern us as a denomination.

The Pastor's Vision

By MILO S. HINCKLE

(Paper read before the Ministerial Association of Indiana Yearly Meeting at Lynn, Indiana, May, 1916.)

Whatever phase of the work of the minister one happens to be dealing with, that for the time being, at least, impresses him as the paramount issue in a vital problem. Hence we may be easily pardoned for indulging the feeling at this time that our subject points the index finger at the fundamental secret of worth while pastoral service. Indeed, no apology is offered for so stating our conviction. What one sees before he undertakes is primary and fundamental to his accomplishment.

The artist must constantly see the painting on the mental canvass as he plies the brush which is indeed but reproducing his vision in materials. The architect would build carelessly and with poor grace if the structure that others do not see were lost to his vision also. In very fact the size and character of one's accomplishment is determined by his outlook upon the undertaking—what he sees in it. What a "thorn in the flesh," to be sure, is poor eye sight; no less a handicap to service of a spiritual character than to the finest of mechanical labors! This insistence is not an indictment against the pastoral service being rendered, but it may indicate a conviction that in things religious we often attempt things with a kind of vision as to the outcome that would vouchsafe certain failure in any of the secular interests about us. Even the farmer as he toils to put out the crop constantly antidotes his fatigue with the pleasing sight of acres of waving golden grain and bins bursting with the gathered product. As so large a portion of our ministers are products of rural life, we may well take the lesson into our ministerial activities.

The minister's vision bears no connection with what we term visionary and hence impractical individuals who are actuated by notions and forever dealing in unrealities. Rather it approaches the

blue print guide for operations. It is a happy combination of human ingenuity with Divine inspiration and revelation. It is catching something of the spirit of the Master and looking upon our work through His eyes as he so much desired his disciples to do when he admonished them, "lift up your eyes and look upon the fields." His vision is the steam gauge in the pastor's store house of service possibilities. A small effort at pastoral leadership or a small sermon is quite generally indicative of a narrow vision as to one's purpose in such services.

The writer of Hebrew Proverbs so strongly emphasized the value of seeing largely and wisely as to assert that, "Where there is no vision the people cast off restraint"—"perish" in old version. This same element was so characteristic of the leaders of God's people in prophetic times that they were commonly known as seers, a term significant of comprehensive vision beyond that of people generally. The seer, not simply a foreteller, but a man of quickened perceptions and keen insight and broad outlook is the man whom God can use today in the tremendous stress of this strategic age.

Men and women become recognized leaders in the world, not always because they are so far superior in strength or ability, nor because they have a larger fund of theory to offer to life's problems, nor yet because they are born to sit above their fellows, but distinctly because they see so much more than others and, therefore, have an objective toward which to direct their energies and powers, perchance an outlet for the best of their theories. Caleb and Joshua were not necessarily better soldiers than the other ten spies, but they saw all that the ten saw and then vastly more in quality as well as quantity, completely counter-balancing the vision of the ten and impelling them to the full fruition of their fondest hopes, while the ten are completely

forgotten. An artist develops, not because of ability to mix colors accurately and apply the brush deftly, but because he sees so much to which others are blind and has a passion to reproduce his discoveries for others. His is an impelling vision—a compelling passion. So must be the visions and the resultant passion of the under shepherd who feels "Woe is me if I preach not the gospel" or "If I feed not the lambs" or "If I tend not the sheep."

To draw a bit more upon the record of God's dealings with others, in order to be the more sure of our own conviction, attention is directed to a few outstanding examples in the Old Testament. The splendid leadership and service of Moses was the direct result of his vision of Jehovah and His lofty purpose in Israel. Neither did God offer him a responsibility nor require of him a service, until He had given him an unforgettable vision that was so inspiring and freighted with passion as to grip permanently the life of this man of extraordinary possibilities. Ever afterwards Moses had an objective toward which with increasing perseverance and extreme patience he sought to lead God's chosen people. This vision was more than a burning bush, a leprous hand, or a rod transformed into a serpent. These were but islands in the ocean of possibilities that Moses saw for his people as they wholly followed the Lord their God.

A similar experience is noted in that young prophet and statesman, Isaiah, in some respects without a peer, who, in his youth, dedicated all to Jehovah's service. His unexcelled consecration and lasting fidelity followed the lifting up of his eyes to behold the Lord and to see the need of his people. Such a vision makes it easy and natural to say, "Here am I, send me, and it matters not where."

So much is this factor noticeable in Old and New Testament leaders, that one instinctively feels that it must be in the divine order for his servants. Even our Lord Himself, during that period of retirement and communion preceding His ministry, saw wondrous visions that undoubtedly directed His course through the succeeding years of His life. Paul, too, the chief apostle, Christian philosopher and the mightiest factor of apostolic times in establishing the new church and its faith, over and again emphasizes the opening of his eyes to see the Divine plan and seems to attribute his success to this significant fact, "I was not disobedient unto the heavenly vision."

All of this is to prepare the way for a few brief observations concerning the vision of that servant in the vineyard whom we call a pastor. If it is a comparatively new term among Friends, it is co-existent with the modern church among other religious bodies, and was well known in Bible times. Seven times in the Old and once in the New Testament is the term pastor used, while the office or service is of frequent occurrence under other names,

shepherd, bishop, etc. The Epistles to Timothy connection with our theme, one remembers with keen interest how they glow with the unfolding revelation of the kingdom as it relates to individual and to community life. Perhaps the most significant is that reference in Paul's letter to the Ephesian church naming the pastor's service as one of the special gifts of the endowment of the Holy Spirit along with evangelism and teaching.

There are some distinctive factors in the pastor's vision, but much that is in common with the minister in general. For this reason so much time and thought has been given to the subject in a general way.

Beginning with things near at hand, we may say that the pastor's concern is with the development of personal and family religion. The eternal purpose of God to perfect the oneness of man with Himself in that completeness of fellowship and likeness of character is the axis of religious truth, about which revolve the increasing and enlarging circles of spiritual conceptions and developments. The absolute purity and holiness of God on the one hand and the sinfulness and unworthy conditions of wilfully rebellious man on the other, with the whole plan of personal, human redemption inter-mediating, are outstanding considerations in the pastor's view of his duty. So he concerns himself with the spiritual needs of men, women and children. As the shepherd tenderly examines and cares for the needs of the individual sheep as they enter the fold in the evening, so the pastor yearns for the personal welfare of each individual under his care. Weary and fatigued men need the easy yoke and the light burden of Christ. Wayward and careless people need the transforming power of Him who makes new creatures. The clear vision of all this and much more sends out the passionate clarion call to the wicked to forsake his way and the unrighteous his thoughts and return unto God to receive a gracious pardon. This strong evangelistic passion must ever be prominent in the pastor's vision, for he is an ambassador beseeching men in Christ's stead, to be reconciled to God. Thus far the church and its message exist and the minister's first responsibility is to promote the personal salvation of men, preparing their hearts and homes to be dwelling places for God. A pastor, the horizon of whose vision does not include this much, is a mere puppet attempting too sacred a calling.

Nevertheless with the same breath it should be said that this horizon, if it includes the whole of one's concern, is far too narrow for the awakening demands of the present day or for the real business of the church of Christ and its requirements of its ministers. Granted that it is fundamental, there is yet serious need of seeing more than simply the need and the call to souls.

The needed vision of today must clearly see in God's plan of redemption, not only the saving of

the souls of men, as we speak of it in an evangelistic sense, but also the saving of conditions and environments wherein saved men are to live and develop. In short, human society is included in the plan of redemption. This is a much broader field than personal evangelism, or perhaps it is more correct to say that this is bringing evangelism to its own—giving it the whole field of human life and experience. It is the establishing of the kingdom of heaven in the earth for redeemed men to abide in. It was beautifully summed up in the interdenominational slogan, "Christ for every life and the whole of life." This factor of church responsibility and ministerial activity is by no means universally accepted, even by many who are quite enthusiastic in their chosen ideals of religion. Until pastors, especially, wake up to this larger type of service, many precious fields go untilled and the church dwindles from the very smallness of its ideal.

The extreme necessity of this large field of Christian social service, which if done for its own sake and minus the Spirit's direction, or for any purpose short of the practical establishing of Christ's kingdom among men, must fail as perhaps it does in certain places, but which if done under the guidance of Christ and to make it possible for saved men to continue saved, it furnishes the field for the operations of all our evangelism—this necessity, I repeat, is illustrated by the mother who washed and dressed her child in spotless white and immediately sent it out to play in the puddle in the backyard at making mud pies, charging him not to soil his hands or garments. The scripture gives it under the figure of a swine having been thoroughly washed and turned again to the wallow. The truth needs no restatement that redeemed men must live in redeemed conditions if they are to retain their new found faith and grow in the things of God. Herein has been the weakness of much of our evangelism and pastoral service of the past in that they ceased with the reclaiming of a soul. This is indeed but the threshold of our responsibility. The church, then, is to be under the inspiration and leadership of the pastor who has a community vision, a vital community factor, whose regenerating influence shall make itself felt in bettering social, business, political, industrial conditions under which its people live. How else can we pray, "Thy kingdom come, in earth as it is in heaven"? It must be said, however, that the church's attitude and activity along these lines in places where pastoral leadership is depended upon, will be measured largely by the size of the pastor's vision and passion.

Still another factor, which perhaps is still a widening of the horizon, and which the pastor must lead the church to see and accept, and which therefore he himself must first see, is that the tremendous responsibility of the church to community regeneration demands on the part of its representatives a much-used but ever vital term, efficiency

in workmanship. If the ordinary secular interests must have the highest possible attainment of skill, much less will the most delicate and important business known to men, the bringing in of the Kingdom of God and the redemption of mankind, be accomplished through careless, thoughtless and haphazard methods. The truth is, if the business world attempted one week's activity on the same basis of system and efficiency that most professors and some ministers use in religious matters, it would be stranded and bankrupt by Wednesday evening or Thursday morning sure. The pastor's vision should, then, include the splendid opportunity, to say nothing of the obligation, of bringing into the church life the element of training in the matter of kingdom building—training in the art and practice of communion with God, the knowledge and use of His Word, the practice of piety, the moulding of other lives, and carrying of the principles of the Kingdom into every activity of life.

It is to be seriously questioned if it is not true with many of us who stand in responsible relation to the church that our conception of the purpose and end of the church or of personal religion is to have something to enjoy and to enjoy what we have. With such, the church is never so prosperous or so spiritual as when she is singing lively songs, shouting loud and long prayers and engaging in a sort of perpetual revival to keep itself from backsliding. This is no reflection upon singing, praying, or revivals, for we believe in all three most heartily. But such churches or Christians can reach with the finger tips their horizon, for the interests that can be crowded into their own life are their joys and satisfaction. In contrast we desire to catch something of the vision of Christ as to the fundamentals of Christian living and the purpose and business of the church in the world. When getting at the real basis of the question, he brushed all paraphernalia and surface evidence aside with one mighty stroke and said, simply, not the singing or shouting or testimony or holding meetings or observing forms or making ever so good a show of sanctimoniousness: "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." Jesus does not depreciate the varied manifestations of the Christian experience on the part of the doer of God's will, neither do we, but he insists that it is this genuine service for God, growing out of a right relation with God, that determines one's right to use any mode of expression of personal experience with him. "If ye know these things, blessed (happy) are ye if ye **do them**," He said again. Real joy comes most largely in serving, and what is serving but literally giving away what we are and have for the good of others? Oh, that it could be burned everlastingly into the deepest heart consciousness of all Christians that what we keep to

enjoy we lose utterly, and only what we gladly give away for the comfort and joy of others can we retain for our own greatest happiness! This is laying up treasure in heaven. - As if fearing what we to-day realize to be true, that even His own example would fail to impress the church with this great passion, He taught it again in unmistakable terms that the determining factor in separating the saints for the kingdom beyond would be their badge of service in doing the most commonplace, yet needful things for the needy. "Inasmuch as ye have done it—(these common duties)—unto one of these, my brethren, even these least, ye did it unto me." Oh, for a vision transmitted to the church, that will forever lead men in the footsteps of Him whose joy was "going about doing good!"

Perceptibly the range of vision has widened with the enlarging conception of the purposes of God in our lives. But, as yet, it is not the vision of the Christ for His church nor of the saints who first caught something of His passion and understood the meaning of His unspeakable sacrifice for men. So far, we have dealt only with the things near at hand, the interests of the kingdom of heaven in the community about us. They have all been local, home interests. The vision that covers them is a vision of the local. They are right. They are vital. They are primary. They are fundamental. They are of Christ's ordering and are foundation principles of his kingdom. And the vision is commendable.

But neither the vision nor the local interests comprise the sum of the responsibility of the church. Indeed if these things mark the boundaries of our activities and become the end of our efforts and interests, we become inexcusably provincial and fail of the highest calling of the church and its ministry. To stop here—as so many do—is to fail to grasp the size of God's plan and the scope of redemption. It is, yet more seriously, to fail in the manifestation of the spirit of all-inclusive love that begets a burning passion to save the wandering and lost, though he were in the relation of one to the ninety and nine, and the least valuable of them all. To be satisfied with our local interests, insistent and proper though they be, is to content ourselves while over half the family can neither read nor write, while it suffers real pain without a physician to heal, and does not know God nor how to find him. To stop here is to foster and promulgate a spirit of selfishness and indifference, that one finds it hard to harmonize with a Spirit-filled Christianity. To stop here is to prepare the way to certain failure by violating the law of growth and perpetuity which demands a giving forth proportionate to the desire for increase.

To stop here is to develop an individualism that robs Christianity of her grace and the larger half of the world redemption. To stop here is to refuse to pass to others fully as worthy the blessings so freely given to us, and which lifted our ancestry

out of barbarism but a few centuries ago. To stop here is to leave the church where, in its selfish contentment, it merits and receives the contempt of a hungry, needy world. To stop here is to prevent the full and complete establishment of the kingdom of heaven among men, for which we insincerely and well nigh in hypocrisy pray as though it would or could come of its own accord, and we had no responsibility therein. Yes, to stop here with our localisms and personal evangelisms, is flatly to refuse obedience to our Lord's last and great commission: "Go ye into all the world and make disciples of all the nations," though He has promised to go with us and aid us in the undertaking.

Oh, what irreparable loss for the church to stop here, for the ministry to content itself with the smaller vision of localisms—good as they are—and stand as an obstructing agency to the enlargement of the vision and activity of the church! For it is perceptibly true that in this section of Quakerism and in other denominations generally the standard of the church is largely determined by the standard held up and proclaimed by the ministry, particularly by the pastors. What loss to stop here! Yes, but right here is where a large portion of our ministers have reclined, and few churches have run far ahead of the resting place of the pastors. There are a few exceptions where a church has been blessed with one or a few individuals of larger vision and conception than the pastor has shown, and who have refused to be confined to the narrow limits of his astigmatism.

Because our churches and ministers have become so much "at ease in Zion," being wellnigh deaf and blind to God's world-evangelization call, the church has in many instances become provincial, indeed many have died of surfeiting upon their own blessings and enjoyments. Such a message and such a vision make little impression on many strong, capable, far-seeing youth who have enjoyed splendid training for large service and possess talents that would grace the church, but, because they disdain provincialism they turn from the church to secular interests. Not a few of our best have thus been lost.

Oh, for a vision that will put every minister and church along side of Jesus who stretched his arms to the four points of the compass and spanned the earth with his love and atoning sacrifice! Would that every pastor would read prayerfully that marvelous booklet by Courtney H. Fenn, "Over Against the Treasury," and see the literal returns of yielding to a mighty passion like unto the Christ's!

Some indeed have recognized a responsibility at large, but are afraid to undertake it for fear the home interests will suffer. These have never learned that "The light that shines farthest shines brightest nearest home." Nothing but the passion of Christ sends men and women, personally or by proxy, into the jungles of heathenism at the

sacrifice of many delightful pleasures at home. Do you think that passion will prompt or permit one to neglect the interests of the kingdom at hand? Nothing else so stimulates to ceaseless sacrifice and service in the local field as the passion which carries us to the ends of the earth in search for the lost. There is no church on record that ever failed and closed its doors because so much time and energy and money and prayer and youth were sent away to foreign fields. Many, however, have failed because they were self-centered, and many now are simply holding down some valuable corner, ringing bells and trying to keep alive, oblivious of God's sure formulas for abounding and growing rich. Beware lest He say to us, "Inasmuch as ye did it not unto the least of these, ye did it not unto me."

Never was the church so relentlessly pressed with a mighty challenge as with the present world situation, and the Macedonian cry from every interest involved. And in the face of the heart-rending appeal for food, for shelter, for raiment, for sympathy, for prayer, for a vital Christianity that shall reconstruct the nations and their civilizations into the very body form of the kingdom of God, some of us loudly sing, "I'm glad salvation's free," and "Jesus included Me", as though the contentment of my own heart was the acme of all Christian civilization. How patient and long suffering God must be! Are not a lot of our visions measurable in hand-breadths? Nineteen centuries of gospel light, and yet we see so little! Nineteen hundred years, and less than half of the world evangelized, much less Christianized! O God, be merciful toward the stupidity of thy children!

Oh, fellow pastors and co-laborers, "lift up your eyes and look upon the fields, for they are white unto the harvest." "As the Father hath sent me," said Jesus, "even so send I you into the world * * * that the world may believe that thou did'st send me." "And ye shall be my witnesses * * * unto the uttermost part of the earth." "And the kingdoms of the world are become the kingdom of our Lord and of His Christ; and He shall reign forever and ever."

GOING DOWN!

According to the Financial News the net profits of the Pabst Brewing Company for 1915, after depreciation had been allowed for, were \$374,457, compared with \$564,946 in 1914 and \$900,606 in 1913.

This truth comes to us more and more the longer we live that on what field or in what uniform or with what aims we do our duty matters very little, or even what our duty is, great or small, splendid or obscure. Only to find our duty certainly and somewhere, or somehow, to do it faithfully makes us good, strong, happy, and useful men and tunes our lives into some feeble echo of the life of God.—Phillips Brooks.

THE VALUE OF RIGHT EDUCATION

By PROF. WM. N. TRUEBLOOD

(Received too late for the Educational number)

The relation between popular institutions and popular education is so intimate that even the short run of a hundred years shows that the success of the one is largely dependent on the rightness and thoroughness of the other. Wirt's saying: "We must educate, we must educate, or we must perish by our own prosperity," is famous because of the sagacity and wisdom which increasing experience is finding in it. Prosperity is even a harder test of manhood and womanhood than adversity. But both prosperity and adversity, being measures of only the exterior of life, the show of it, get relatively too much attention. Beneath this exterior lie always the stern, straight, narrow, unchangeable ways of truth, justice, the other man's rights and the world's progress. Manhood and womanhood are rooted in this substratum and can draw only from it their virtues and natural development.

The attempt to educate for the exterior circumstances of life, that is for something other than simply men and women of Nature's own type with the moral and aesthetic qualities increasingly dominant, has been and is the seductive vice of our educational movements. The effect has been a certain illusionment of the world in which we think that "to get there" is the chief thing, whereas, the final reckoning always shows that to get there RIGHTLY is the only thing. This illusionment is apparent in almost all our affairs, public and private.

Three years ago we thought that our Christianity was of the New Testament type; now that it has been put to the test, we see it is still the Old Testament kind,—an eye for an eye, a tooth for a tooth; and evidently it will remain so until we are disillusioned of the idea that Christianity is an exterior, circumstantial matter of beliefs, creeds, denominations, ambitions, rivalries in good things. For many generations we seemingly have been thinking that vice and its manifestation, crime, can be eradicated, or at least controlled, by legislative and administrative action, for we have built up a legislative system, a judicial system, and a punitive system that cost us annually incalculable sums, but without radical effect. Is it not obvious that our systems have run off on the switch of the merely circumstantial. Does not the question logically arise whether it were not better and cheaper and more fundamentally curative to make good men and women than to restrain and punish bad ones? Can the imagination conceive of the beneficence that would come into the world from the making of but one generation of fundamentally good and capable parents? Within the last three or four years we apparently have begun to think there is something wrong in our educational systems, but how do the proposed changes look? Judged from two or three fundamental aspects of them, they look bad:

1. They emphasize the "Professional," that is, they look towards the making of the workman instead of the man; among their key-words are "Normal," "Expert," "Efficiency."

2. They are multiplicative in curriculum, that is, they propose instruction in a vast and diversified field—to give a little to everything and, consequently, but little to anything.

3. They have the Economical attitude, that is, they contemplate housing together and grading together the largest possible number, because it is cheaper. They contemplate abolishing outlying rural schools and concentrating in town and city, because it is cheaper. They economize in salaries and equipment, as if education were a matter of money saving.

Education is the best investment possible. It is the family's, the State's, the world's capital, because it is the natural and therefore the logical means of the continual improvement of the human race.

Richmond, Indiana.

PROHIBITION MOVEMENT

PROHIBITION INCREASES WAGES

Liquor journals and liquor orators are insistent in their claims that the liquor traffic benefits labor. Labor is discovering, on investigation, that these claims are not founded on fact. Just the other day the president of the Cooks' Union of the city of Chicago made the declaration that the biggest foe to their union in that city was the beer trust.

This is only one instance of many where labor leaders have come to see the liquor business in its true light. Figures taken from Uncle Sam's statistics covering the ten-year period from 1899 to 1909 show the following:

Increase in wages—

In Prohibition states	103 per cent
In near Prohibition states	77 per cent
In partial license states	75 per cent
In license states	61 per cent

SOBRIETY AND ECONOMY

According to Charles M. Fasset, the Commissioner of Public Utilities for Spokane, Wash., because of "the economies possible in a sober city," Spokane was able to make a tax rate of 11½ mills do the work that 13 mills did under saloon rule, despite the loss of \$150,000 saloon revenue.

An answer to the question, "How will you get along without the saloon revenue?"

ALCOHOL AND THE SOCIAL VICE

The English Royal Commission to study the relation of alcoholic liquors to venereal diseases recently made its final report. The report is based on extensive evidence gathered over a wide range by expert witnesses, and is one of the most important

documents dealing with public health ever published.

There are three outstanding facts in the report.

First—That alcoholic liquor, by weakening self-control, is the most important factor in aggravating social vice conditions, that the drinker is peculiarly liable to yield to temptations which otherwise might be resisted. One physician reports that out of thousands of cases, he had found 80 per cent had acquired such diseases while under the influence of liquor.

Second—Alcohol makes the treatment of these diseases so difficult that most physicians require their patients to absolutely abstain during the period of medication.

Third—That all cases in which bad results followed the administration of powerful remedial drugs were alcoholic. The report abundantly confirms the observations by physicians generally.

Alcoholic liquors complicate and render more difficult the treatment and retard recovery in practically all diseases—a fact which explains the high death rate among drinkers.—Robert B. Patton.

WHAT PROHIBITION IS DOING FOR SEATTLE

Prohibition has put an increase of \$471,691 of real estate transfers over the corresponding wet first six months of 1915 in Seattle's stocking. Building permits show an increase of \$174,110. Bank clearings an increase of \$53,851,865. The aggregate of savings has increased \$1,500,000 and the number of new savings accounts, since January 1, 1916, is 7,165. Bank deposits gained \$5,694,858 during the first four months of 1916.

The Seattle Times quotes many men in many lines of business to the effect that prohibition has been immensely beneficial to trade. Some of these men bear especial testimony to the increased efficiency and earnings of labor.

The total arrests in Seattle during the first six dry months of 1916 were 5,444. During the same six months of 1915 there were 10,152.

"Before the Prohibition law went into effect in the state of Washington," says Superintendent Conger of the Anti-Saloon League, "the annual legal expenditure for liquor in the state was about \$35,000,000. Under the permit system, taking the whole number of permits issued at the maximum quantity allowed, at the highest price, as quoted by the dealers, the legal expenditure has not yet reached 5 per cent in any county; it has not reached 2½ per cent in the entire state."

Every true prayer has its background and its foreground. The foreground is the intense immediate desire for a certain blessing which it is absolutely necessary for the soul to have; the background of prayer is the quiet, earnest desire that the will of God, whatever it may be, be done.—Phillips Brooks.

YOUNG FRIENDS BOARD

AN IMPORTANT STATEMENT

Any article that may appear on this page which in anyway touches upon the situation in any Yearly Meeting is meant in no spirit of adverse criticism. I am trying merely to set forth conditions as accurately as I can apprehend them from a very brief visit in various localities. I believe there are few perfect meetings. While I want to tell the good points of meetings I also would like the privilege of naming some of the weaknesses which are common to most of our meetings, that we may intelligently meet them and find a solution. Through mistake in transmission a few articles have been rather badly mixed, but these errors will be avoided as much as possible in the future.

T. E. J.

YOUNG FRIENDS IN SOUTHERN CALIFORNIA

(Continued)

After an all day's journey from Lindsay through numerous dusty tunnels of the Sierra Nevada Mountains, across the desolate Mahava desert and along many a dry river bed, the Santa Fe railroad brings one to the beautiful city, Los Angeles. This is the next important center for Friends as one comes into California Yearly Meeting from the north. Here one finds a unique problem for the church in general and our denomination in particular. To a casual visitor, and it is only from this standpoint I am able to speak, Los Angeles appears a new, wealthy, luxury loving city. Its streets are broad, well paved and beautifully lighted. Its business blocks are similar to those of any other modern American city. Large show windows, gray stone fronts, and tall buildings stand out before one in long rows, like soldiers at attention. Rush, competition and business severity are everywhere apparent. Newsboys madly waving the morning paper and shouting, "juicy morsals" of news, angle with picture show barkers, jitney bus drivers and hotel "boosters" for the attention of the passerby. As in any other coast city, one is impressed by the presence of many foreigners. Japanese, Chinese, Mexicans and Hindoos are to be seen everywhere.

THOMAS E. JONES.

THE STUDY OF QUAKERISM

The Society of Friends has its roots

in a direct and first-hand experience which, though it may not be consciously recognized, and may even be ignored and denied, is believed to be within the reach, in some measure at least, of every human soul. The Quaker movement stands, above everything for the reality of such experience, especially as this reaches its full flower in a conscious communion with God as He is revealed in Christ. It depends, primarily, not upon ideas or beliefs about spiritual things, but upon personal knowledge of the things themselves; and its propagation is therefore not so much the declaration of a doctrine as the calling of men to share an experience.

If we are to bear the name of Friends worthily, we must try to understand for what we stand.

OPEN AIR SERVICES

This is the time of year when we find the spirit of unrest taking hold of our young people, and instead of feeling a sense of satisfaction with our plans, we are confronted with—"It's too hot!" "Nobody comes!" "Let's disband!" etc.

If there is one word I would like to see taken from our vocabulary it is the word "Disband." How utterly hopeless and helpless it does make one feel! especially one who strives hard to keep the machinery turning. Dismiss is a much better word, but why use either? Why should our spirits die with a chronic case of spring fever, when there are so many splendid remedies at hand!

Perhaps the most effective one is the Open Air Service. The scheme of holding such services in public parks or on a nearby hillside has been of great service, both in city and country Societies.

As soon as you deem it wise, discuss the plan with your pastor, overseers and executive committee of your Young People's organization. Some are sure to discourage the idea, but there will be those who will think the plan worth trying.

Call an informal meeting of a dozen or so representative people to discuss the plan further and arrange for action if the way should open. If you plan Union open air services invite the pastors and several leading workers from the different denominations that would be likely to join in a union effort. In this meeting, call for a

general discussion. Objections will be raised and the subject will be debated but give the scheme a trial. Apportion about three committees to do the necessary work, a Press Committee, a Committee on General Arrangements and a Finance Committee.

(To be continued)

A THREE WEEKS' SURVEY OF YOUNG FRIENDS WORK IN THE NORTHWEST.

The young people's problem of any locality is determined in no small degree by the character of its environment. This includes at least the aesthetic, industrial, social and religious phases of the church task. A consideration of these points will perhaps not be out of place in describing my impressions of Friends of the Northwest.

Surely one cannot travel in Oregon, Washington, or British Columbia during the month of June without being struck by the rare beauty of the place. This is the time when roses in their most gorgeous hues hedge yards and streets everywhere. One can scarcely describe the sensation that comes from looking miles down a lane of roses. He can really do this in some streets in Portland, Seattle, and Victoria. With apparently no care these flowers bud, bloom, shed their leaves and bloom again. Great banks of golden colored Scotch Broom adorn the hills, parks and open yard spaces. There are also vines and bushes of various colored flowers that cover porches and sides of the houses. The country is much more mountainous than an Easterner expects. Standing on a hill that overlooks the country one is reminded of Derbyshire and parts of Westmoreland in England, with the exception that most of the hills are covered with a rich growth of pine forest. The valleys are rich and green with oats, wheat, grapes, apples and various kinds of small fruits. The pasture land is broad and fertile upon which hundreds of the finest Holstein and Jersey cattle feed. The majority of the farm houses are small, made of wood and painted white. There is no dearth of good roads. Millions have been spent in constructing macadam and paved highways. There are very few places in the United States where the road system can match that of the Northwest.

The principal industries of the country are lumbering, fruit growing and dairying.

As one looks at the great forests he can understand how easily the set-

tlers of timbered country might become careless in their handling of the forests. There seems an unlimited supply and the land is useless as long as the timber stands. There seem to be saw mills at every turn in the road and yet little impression has been made in the vast pine growths. More than any other, this industry has brought considerable ready cash to the country. It also determines to a large measure the amount of public improvements, church giving, etc. During the last year or two the timber business has been rather dull and the churches as well as all other public institutions have felt it very keenly. This situation has been furthered by the shortage in the prune and apple crops for the past two years. Still everyone is optimistic and says that conditions are improving in a marked degree this year. T. E. JONES.

(To be continued)

THE IOWA PAGE

AT RICHLAND, IOWA.

At Richland Monthly Meeting, held on August 6, the correspondence committee was given the task of sending items to The American Friend. Richland has certainly been a favored location this summer. We have two gospel teams, one at Woolson and one at Rubio. Both are doing good work. A junior chorus at Woolson and one at Richland help to solve the problem as to what part the children should have in special services. They furnished the music for a part of the Assembly held here in June. At Woolson, our sister, Elbertha Hobson, is greatly missed as she was called home on July 13. This necessitated the removal of her mother, Aunt Abbie Rogers, to live with her son at Cedar Falls.

The Christian Workers' Assembly held at Richland June 26-29 was certainly a time of rich blessing and inspiration. Many said it was the best Assembly ever held. One of the things which added greatly to the interest was that everyone on the program was present and ready to respond.

We retain for another year both of our pastors, William Kent, who serves Hopewell and Rubio, and Alvin Hoskins at Woolson and Richland. Both are doing excellent work and the meetings are in good condition with about four hundred enrolled in the Sabbath Schools at the four points.

C. E. DEPARTMENT

We hope to see YOU at Yearly Meeting. There is something good in store for YOU. Just look at this program:

Special Endeavor Days, August 20th to September 1st.

Let every Society be represented
Something of interest to you.

SPECIAL CLASSES

1 MISSION STUDY—

Ross Hadley, Assistant Secretary of American Friends Board of Foreign Missions.

2 MEANING and MESSAGE of QUAKERISM

Dr. Clarence M. Case, Penn College.

3 CHRISTIAN ENDEAVOR METHODS

Miss McPherrin, Field Secretary of C. E. Union.
Children's Hour.

Recreation period daily, also a picnic and campfire the closing evening.

See to it that at least one from your society is in attendance.

Pleasant Plain sends the following:

"At our last consecration meeting the members responded to the roll call by giving the names of our former presidents. The secretary had previously copied the names of all who had served as president since 1901 and these were distributed at the meeting. Thus it was a roll call of the presidents answered by the members present. Our rating on the Efficiency chart is gradually rising. The executive committee recently made a religious survey of the neighborhood."

As this is the last contribution before Yearly Meeting, we take this opportunity of thanking you for your cooperation during the year. It has been a good year. As we enter the new year's work, let us stand ready to work together for the good of our society, our Yearly Meeting Union, and for Christ's kingdom.

COME TO YEARLY MEETING!

AT OSKALOOSA, IOWA.

Oskaloosa Quarterly Meeting was held at Oskaloosa August 12. There were no visiting ministers present. Pastors in attendance belonging to the Quarterly Meeting were as follows: Joseph Sopher, Grinnell; Edward Hartsuck, New Sharon; Edwin Loft, Albia; E. H. Stranahan, Oskaloosa;

A. J. Hanson, Wright and Highland; J. M. Lemmon, H Street Mission, Oskaloosa. The meeting on ministry and oversight commenced shortly after nine a. m. with Anna M. Kelsey as clerk of the meeting. After the minute was read, prayer was offered and the business taken up. Roll call of representatives, reading of the reports of the spiritual condition of the members of this body and other business claimed the attention of Friends. The meeting closed with prayer.

The Quarterly Meeting for worship began at 10:45. After singing and prayer, A. J. Hanson gave the gospel message, reading Isaiah 35, and speaking from the first verse. In his remarks he said that all great men who had been in the Friends church or in other churches had taken Jesus Christ into their hearts and lives and from him had come all the blessings of their work. After the sermon Edwin Loft spoke briefly, followed by Joseph Sopher and several testimonies were given by Friends of the blessing they had received by being there. After the meeting closed a fine dinner was served by the Oskaloosa Friends.

At 1:30 the meeting for business was taken up with William Berry as clerk and Anna Edwards as recording clerk for the day. The business of the Quarterly Meeting consisted of the report of the nominating committee, bringing in names for superintendents of the different departments of the Quarterly Meeting work—peace, temperance, Bible School, missionary, Christian Endeavor, book and tract, evangelistic, correspondent to The American Friend, clerks for the ensuing year and representatives to the Yearly Meeting, also reports on the spiritual condition of the Monthly Meetings and other business that came before the meeting. It was decided to change the time of holding the Quarterly Meeting from the fourth Saturday in the month to the first Saturday in the month in order to avoid conflict with other things that came at the same time. The next Quarterly Meeting will be held at New Sharon November 4, 1916. The meeting closed with prayer and all went away feeling that the blessing of God had rested on all the sessions.

Prayer is the great practical working agency of the Church. It supplies the condition which makes possible the incoming and outgoing of the divine energy.—J. W. Conley.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HIATT, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

AFRICA

A letter from Africa written on May 29th tells of slight attacks of fever which have come upon several of the missionaries. Nearly all of the Chilson family have, at various times, been sick with the fever and also Jefferson Ford and their two youngest children. The letter stated, however, that all had fully recovered. None of the workers at Kaimosi have, apparently, had the fever.

RAYMOND HOLDING'S WORK

We who have heard the Gospel from our earliest years are in danger of forgetting what a strange and wonderful sound it has for those to whom it is unfamiliar. Raymond Holding tells how one of the Cuban Christians—a member of the meeting at Banés—after his day's work walked out to El Embarcadero and back, a distance of eight miles altogether, in order to attend a special service which Chuch Rodil and Raymond Holding were conducting at that place. In explaining his readiness to walk that distance at the end of a working day, he declared he could well afford to walk that far in order to get to tell what the Gospel had done for him.

In some meetings Raymond Holding conducted recently at Veguitas, another outstation near Banés, a number of persons publicly declared their desire and intention to lead a Christian life. There is no meeting house at Veguitas so the meetings were held in a private dwelling. The man in whose home the meetings were held was another who hadn't forgotten what a change the Gospel had brought in his own life. On horseback, he went all through the surrounding country inviting people personally to come to the meetings. They came and beside the result already indicated calls have come from other towns asking that Gospel services be held there as well.

EXPERT ADVICE ON CHURCH FINANCE.

Frederick A. Agar was the man selected by the Missionary Education Movement last winter to deal with the difficult subject of church finance at most of the conventions held in connection with the National Mission-

ary Campaign. Thousands of men who heard Mr. Agar in the convention cities approved the wisdom of that selection. Mr. Agar is both convincing and fascinating as a speaker and his keen analysis of the financial side of church work has given fresh vigor to a multitude of churches.

Something over a year ago, the Missionary Education Movement was looking for an expert to write one of the volumes in the Library of Christian Progress. Again Mr. Agar was selected. The title given him was "Church Finance" and the result of his work was published a few months ago. The book sells for 50 cents and may be ordered through our own American Friends Board of Foreign Missions. It is being placed on sale at most of the Yearly Meetings and may be examined at the book stand at any one of them.

We mention the book and its author in this connection because we believe that "Church Finance" is the book which scores of Friends have been looking for and because we are convinced that the welfare of our Missionary enterprise depends in a large measure upon an adequate and up-to-date financial plan in the particular meetings. Mr. Agar's book is a surprise in that a subject which might be dry has been made actually interesting. We leave our readers to find out for themselves what a sound and suggestive treatment the book contains of this perplexing subject which too often has been regarded as "a necessary evil."

ENVELOPES FOR CHURCH OFFERINGS

What we have just written about finances and expert advice thereupon reminds us that the use of the Duplex Envelope for church offerings is advised very generally now by the most successful churches and church workers. A number of Friends Meetings all over North America have used the envelopes and now would not think of doing without them. Several of these meetings have been ordering their envelopes through the Board of Missions, thereby securing a substantial reduction in prices. To these and other meetings which may be interested—already we have had a num-

ber of inquiries—we wish to announce that Duplex Envelopes dated from October 1st should, without fail, be ordered by September 1st. We cannot be sure of being able to fill orders received after that date at the reduced prices indicated below. These envelopes are printed uniformly with the words "Weekly Offering for Current Expenses of Friends Meeting" on one side and "Weekly Offering for American Friends Board of Foreign Missions" on the other. They are printed in two colors, red and black, and have prayer topics on the backs.

For less than 50 sets, 11c per set.

For more than 49 but less than 100 sets, 10½c per set.

For 100 sets or more, 10c per set.

It is most important that all orders reach our office by September 1st. Address is at the top of this page.

APPARENT CHANGE FOR THE BETTER IN MEXICO.

While one still speaks cautiously with regard to things Mexican, there are many evidences of the fact that conditions in our section of that field have very much improved within the last month. At the time of writing (August 16th) Solomton Tice is in Victoria and we hope in an early issue of The American Friend to be able to publish a report of his trip. He is accompanied by Genaro Ruiz, pastor of the meeting at Matamoros. Their visit to Victoria is for the purpose of finding out whether it may be possible to open the lower grades of the mission schools there in September and whether evangelistic work in the surrounding country may be carried on.

It is practically certain that Hussey Institute at Matamoros can open in September as usual. Even serious complications between the two governments would probably not interfere with this plan. Our missionaries fear that the chaotic condition of Mexican currency will make it practically impossible to accommodate any boarding pupils, either at Matamoros or Victoria, for the present. Those most familiar with conditions in the country villages of Mexico believe that there is a more favorable opportunity for evangelistic work in that field than has existed for several years past. Our Board is hoping to be able to set aside one or two persons for work of this nature during a part of the coming year. Such work can surely be carried on in villages near the border and it is probable that evangelists can penetrate a considerable distance into the interior.

PEACE DEPARTMENT

NOTE—It is hoped that this page may present in brief form a record of activities typical of the work Friends are doing for peace. News items, short, pointed arguments, suggested plans, all will be welcome, and will be used subject to the limitations of space and the proper distribution and arrangement of the matter received. All communications intended for this page should be addressed to **Allen D. Hole**, President, 615 National Road, West, **Richmond, Indiana**.

NORTH CAROLINA.

Peace Medal Contests Planned

Franklin S. Blair, chairman of the Peace Committee of North Carolina Yearly Meeting, writes as follows concerning the work of the peace Committee:

"We are launching the Peace Medal Contest work. I have written an article asking for such contests in every congregation of Friends and their neighbors. We hope we may have a contest at Yearly Meeting this year for a gold medal, and next year eight persons having gold medals to contest at Yearly Meeting time for a grand gold medal; that is, one person from each of the eight Quarterly Meetings. In 1918 we hope to hold a diamond medal contest, and in 1919 a grand diamond medal contest.

"I have spoken on peace to over 22,000 students and teachers and in seventy or eighty churches besides, of seven or eight different denominations."

KANSAS YEARLY MEETING

J. Edward Cook, a member of Wichita meeting, has written a poem entitled "War," which has been printed in leaflet form for distribution.

PHILADELPHIA FRIENDS

An Effective Peace Circular

The Friends Peace Headquarters with offices at 111 South Thirteenth Street, Philadelphia, has recently issued a leaflet in the form of a hand bill printed in two colors, setting forth in brief and telling form a few of the important considerations concerning preparedness from Friends' standpoint.

A few of the striking sentences are as follows:

"The surest defense of any nation is the friendship of other nations."

"Good will is harder to overcome than armaments."

"An ounce of thinking is better than a ton of fighting."

The last sentence reads: "We call Jesus Master and Lord—why not prepare to do as he said?"

"SUPER-RESISTANCE"

By **PROF. HAROLD C. GODDARD**

The American Association for International Conciliation, Sub-station 84 (407 West 117th Street) New York City, published as the May number of its regular bulletin a paper by Professor Harold C. Goddard of Swarthmore College, entitled "Super-resistance." Super-resistance as defined by Professor Goddard is a force which turns "into its own direction" the other force which it resists.

No brief review of the article can do justice to it, but two quotations may show something more of its spirit. Note these paragraphs:

"No increase in armaments that is not coupled with some social amelioration, some enhancement of genuine democracy, is entitled to a moment's consideration from the American people."

"And so the end of the whole matter is a paradox; the paradox that he who would seek peace must seek something else first. For peace—like those other ultimate things, beauty and happiness—must be wooed indirectly. It is written that he only shall attain beauty who loves life more than he loves art. It is written that he only shall obtain happiness who loves labor more than he loves pleasure. It is written that that nation only shall gain peace that loves humanity more than it loves the absence of strife and bloodshed."

The complete paper can be obtained free by addressing the Secretary of the American Association for International Conciliation at the address given above.

THE NEW YORK MILITARY TRAINING LAWS

Action of New York Quarterly Meeting

At the regular Quarterly Business Meeting of the Society of Friends held at 144 East 20th Street, New York City, the chairman of the Peace Committee, Edward Thomas, was given credentials to present to the various anti-militaristic organizations of the State, authorizing him to express the desire of Quakers to co-operate in obtaining the amendment or repeal of the military acts. Strong opposition was expressed to any legislation which tended to educate the people in military ideals.

The following resolution was adopt-

ed: "To our fellow citizens: We admire the zeal of those who seek to give our citizens and our children better training and better discipline to prepare them for the duties of citizenship. We would encourage all who seek to develop the highest ideals of patriotism, and we hope that our country will continually strive for the highest ideals of conduct both for its citizens and for itself as a nation. We earnestly hope that our people and our nation will bear in mind the temptations that arise if reliance is placed on military power. We hope that the people and the leaders of our state and our nation will realize that training in citizenship is something deeper and broader than military training, and will realize the perils to the future of our country which must follow from training our children and our young men in military ideals. We call especial attention to the laws which place the training of the youth of our state in military hands, and put into the hands of a single man the power to order citizens into active drilling with the militia at his pleasure in times of peace. We earnestly ask that all thinking citizens co-operate in calling for the substantial modification of these laws."

Hope was expressed that the laws could have the military features eliminated, but the educational features retained.

A NEW MILITARY LEAGUE

To the long list of Leagues already in existence for the advancement of militaristic plans and ideals there has recently been added another under the title, "The Universal Military Training League." The press notices say that "a country-wide campaign for compulsory military training will be opened soon by the new organization." It is further stated that "a plan has been worked out that meets the approval of the highest military authorities, educators, business men and others."

Since it seems clear that the question of universal, compulsory military training is to be discussed generally, with the certainty that at least in some places definite action will be proposed, there are at least two lines of preparation that should be made by those who feel that the course proposed by the militarists cannot be accepted, viz:

1. Have in mind and at hand ready for use the principal reasons for voting against compulsory military training.

2. Have also in mind alternative courses which will meet the demands for real service to one's country.

The Peace Association of Friends in America is ready to suggest sources of information on these questions for those desiring to prepare more thoroughly to meet the situation which confronts us. The officers of the Association would also welcome definite plans or suggestions for lines of service to one's country which are non-military in character and which may fairly be said to be the equivalent of the military service proposed.

A MESSAGE

From the Literature Department of the W. F. M. Union.

It is near the time when vacations are over, and we are about to resume our church activities with renewed vigor and enthusiasm in our efforts to make the present year show more splendid work for the Master.

We are solicitous that our missionary women get a good start in the mission text books by beginning the work in September, as it is outlined in the auxiliary programs which have been prepared for your use. If you wish to vary these programs to suit your local auxiliary we trust you will use the Bible message and the topic for prayer as outlined, that there may be strength added to our efforts to advance the cause of Christ by our unity in prayer. The promise is "If two of you shall agree * * * it shall be done for them of my Father who is in heaven." What great things we may expect when thousands are praying unitedly for specified, definite objects!

Our foreign mission text book, "World Missions and World Peace," is of unusual interest to Friends. Its author, Caroline Atwater Mason, was a birthright Friend. She attended Moses Brown School, later married a Baptist minister and united with the Baptists. She has rendered a large service to the cause of Christ and to civilization. She gives us a positive message in the new book that meets the false argument that "War is necessary to the valor and vitality of men," by showing that the constructive work of foreign missions furnishes a Christian equivalent for war, and supplies sufficient motives for heroism. The Central Committee of Foreign Missions has put out no book stronger or more needed.

The Council of Women for Home Missions representing the Women's Home Mission Boards of sixteen denominations has followed the general

theme—"The Two Americas," by giving us the book entitled, "Old Spain in New America." With conditions in Mexico in their present critical state, this study book will prove a source of information that cannot fail to make women realize the wonderful need of Christian service in Latin American countries. It gives Friends an opportunity to study our own missions in Mexico, Cuba, Porto Rico and Central America, and it will inspire us to work, to pray and to give that we may conquer this part of our country for our King.

Leaflets have been prepared by this department for special helps to these books. Suggestions from "How to Use" can be used effectively with the Union programs. Change the proverbial missionary meeting which is sometimes pronounced dull and uninteresting to interesting mission talks, discussions, pageants and playlets. Impersonate some of the characters in the lessons, or tell from memory the heroic deeds of our missionaries.

You will be surprised to note how these simple methods of instruction will entertain and interest the women in your society. Keep up your enthusiasm all the year and pass it on. With prayer, enthusiasm, study and perseverance we will have a splendid missionary year.

MARTHA D. HENLEY,
Secretary.

GOSPEL TEAM EVANGELISM.

Believing that men must act, if men are reached, J. W. Somerville D. D., Pastor of St. Paul's Methodist Episcopal Church, Wichita, Kansas, gathered around him a group of business men who had a vision of what they could do for the church and Sabbath School. These men organized a Gospel Team, and went from church to church telling the good news of their conversion, with the result that hundreds were converted, and became active in the church and Sabbath School.

One remarkable result of the Gospel Team movement was that the men soon developed into leaders in the church. Many churches have been revived and a desire created among the laymen to become soul-winners. The men of other denominations were soon organized into Gospel Teams and thus this great revival spirit grew until thousands were converted and added to the churches.

A prominent banker said, "I used to think there was not much for a layman to do in the church; but since I became a member of the Gospel Team,

the Church and Sunday School have meant infinitely more to me, and best of all, I have had the pleasure of leading others to Christ." The testimony of this business man is but an echo of thousands of men from every walk of life.

In one city where a group of men got a vision of what they could do they went to their pastor and asked him to give them something hard to do, saying, "We want a man's job." And in another city during a revival, two men lined up seventy-five men for service, in one week.

In order that the influence of this great revival movement, which has been so signally blessed of God, might be extended to churches everywhere, "The International Gospel Team" was organized, with Hon. Claude C. Stanley, President, son of President Edmund Stanley, J. W. Somerville D. D., Vice President; Frank W. Oliver, Secretary, and Tilman Hobson, of Pasadena, California, field evangelist. Because of his deep spirituality and large experience in union and denominational revival, he is eminently fitted for this important position. Under his efficient leadership the International Gospel Team will conduct union revival on the same plan with which he has so successfully conducted union evangelistic campaigns in the past and which were endorsed by all the churches co-operating. The revivals are for everybody, and not, "for men only" as some may think.

In order to carry out the larger plan and make the influence of the revival permanent and far-reaching, the Gospel Team conducts special feature services during their four or more weeks in a city, one of which is "Gospel Team Day" when Gospel Team Evangelism, by men and women, is emphasized.

From the inspiration received at these services, church members get a vision of what can be done in their churches and return to kindle revival fires on the altars of home and church and Sunday School. What has been done in other cities can be done in your city if the people want it and have a mind to work for it. Further information about Gospel Team Evangelism can be had by writing to Tilman Hobson, Wichita, Kansas.

When he says to John, "Fear not," he directs the feeling and thought not to anything in John himself, or to anything in his circumstances; on the contrary, he directs the mind of John to himself. The ground of confidence is altogether in the Lord himself.—James Iverach.

ACCORDING TO EPH. 3:20 IN CHIQUIMULA

The Bible Classes which we hold annually in July or August, here at headquarters were held this year from the 13th to the 30th of July. The attendance was the largest in the history of the work, 84 enrolling with an average attendance of 60 daily for 15 days. The students in both our girls' and boys' schools who are preparing for Christian work, were also enrolled. Eight received prizes for punctual attendance. A school of an hour and three-quarters, in charge of Matilda Haworth, dedicated to reading and writing, made it possible for Indians and others born and brought up in this land where "ignorance is bliss," to begin to learn their first words. Results were gratifying, 30 enrolled, average attendance 20. We have the prospect of opening a night school of this character. Applications are coming in.

The subjects taught were "Jesus is Coming" (Blackstone) by Cora Wildman, "Office of the Holy Ghost" by Armando Peralta; Epistles of Timothy and Titus by Mae Burk, "Old Testament Heroes" by Clara Howland, "Total Abstinence and Family Life" by Raul Mejilla, "Life of Christ" and varied and practical subjects by others. Four passed examination in the book "Jesus is Coming" and were given as prizes the book next studied in the course, "Life of Christ." Two that passed were teachers in our schools and the remaining two were women evangelists.

Two days of power in prayer and heart searching were graciously filled with cryings and intercessions. One day classes for half the time were dismissed and all went to prayer for self or others. There was held daily a class in spiritual life in class meeting methods. These classes were helpful in a great measure and were hours never to be forgotten.

One supper with covers for 70 was laid in a palm enclosure on the farm. Chicken, rice, potatoes, pudding and cake were served. All sought their names at the plates and there were Indians, Ladinos, visitors and missionaries, and all together in grateful jubilee. After supper we returned in a company to the tabernacle where, with closed doors to the public, the family of God rejoiced in praise and purposes. Palms and homey arrangement of chairs and benches, with special music, added to the charm of the closing consecration hour.

Four nights were given to views and the old lantern of 6 years hard use seemed to do its best to give us clear views. Two nights were devoted to Temperance and two to Old Testament history. The sessions were held in the tabernacle where ample tables made class work pleasant. The dirt floor was noiseless and the air always good. Seven meetings in different homes of the city were held simultaneously each Thursday evening directed by native workers. Girls and boys of our schools attended to lead the singing.

Possibly the crown of the classes was the missionary meetings. There were three in number. With a map of the world, Mae Burk vividly portrayed the needs of the world and bade us, though we are in a large field, lift up our eyes and look on the crying needs of other lands. Our two Indian Advance Guards, Antonio and Ciriaco, blazing the way to Tegucigalpa, returned during the Classes. We suspended one hour and went out to the edge of the city to meet them 150 strong. There they duly appeared leading their faithful mule, coming around the bend in the road and with shoutings and clappings and waving of handkerchiefs we made greetings cordial and long. On our return to the tabernacle the girls and women went first, then the travelers and mule and then the men. When we reached the pavilion we gave them chairs in front. We sang and praised the Lord together and heard words of testimony of the faithfulness of our God in the long journey of 106 days over new territory.

They bring word of 24 souls saved. The following night they reported—a meeting never to be forgotten, lasting until 10 o'clock. The two missionaries appeared in khaki suits, barefoot, with a glow of divine pleasure lighting up their brown faces. The details of this remarkable meeting cannot be told. Their reports were full and living. At the close we introduced the out-going of Armando Peralta to Tegucigalpa. We asked for help. \$47 gold were quickly, cheerfully given and one arose and offered himself as companion which was far beyond our thought, but a sweet surprise to us all from our heavenly Guide. As the workers and believers arose to give, they would also say, "prayers and life for Honduras." How wonderful!

The last meeting of the session was a missionary meeting with the two out-going missionaries to Tegucigalpa

on the platform, Armando Peralta and Bernardino Ramirez. And so the 18 days of united effort in study and prayer closed with a precious sense of Divine favor. Subscriptions were increased to \$51 gold and the two missionaries set out the following Tuesday for Tegucigalpa via Ocotepeque and San Salvador, a short ride on the Pacific to Amapala thence to Tegucigalpa. Their prospect is to return overland.

In every way the Bible Classes were a commentary on the "abundantly above" of Eph. 3:20. We thank God and take courage.

"With His loving hand to guide we can brave the wildest storm, and can sing amidst the tempest, 'Praise the Lord.'"

R. ESTHER SMITH.

A COMMUNICATION

To Clerks of Various Monthly Meetings Throughout the Five Years Meeting, and all Friends Interested in the Extension of Christ's Kingdom:

I have been a resident of Detroit, Mich., for several months and find there is no Friends' Meeting, although am advised there are several Friends here and am taking this action in order to secure their addresses, looking forward to calling them together relative to the advisability of starting a Friends' Sabbath School or Meeting.

Detroit is a city of nearly one million people, coming from all parts of the world. Billy Sunday and his party are to hold a campaign here this fall and I feel this is an opportune time to call the Friends together and assist in the work, as Detroit needs the message as taught by Friends.

Send the names of all of your members now residents of Detroit to my address.

JAS. G. MENDENHALL,
801 Sheridan Ave., Detroit, Mich.

HADLEY REUNION

The Hadley reunion will be held on Saturday, September 2, on the campus of the Friends Yearly Meeting house at Plainfield, Indiana. All Hadleys, all descendants of Hadleys and all in any way connected with the family are cordially urged to attend and help honor the name. Chalmers Hadley's book, "The Quaker Family of Hadley," will be there for sale.

DR. MURRAY NATHAN HADLEY,
President.
LENA HENLEY,
Secretary.

THE NEBRASKA PAGE

YOUNG PEOPLE'S SECRETARY IN DENVER QUARTER

On the 9th of July, Thomas E. Jones, Field Secretary for the Board of Young Peoples' Activities of the Five Years Meeting, arrived in Boulder, Colorado, where he began a tour of the entire Quarterly Meeting. He preached Sunday morning in the Friends church and addressed the young people in the evening. On Monday evening, forty young people attended a beef-steak fry in Gregory Canon, after which the Secretary delivered an exceedingly profitable inspirational address, based largely upon the problems which the young people of this day have to face and solve.

From Boulder, his itinerary included Denver, where he spoke once in the church and again in one of the homes; Colorado Springs, where he received a royal reception and addressed several gatherings, especially of the young people; Sand Arroya, a meeting twenty miles in the country from Sugar City; Arroya, the newest meeting in the Quarter, it having been established last January; and ended up at Deer Trail, where Denver Quarterly Meeting was in session.

It is hardly necessary to say that his presence at this last named place was a source of great blessing. He preached several times and rendered most acceptable service. The people in the vicinity of Deer Trail meeting come to the Quarterly Meeting services from a distance of twenty or twenty-five miles, and it often seems that the best Quarterly Meetings of the entire year are held there. The people of Denver Quarterly Meeting will be glad when it is possible for Thomas E. Jones to pay them another visit.

PLAINVIEW, NEBRASKA.

Our meeting has lately purchased a new high grade piano, which adds greatly to the musical interests of the church.

Three members of our Men's Gospel Team recently chaperoned the Boys' Club on a camping trip. They spent a most enjoyable time together.

The ladies of our W. F. M. S. went to the country to the home of Mr. and Mrs. Edward Stokes for their regular meeting, August 2. The last lesson in the book, "Home Missions in Action" was completed, after which a

picnic lawn supper was served. The afternoon and evening were thus very pleasantly spent.

Prof. and Mrs. H. A. Foreman and little daughter, Esther, spent Sunday, July 30, with Mr. and Mrs. Theo. Foxworthy. In the Sunday evening service Mrs. Foreman spoke of her experience while a missionary in Japan. Prof. Foreman told of his work with the young people who are enrolled in the commercial department of Nebraska Central College. He spoke of the opportunities to exercise a Christian influence in this capacity of service.

Our pastor, Theo. Foxworthy, will next Sunday complete a series of sermons, emphasizing different phases of Christian responsibility on the following subjects: "The Importance of Church Attendance," "Prayer," "Soul Winning," "The Church as a Business Institution," "The Ideal Pastor."

CENTRAL CITY MONTHLY MEETING

The meeting was glad to welcome home the pastor, John D. Mills, after a two-weeks' vacation during the earlier part of July. On July 30, he preached a stirring peace sermon on the subject of "Jesus and Internationalism."

Two new members were received by certificate at the last monthly meeting.

Clyde and Lou Schultz Roberts, who remained here awhile after Yearly Meeting, visiting friends and conducting mission study classes, have left, the former going to Allen and other points in Nebraska, the latter to Santa Ana, California, where, with their children, Malcolm and Carolyn, she will visit with relatives until the way is opened for their return to Mexico.

The Monthly Meeting enjoyed the presence and service at the meeting on August 3, of Homer J. Coppock, who has arrived from New York preparatory to taking up his work in Nebraska Central College. He will fill the chair of History and Philosophy the coming year.

President E. H. Parisho preached to a large audience at the union meeting in the park the evening of July 30 on the subject, "What think ye of Christ?"

SAND ARROYA, COLORADO.

Our Society of Christian Endeavor was very greatly blessed and strengthened by a two days' meeting with

Thomas E. Jones, Secretary of Young Friends Activities. Every sermon was with power and in the Spirit. Our Endeavor Society of forty-three active and seventeen associate members is alive both spiritually and socially. We aim to have a social of some sort about once a month or as various occasions may suggest. One recently given which proved to be a success was a "poverty" social.

We had a program consisting of old and forsaken songs and readings comically rendered. Various games were played, as a spelling match, using short familiar words which must be spelled backward. Toothpicks and water were served for the supper. Nearly a hundred persons were present. We do not approve of socials in the church, but our homes and school house are small and it is the only convenient place among homesteaders to accommodate the crowds. The proceeds were used in sending flowers and fruit to the sick and in the work of the social committee.

RICHLAND MEETING.

Richland Friends meeting near Vlas, Colorado, reports the work going nicely. The academy conducted its work in the church building last year. No teacher has been secured for the school this coming year. The school would be small and only one teacher would be required, but we should want one able to teach the academy course. We are not sure, however, that we would have more than the first and second years' work. Some Friend wanting to work for the Master in the way of teaching would find this a large open field. We had the acceptable company of James Fisk accompanied by Richard Smith and wife of Rose Valley, at our last Monthly Meeting. A children's day program on July 16, with a peace program in the afternoon, drew a large crowd.

AT GRAND JUNCTION, COLORADO

Paonia Quarterly Meeting was held at Pomona Park, Grand Junction, Colorado, July 29 and 30. Mrs. Williams of Paonia, and Kirby V. Bowen, pastor at Boulder, were in attendance. The latter preached both morning and evening on Sabbath to appreciative audiences. On June 25, L. Earl and Mamie Deane had charge of the evening meeting. He preached and she sang the gospel message. It was a very impressive service. On the following evening Prof. Roy Lewis had an appointed meeting and

brought an encouraging and very helpful message from the words, "Neglect not the gift that is in thee" (I Timothy 4:14). Being so far from other Friends' meetings we greatly appreciate the visits of Friends. The Lord is blessing the Friends church here and enlarging her influence. The building is nearly completed. The pastor, L. Maria Deane, expects to spend the month of August in the mountains resting.

CHURCH AT WORK

Keystone, Indiana—The church and Sabbath School at Keystone are in good condition. The Sunday School is well organized and has been paying special attention to teacher training and mission work. The church services have been held with an average attendance on Sunday morning of fifty-two, on Sunday evening of ninety-five and on Thursday evening of twenty-nine. A good interest has been manifested in all of these services. Two series of meetings were held during the year, resulting in much good. The church building was painted inside and outside last October, and a new carpet and other improvements were added at a cost of \$280, putting the building in firstclass condition. On Sunday, August 6, we had our all day meeting with a basket dinner at the noon hour. Frank Edwards of Westland, was with us and preached three strong sermons. We are looking forward to a teacher training commencement early in September. Our class consists of eight members. Mearl Wilson has been pastor of the meeting for the past three years, but has handed his resignation to the pastoral committee to take effect September 17.

Seattle, Wash.—Puget Sound Quarterly Meeting was held at Seattle August 4 and 5. All Monthly Meetings were well represented. No visiting ministers were present. All the sessions were characterized by much harmony and earnestness. On Friday evening, D. W. Cram, of Seattle, gave a very interesting address on the work and influence of Friends in Alaska. At the session on Saturday, Dr. Wm. C. Hall, who served some years as a medical missionary in China under the Congregational Board, and who has recently accepted an invitation from the English Friends to take charge of their hospital in West China, was introduced and the meeting was brought into deep sympathy with him and their work.

Spring River, Kansas—Most of those who attended church at Spring River on August 13 carried well filled baskets. After the service a large number of people journeyed to the home of Elwood Haworth, where a bountiful repast was spread under the beautiful shade trees. The occasion was the 90th birthday anniversary of our pastor and the afternoon was spent by friends and neighbors in social conversation, during which Elwood gave an interesting talk covering a period of more than half a century.

Elwood Haworth settled on a claim in this neighborhood in 1866; he helped organize the original Spring River meeting and build the little log meeting house which was the first church organization in this country. These early churches grew rapidly and the number of ministers was limited only by the capacity of the top gallery bench. He was one of those that occupied the top seat and always has taken a deep interest in religious work. For thirty-six years he has been our local pastor, giving his time and energy to the Lord's service without money and without price.

Allens Neck, Mass.—In connection with this meeting, and under the direction of Mark Mills of Earlham College, a special effort is being made to reach the entire community. Much success has been secured in the Bible School and young people's work. During the week of August 6-13 a series of lectures upon "Christian Fundamentals" was given by Tom A. Sykes, a member of the Yearly Meeting Efficiency Committee, and much blessing resulted from his ministry. On the last night in response to the invitation given for personal decision and for renewal of faith, the entire audience arose and surrendered themselves to God and His service. We are looking for great blessing to follow this spirit of surrender to the Divine will on the part of our people.

Chicago, Ill.—Chicago Quarterly Meeting was held at Chicago August 4-6. In addition to the resident ministers, the Yearly Meeting Superintendent, Enos Harvey, and Ida L. Curtis, formerly of California but now of Wilmington, Illinois, were present. The sessions were well attended. Thomas E. Jones, Secretary of the Young Friends Movement, spoke at the Christian Endeavor and Bible School Conferences on Friday evening. The reports covering the year's work were presented and showed a small in-

crease in Chicago and Watseka meetings. Noble C. Trueblood expects to complete his pastoral work at LaPorte, Indiana, the first of September, when Ida L. Curtis will go there as pastor.

Russiaville, Ind.—Walter W. and Mellié M. Brown, pastors of Russiaville and West Middleton meetings, have accepted a unanimous call at both places to remain as pastors the coming year. The past year has been one of blessing and we hope to continue the good work. On Tuesday evening, June 27, the Christian Endeavor Society held its regular bi-monthly business meeting and social at the home of Achsa Carter. The entire membership of the church was invited. After the business had been dispensed with a program was given consisting of songs by the young ladies' quartette, a piano duet by Celia Johnson and Hilda Newlin, recitations by Pauline Conaway and Celia Johnson and an address by Chester Reagan. A social hour followed with refreshments of ice cream and cake.

The Intermediate Christian Endeavor Society held an enjoyable picnic in the woods on July 6. This Society is doing good work and is a valuable asset to the church. Upon invitation of the ladies' aid society the ladies of the church met with the workers' band of Lynn meeting for an all-day picnic on August 11. A bountiful dinner was spread and the occasion was enjoyed by all.

West Middleton, Ind.—June 25 was historic and memorial day here, when we celebrated the fiftieth anniversary of the founding of West Middleton meeting. In the morning, John White gave a history of the church and Frank Johnson of the Sabbath School. Joseph Johnson read messages of greeting from a number of former pastors. At the evening service Mary Emily Ellis, of Kokomo, a former pastor, gave the address. John White read a memorial of the deceased members. Special music was provided for both services. A number of former members were present.

On Monday evening, July 31, Thos. E. Jones visited our meeting and gave a helpful and inspiring address. Chester Reagan was also present. Young Friends from other points joined us in making it an enjoyable occasion. The young ladies' quartette of Russiaville rendered two beautiful selections. After the program a social hour was enjoyed by all, and light refreshments were served by the local Endeavorers.

CHRISTIAN ENDEAVOR

September 3.

Topic—"The Consecration of Home Life." Acts 10:1-8, 17-24, 44-48.

The home of Mary and Martha and their brother was an ideal home; because Christ was always a welcome Guest. Is Christ indeed the Head of your home, the Guest at the table, the Silent Listener to every conversation?

"The light of the home is indeed glorious. We think of the lighting of the lamps at eventime and find in the coming of that artificial day which sets the light in the window, a sign of defiance to the night, as if it were a great triumph. The thought of sending on the heels of the day another day which keeps off the darkness of night shows how well man has mastered the forces around him. The spiritual light within the home, however, is greater than this—the kindness of husband and wife toward each other and toward the children, the light on the faces of the home circle this is a more precious gleam than any which shines from star or sun."

BIBLE SCHOOL

September 3.

Subject—Paul's Sorrows and Comforts.

Lesson—II Cor. 11:21, 12:10.

Golden Text—My grace is sufficient for thee for my power is made perfect in weakness. 2 Cor. 12:9.

The church at Corinth had been seriously disturbed over certain questions of doctrine and method, and over Paul's relation to them and the kingdom. The affair resulted in factions, one of which had bitterly assailed the Apostle, calling his apostleship in question, denying that he had ever received revelations from the Lord. They spoke disrespectfully of his presence and speech and declared that he walked according to the flesh and did not possess the signs of an apostle. (Read I Cor. 9:1 and II Cor. 10:1—12:21.) Paul felt that these attacks must be dealt with and in the passages before us offers his defense in vigorous language. From this section, as well as others, we infer that the church by a good majority supported him, but the minority was influential and troublesome. When it came to a question of serious facts—the necessity of defending himself for the sake of the kingdom—the Apostle was able to give a good account of himself. His detractors were Hebrews boasting of their race and institutions. Paul was able to boast with them on that basis. Were they Christians? He was easily able here to show the greatness of his faith by the things which he had suffered. He bore on his body the marks of his sufferings. Like the veteran of the Civil war, when asked if he were in a certain battle he mutely answered by pointing to an empty sleeve. If physical evidence was desired as proof of discipleship Paul could furnish it in great abundance.

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without there is that which presseth upon me daily, anxiety for all the churches, etc." Physical suffering is one thing, but mental or soul suffering is quite another. It is beyond description. It may leave its marks on the face, but these are less evident to the world and especially to carping critics. A great responsibility rested upon his shoulders. He was the Apostle and expounder of Christianity. His ideas were divergent from many at Jerusalem and he was under great moral obligation to prove the correctness of his conception by the

results of his teaching and labors. Yes there was anxiety far beyond the concern of his critics. In the earnestness of his soul he cried, "The God and Father of the Lord Jesus . . . knoweth that I lie not."

Having thus portrayed the more manifest evidences of his apostleship he next referred to the more sacred spiritual intimacies with which he had been favored. These also leave their marks upon the physical man. Even these are often manifest to the hardened sinner who is supposed to know little of the finer spiritual qualities.

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WRITE FOR CATALOG.

OPENS OCT 3rd, 1916

NEWS NOTES

Orley Smith will continue his work in the Rush Creek circuit, Bloomingdale Quarterly Meeting, Indiana, for another year.

Amasa M. Jenkins of Richmond, Indiana, is spending two or three weeks at Traverse City, Michigan, and other nearby points.

Minnie Bassett is closing four years of pastoral work in Iowa Yearly Meeting, and, on October 1st, is expecting to enter Dr. Wilbert W. White's Bible Training School in New York City for the coming year.

George H. and Jane D. H. Moore will continue their work at Bloomingdale, Indiana, for another year, their service among the young people being unusually effective.

Aaron Napier, pastor of the meeting at Amboy, Indiana, underwent a serious operation at a hospital in Rochester, Minnesota, on August 14.

Henry McKinley, pastor of the meeting at West Elkton, Ohio, is spending his vacation at his old home in northern Michigan.

The meeting at Coloma, Indiana, has called James M. Swanders of Ridge Farm, Illinois, to be its pastor the coming year. He will occupy the new parsonage, which is the only parsonage in Bloomingdale Quarterly Meeting. Comparatively few Friends are left in that community.

During Wilmington Yearly Meeting, which closed its sessions on Tuesday of this week, Willard O. Trueblood of Indianapolis, Robert L. Kelly, Alexander C. Purdy and Milo S. Hinckle of Richmond, Indiana, E. Howard Brown of Westfield, Indiana, and Edgar T. Hole, returned missionary from Africa, were on the program to give addresses.

Both branches of Friends worship in the meeting house at Woodbury, N. J., and last fall they celebrated the 200th anniversary of the erection of the building. The experiences of this occasion led to a joint informal social gathering on the afternoon of July 29. More than fifty people found much pleasure in a picnic on the meeting house grounds, with its fine old trees and ample lawn.

MARRIED.

Wildman-Edwards—At the home of the bride's parents, Indianapolis, Ind., June 24th, Ernest A. Wildman of New York City, and Edith A. Edwards, Minister, Willard O. Trueblood. At home in New York City after September 1st.

Elliott-Bales—At the home of Emory Bales, brother of the bride, in Wilmington, Ohio, on the afternoon of June 17th, 1916, Prof. Frank R. Elliott of Wilmington College, and Lorena F. Bales were joined in marriage. Emerson R. Purdy, minister.

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Life of J. J. Gurney, by J. Bevan Braithwaite, \$1.50; Gurney's Observations, by Joseph J. Gurney, 75 cents; Heart of the Christian Message, by George A. Barton, 75 cents; History of Jordan's England, by Anna L. Littleboy, 25 cents; Journal of Joseph Hoag, 65 cents; Isaiah, the Poet, Prophet, Reformer, by Frederick Sessions, 75 cents; Leaves From the Journal of Joseph James Neave, Edited by Joseph J. Green, \$1.35; Penns and Penningtons, by Maria Webb, \$1.00; A Quaker Experiment in Government, by Isaac Sharpless, popular edition \$2.25, with illustrations \$1.50; Quaker Biographies, 60 cents; Quakerism and Politics, by Isaac Sharpless, \$1.35; Sewel's History of Quakers, \$2.25; Quakers in the American Colonies, by R. M. Jones, \$3.20; Quakers, Past and Present, by Dorothy M. Richardson, 55 cents; The Rise of Quakers, T. Edmund Harvey, 75 cents; The Story of Quakerism, by Elizabeth Emmott (a popular history, written especially for the young), \$1.35; Selections From the Works of William Penn, 55 cents; Isaac Sharp, an Apostle of the Nineteenth Century, by Frances Anne Budge, \$1.00; Sketches of a Life of Seventy-five, by Luke Woodard, \$1.25; The Simple Life, by Charles Wagner, 75 cents; Social Law in the Spiritual World, by R. M. Jones, \$1.35; Society of Friends, Its Faith and Practice, by John S. Rowntree, 55 cents; Sufferings and the Glory, by J. Rendel Harris, \$1.00; John G. Whittier, His Life and Work, by Georgina K. Lewis, \$1.20; Journal of John Woolman, Introduction by J. G. Whittier, 75 cents.

Send orders for the above or inquiries about others to

THE AMERICAN FRIEND, Richmond, Indiana

BORN.

Edwards—To Warren Leslie and Daisy Saint Edwards, Lewisville, Indiana, August 7, 1916, a daughter, Margaret Eloise.

Lupton—To Mr. and Mrs. Charles T. Lupton, Washington, D. C., August 9, 1916, a daughter.

McCracken—To P. C. and Lena McCracken at Oskaloosa, Iowa, July 1, 1916, a son, Alfred William.

DIED.

Coffin—At his home, 3232 Groveland avenue, Chicago, Illinois, Eighth month, 9, 1916, Charles F. Coffin in his 94th year. The funeral services occurred at the Chicago Friends meeting house Eighth month 11th, at 4:00 P. M., after which the remains were taken to Richmond, Indiana, where other services were held. The deceased was active in church work throughout his life and for several years was clerk of Indiana Yearly Meeting. At the time of his death he was a minister in Chicago Monthly Meeting. An extended account of his life will appear in a later issue.

Crew—Phoebe Crew, formerly of Barclay, Kansas, died at the home of her son in Butte, Montana, July 6, 1916, aged 86 years. She was a member of Barclay Monthly Meeting, and was a life-long Friend.

The sense of the presence of God is not something which we can acquire for ourselves, if some one will only show the trick of it. It is a gift which God bestows upon those who seek him in the right spirit.—Philip Loyd.

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Meeting Houses, 144 East 20th Street, New York City and Lafayette and Washington avenues, Brooklyn, New York. Meetings for worship Sabbath morning at 11 o'clock.

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

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West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

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The Saturday Edition of The Evening Post contains four sections and is sold for 5 cents a copy, subscription by mail \$2.50 a year; Daily edition, week days only, \$10.00 a year. Sample copies free on request.

THE NEW YORK EVENING POST.

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1916-1917.

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The American Friend

Old Series
Vol. XXIII. No. 35.

EIGHTH MONTH 31, 1916.

New Series
Vol. IV. No. 35.

Why Do We Wait?

Why do we wait till ears are deaf
Before we speak our kindly word,
And only utter loving praise
When not a whisper can be heard?

Why do we wait till hands are laid
Close-folded, pulseless, ere we place
Within them roses, sweet and rare,
And lilies in their flawless grace?

Why do we wait till eyes are sealed
To light and love in death's deep trance—
Dear wistful eyes—before we bend
Above them with impassioned glance?

Why do we wait till hearts are still
To tell them all the love is ours,
And give them such late meed of praise,
And lay above them fragrant flowers?

How oft we, careless, wait till life's
Sweet opportunities are past
And break our "alabaster box
Of ointment" at the very last!

O let us heed the living friend
Who walks with us life's common ways,
Watching our eyes for look of love
And hungering for a word of praise!
—British Weekly.



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting

Published Weekly by

THE FRIENDS PUBLICATION BOARD
URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year

Headley Brothers, 136 Bishopgate, London, E. C.,
Agents for Great Britain and Ireland,
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

IN THE MATTER OF NEWS

The American Friend is anxious to give more attention to the real news of the church. Sometimes correspondents are prone to send in mere matters of routine that are uninteresting and for the most part unprofitable. Any occurrence, however, that is an inspiration to the local congregation will probably be an inspiration to others if only they can know about it. Anything out of the ordinary that is worth while or any regular event that produces more than the usual amount of interest and benefit is material the account of which should find its way into the columns of The American Friend.

Even important occurrences can be told briefly to better advantage than in a longer recital. The editor frequently has to rewrite news articles entirely in order to condense them.

The management of the paper is quite sure that important events are taking place in other meetings that are never reported to The American Friend. We trust that the pastor or some other interested person will take the responsibility of reporting these matters and reporting them promptly. Frequently news articles lose their freshness because they refer to events that have taken place several weeks or even months beforehand. Short items of news sent frequently are far better than longer items sent at intervals, covering several weeks of time.

Finally we are anxious to have statements concerning the movements of prominent Friends for our "news items" column. Will not Friends generally take an interest and help us out in these matters. If The American Friend accomplishes what it ought to accomplish it must be able to set forth to a greater extent the important activities of the whole church.

PLEASE REMEMBER

Please do not send letters to the office of The American Friend at Urbana, Ohio, except those concerning subscriptions to the paper. All matter re-

ferring to advertising, contributed articles, guarantee fund, news matter or the general policy of the paper should be sent to The American Friend or directly to the editor or manager, S. E. Nicholson, Richmond, Indiana.

PATRONIZE THE AMERICAN FRIEND

Please remember that a new subscription to The American Friend for one year and Charles M. Woodman's book, "The Present Day Message of Quakerism," can be had for \$2.00, the regular price of both being \$2.50. Please remember also to place your order for Friends' books with The American Friend. In this way you will be adding something to the income of the paper. You can order Christian Endeavor supplies through The American Friend, also printed Men's Conference Proceedings, paper fifty cents, cloth seventy-five cents. Write for all these to The American Friend, Richmond, Indiana.

HAPPINESS OR DISCONTENTMENT

"Where shall I find Happiness?" asked a soul. "Next door to Content," said one who knew." The direction appears to be accurate. Certainly happiness does not and cannot live next door to Discontent—what neighbor would who could help it? Many discontented young people expect to have happiness drop in upon them suddenly to stay. But can there be any real chance of it?—Great Thoughts.

THE BATTLE IN THE SKIES

By HENRY GEKELER.

O God of every man! The battling tribes of earth
Assail with their contending cries Thy holy ear—
A jangling Babel chorus of discordant prayer:
"God bless our nation!"—"Bless our arms!"—"With victory crown
Our righteous cause!"—"Bless us, confound our enemies!"
Men fling their blasphemes of hate into Thy face,
Degrading Thee again into a tribal God,
And call their insults worship!

Christian nations these,
Who slay and pray; each thinks to shut Thy patient ear
To all cries but its own! Dost Thou not love the world,
As when Thou gavest it Thy Son? Was He who came
That all men everywhere might Thee "Our Father" call,
Was He a bigot Jew or was He Son of Man?

Once wast Thou eaten up of zeal, O Christ: with scourge
Thou dravest out the cowering traffickers who made
Thy Father's house a den of thieves. Another house—
True house of prayer for all the nations it shall be,
Not built with hands, God's dwelling place—heaven itself
Invaded is by warring hosts who push and thrust,
Jostle and crowd, who lift the mailed fist and shout
With cries competing for monopoly of grace.

Your warlike passions moderate with reverence!
Have ye forgotten the soldier-king though he a man
Was after God's own heart, that he, the man of blood,
Might not e'en earthly temple to Jehovah build?

And we dare not, who dwell in favored land of peace,
Usurp God's judgment seat, as if we ne'er had sinned,
Nor could be tempted unto sin; we join with you
To say in common prayer: "Have mercy on us, Lord."

O jealous Guardian of Thy Father's house of prayer,
Come, castigate with whip of truth our petty pride,
Wither our arrogance beneath Thy blazing eye,
Our low aims shrivel up before Thy righteous wrath;
Oh! chasten us lest answers to our selfish prayers
Prove our undoing. In our Father's house there's bread,
Yea, bread to spare, and none shall snatch another's loaf
To feed himself. O God, bless us! O God, bless all!

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 35.

EIGHTH MONTH 31, 1916.

New Series
Vol. IV. No. 35.

The Social Obligations of the Gospel

The emphasis of the teachings of Jesus was continually being placed upon holy personality. Not what men do, but what they are, was his first concern, knowing full well that righteousness in life would inevitably produce righteousness in conduct. The Pharisees were exemplars in obedience to the law, yet Christ admonishes the multitudes that "except your righteousness shall exceed the righteousness of the scribes and the Pharisees, ye shall in no wise enter into the kingdom of heaven."

Christ's followers "are the salt of the earth," but the potentiality of salt is its savor, the quality that distinguishes it as salt. Its functions are preservative, but its functions can never be performed without the existence and maintenance of the savor that is its essential characteristic. "Ye are the light of the world." But light is inherent and shines by its very nature. It will be noticed that the promise of fruition is not dependent primarily upon good works, but upon good light, whose function is to shine before men so as to reveal both righteousness in life and in conduct as an inducement to discipleship on the part of others.

The blessings of Jesus were upon the poor in spirit, upon the meek, upon those who hunger after righteousness, upon the merciful, the pure in heart, those who are persecuted for the sake of righteousness, those who love their enemies and those who by their manner of living are laying up treasures in heaven. Religion primarily, therefore, has to do with the quality of personality as the fructifying soil from which is developed Christian service and good works and daily deportment that show forth the fruits of the Spirit, and bring other lives within the circle of divine favor and forgiveness.

But no less does religion have to do with human relationships. Christianity is social no less than personal. The spirit that made the Good Samaritan brother and helper to the man who had fallen among thieves is the spirit that makes every Christian man brother to every other man and therefore obligated to help him at every point of the road. The doctrine is not a Christian doctrine that denies brotherhood to all other than those of the household of faith, for the relationship of men is the relationship of human souls. If the good shepherd will leave the ninety and nine animals that are safe to go out over the mountains to find the one that

is lost, how much more is the obligation upon us as Christian men and women to go out after the wandering ones of earth in the spirit of Christian brotherhood and win them to the family circle of our common Father!

We cannot escape the social obligations of the gospel. Did we all practice what we preach there would be a revolution in business, in the industrial world, in society, in the world of politics and in international relationships. Labor and capital cannot disagree to the point of strife through the practice of the teachings of Jesus as practical rules of conduct for the entire social order. Nationalism would take on new life and would have a new meaning for the world if nations were only ready to be truly Christian in both their internal and external relationships. The doctrine of human brotherhood, with all of helpful service and good will which the term implies, must supplant the spirit of selfish competition and cut-throat striving for the mastery which characterizes worldliness and materialism at every point of the way. But this revolution in the social order can only come through the team work of saved and holy personality. Holiness in life will inevitably beget holiness in action, and the brotherhood of saints must just as inevitably beget a brotherhood of humanity for whose redemption Christ gave up his life, and for whose help and betterment we are obligated by the highest terms of service.

The spirit of Christianity is the spirit of ministry and service (Matt. 20:26, 27, 28), and the spirit of service is the spirit of brotherhood. It is the Christian spirit alone that begets an interest in the welfare of others, and it is the experience of love shed abroad in the heart of the redeemed that prompts all endeavors to lift sinful and erring humanity out of the depths of suffering and unrest into newness of life, into fellowship with God.

In considering still another phase of this question, we close with a recent editorial quotation from "The Christian Work," as follows:

"But Jesus goes farther still and imposes something harder than any of these things upon his followers. Men must live together in this world, and, being human, there will be friction. Interests will clash; misunderstandings will arise; evil men will inflict injury upon the good; the Christian will be sinned against as much as will the man of the

world. It is impossible to live in our world and not be wronged—sometimes cruelly wronged and attacked. Jesus knew this well. Had he not continually experienced it? And to it he directed his attention, for this attitude toward our enemies, toward those who have wronged us, is one of the real problems of life. It is always with us. Jesus met it by flying straight into the face of all the philosophy of the world. The world has always said: "Get even with the enemy. Revenge yourself upon him." Jesus turns to his disciples and says, in substance: The aim of your Christian life is to be perfect as God is perfect. Therefore you must do what God does. He forgives, therefore you must forgive to be Godlike; he forgives you, his enemy, therefore you should forgive your enemies; he seeks peace, therefore you must be a peacemaker in the world if you would be his children; he is merciful, therefore you should be merciful; he seeks the salvation of all men, therefore you must seek the salvation of the enemy, not your own revenge; your enemy is God's child, although he is mean and evil, and God loves him, therefore your thought should be, not how to wrong him or hurt him in return, but how can you please God by winning this erring child back to Him.

"Now this is very radical, the world has always said fantastical, impracticable, impossible doctrine, but it is the very core of Christ's teachings, and if

we abandon it we might just as well leave Him out of account for good, take His name off our church, out of our books and off our lips. But curiously enough, much to the confusion and dumb-founding of the so-called practical men, it always works when it is tried, proving itself to be the most practical teaching in the world. For is not the saving of a man's soul the most practical thing in the world? And does it not almost always follow that the result of your sincerely forgiving a man saves him to his higher self? This is probably one of the reasons Jesus talked so much about it to the apostles. It was a method of redemption, the great opportunity to save. Forgiveness is also the great healing angel of the social order. Revenge disrupts it; forgiveness constructs it, makes for harmony and peace. But most of all, perhaps, Jesus was thinking of the effect upon the life of him who practiced it. It reacted on Him and made Him beautiful, great in graciousness, benevolent, merciful, as is God himself."

In a world where man's relationships to others form so large a part of the program of his life, it is inevitable that, next to the quality of his own personality, his obligations in Christian service stamp the gospel as the greatest and most beneficent social force in all human experience, and when practiced will save humanity to the uttermost.

Religious Essentials

By ELBERT RUSSELL

Three times Paul the Apostle says in word or in effect "circumcision is nothing." (I. Cor. 7:19, Gal. 5:6, 6:15). In the controversy with the Judaizers, circumcision stood for the Mosâic system; for all its rites, ceremonies and ordinances, its priesthood and sacrifices, its distinction of clean and unclean meats, its observance of Sabbaths and new moons.

What a tremendous revolution in Paul's religious thinking, when the Pharisee who had once staked his hope of salvation on such "works of the law," can call them all "rudiments of the world" (Gal. 3:4, 10) and say simply "circumcision avail-eth nothing"! Ardent natures, like the apostle's are apt to consider all the circumstances of their religious experiences as essential parts of it. It is difficult for the devoted Episcopalian to say "the liturgy is nothing," or for a Baptist to say "baptism is nothing," or for a Calvinist to say "orthodoxy is nothing" (cf. Matt. 7:21, 22. James 2:19, 20); or for a Holiness disciple to say "experiences are nothing." But the apostle had learned that "nothing external is of the essence of religion" (cf. Matt. 15:17-20). Christianity can never come to its own until it ceases to treat non-essentials as essentials, and to let something outward separate us from Christ and one another. (Gal. 5:2-4.)

Having asserted the non-essential character of circumcision the apostle avoids the opposite extreme. He at once adds "neither is uncircumcision anything." The blight of modern liberalism is that it is so often content merely with opposing the non-essentials. New England Unitarianism having discovered that Calvinism is not essential to salvation has been tempted to think unorthodoxy valuable in itself. We Friends have been in danger, of thinking we were better for not having been baptized. We need continually to say to ourselves "non-baptism is nothing."

The fact is that the whole question of forms, of rites, creeds, ceremonies, and ordinances is not vital to Christianity. The ball is not in the scrimmage there. A man's religion bears no necessary relation to his practice or neglect of them.

What, then, is essential to Christianity? The apostle gives three answers in the passages cited above. First, he says, "circumcision is nothing and uncircumcision is nothing; but the keeping of the commandments of God."

"Lo, I am come to do thy will" is the central point in the work of Jesus (Heb. 10:4-9), as "Thy will be done" is central in the prayer he taught his followers. But the adherents of Judaism were

ready with the question, "Is not circumcision one of the commandments of God?" So, ask all the defenders of the eternal duty to keep the old ways. Is not baptism a commandment of the Lord? Did he not enjoin the observance of the supper, or foot washing? Is not the papacy or the episcopacy of divine ordering?

The truth is that the will of God is in its expression distinct for each age and a special thing for each person. The new wine of each generation's duty must have new wine-skins. No engineer will attempt to run his train by the time card of a past generation. Even with an up to date time card, the engineer needs the dispatcher's special orders for his train. The commandments of God are not stereotyped, fixed and unchangeable for all ages and all men. Before we can keep them, we must first learn them. Knowledge of how men of other ages understood God's will helps us to know it. The Bible, church history, prophets and preachers, saints and synods help. But by study, prayer, worship and work each of us must learn for himself the commandments of God. Circumcision was not a commandment of God for Paul, though it had been so to Abraham; nor baptism so for Fox, though it had been such to the Medieval church; nor is war a commandment of God to us, though Joshua and his generation so understood it.

When, however, we have learned God's commandments, we find them hard to keep. A God-obeying man must first be created within us. Paul has given a vivid description (Rom. 7) of the way the lower nature prevented him as a Pharisee from keeping the law. All that circumcision stood for: Jewish birth, knowledge of the law, practice of its rites and ceremonies—did not guarantee a good character. Paul confesses that in spite of his scrupulous practice of the rites of the law he had a covetous heart. He knew that a man could be mean, lustful, greedy and irreverent in spite of Abrahamic blood; dishonest, while keeping the Sabbath, and unbrotherly while eschewing pork. It is just as possible to take the bread and wine of the Eucharist with a jealous heart or to recite an orthodox creed with bigoted pride and a hateful spirit. A good Friend used to say that when a neighbor professed sanctification he kept his hand on his pocket book. History never witnessed a greater gathering of rascals than some of the Crusaders' armies, and they had all been baptized and wore a cross. Therefore, Paul must needs modify his statement: "For neither is circumcision anything, nor uncircumcision, but a new creation."

The real question is not as to the presence or absence of outward ordinances or observances, but whether there is a Christlike nature. When Stephen Grellet met the patriarch of Moscow, Stephen wore his Quaker broadbrim and plain coat, and the patriarch came in official robes and tiara. But after they talked awhile, these externals lost meaning, for they discovered that both had been bap-

tized into the things of the kingdom of God.

We Friends need especially to notice that the Apostle says "nor uncircumcision, but a new creation." We are not a particle better because we are not creed bound, and do not observe outward observances. These things keep us from wasting energy on things that do not profit, but we derive no positive benefit from our non-observance. And just because we leave off many observances that indicate religious interest on the part of most professing Christians, there is a heavy burden of proof upon us to demonstrate in some vital way our real Christianity. We must remember that taking the world over there is a larger proportion of rascals among those who are not baptized than among those who have been baptized; and that taking the world as a whole orthodoxy and honesty are more likely to be found in the same person than heterodoxy and honesty. If we drop the conventional garb of religion, we shall stand naked indeed before the world unless we put on Christ.

The phrases "commandments of God" and "new creation" are both rather indefinite; they are formal rather than specific. Many diverse things have been thought to be commandments of God. It is possible for people to acquire new characters, when the change is not for the better. We are changed in character by many things, by sorrow, by prosperity, by education, by marriage, by religion. It tells us little when we hear that a former acquaintance is changed. We want to know *how* he is changed, for better or for worse?

Paul defines for us the agency and character of the "new creation." "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love." The new nature that he has in mind as the all essential thing is one that springs from personal union with Christ and is energized by love. There is a faith that is energized by pride, like Paul's Pharisaism; or by hate, like the Moslem's warfare on the infidel; or by a purely selfish hope of salvation. Such faith is not the all-availing thing. It does not spring from the right nature. Paul reminds us: "If I have all faith so as to remove mountains, and have not love, I am nothing."

On the other hand there is a love that is not the outworking of faith in Christ. There is the natural affection for those that love us. There is a selfish love for those that belong to us. There is the weak sentimentalism that cannot bear the sight of suffering. But the love that springs from faith in Christ is more than these. It includes the love of enemies as well as friends. It means enduring wrong without revenge, forgiveness without reserve, self-sacrifice for the welfare of others without barriers of nation, race or class. Wherever such love is manifest, it is the fruit and proof of a Christian faith and a Christian nature (cf. Jno. 13: 35. Gal. 5:22. I Jno. 3:14; 4:7). To refuse fellowship in worship and co-operation in service with any such persons because of differences in external

forms of religious work or worship is to make something else greater than faith in Christ and to cut ourselves off from those who are his real disciples (Gal. 5:1-6).

It is a great thing for us to have become emancipated from bondage to non-essentials of religious tradition. But mere non-conformity will not save us. It avails nothing unless we have the all-important things—a nature that delights in keeping the commandments of God, a faith that works itself out in love.

Baltimore, Md.

THE PUBLIC MEETING FOR WORSHIP

(A paper read by Alvin T. Coate at a recent prayer meeting at the First Friends Church, Indianapolis, Indiana, and submitted to *The American Friend* upon request of the members.)

I am concerned that our public meetings for worship shall more definitely promote individual, spiritual communion.

Today's world is very full of distracting noises; all our human senses are in constant contact. In all our households there is the greatest difficulty in finding the quiet and seclusion so necessary for spiritual development.

It is a dependable law of life that we come to value and rely upon our faculties in proportion to their respective uses. If there were no light, it would be no hardship to be blind. If then, we accustom ourselves to the uninterrupted employment of our physical senses and neglect individual spiritual exercise, the spiritual faculties, by this same law, atrophy and paralyze. But again, if this constant reliance upon physical and mental faculties be carried over into the Sabbath day and the meeting for worship, the avenues to God are in a way to be closed by those agencies which ought to be their opening. Mystical religion can not thrive amidst these destructions and I am, therefore, apprehensive, not only for us of mature years, but even more for our children, that we may lose that skill and aptness in spiritual faculties which is the very life blood of our denomination, and goes far to make up for our multiplied shortcomings.

Notwithstanding much that is said to the contrary we, of this day and country, were never so little in need of instruction. Our children are so filled with schools and societies, with teaching and preaching, that the process amounts almost to cramming. Mental indigestion and nervous collapse are quite too common and by the same causes we have the flabby congregation, responsive only to music and the spoken word.

Will you tell me, if early Friends needed silent waiting upon God as an important part of their public and private worship—those men and women whose lives were lived out in isolation and solitude—how much the more do we whose ears are dulled with voices?

If they came to the close of such lives with spiritual faculties so keen as to have made the Society

of Friends the Euclid of religion—those men and women of the wilderness, with few books and little vocal instruction—how much the more shall we not covet the secret place of the Almighty?

Now, the strange thing is that we will all assent to this plea and at the same time assent to a meeting inconsistent with it.

Neither is there for us the usual defense that we are a mixed people and unused to the practice of worship after the order of Friends. We are not a mixed people; a majority of our children and ourselves are of Quaker stock for generations. Indeed, the desire for greater freedom from a formalized meeting is more frequently expressed by younger Friends whose study of the sources and early practices of Quakerism has won their loyalty.

I force myself against an increasing reluctance to speak also of the dangers of an habitual or perfunctory oral service in meetings for worship. It is a serious thing to interrupt the voice of God in the congregation by vocal utterances. It is as essential to wait for the sure prompting of the Spirit as it is to avoid quenching the moving of God in the soul, and in no Friends' meeting should there be missing some sufficient period for meditation—a period respected by all.

Let no one think that nothing more is involved here than the character of the meeting for worship. For us everything is involved and for the world very much. For us, the day we, as a church, lose that spiritual altitude which has distinguished us in the past, on that day we lose ourselves in the broad stream of Protestantism. And speaking of this spiritual altitude, Dr. Peabody, of Bryn Mawr, recently said: "The average experience cannot rise into this region unaided. Mysticism is thus a faith for the elect, adequate for those who need no support but God. To these, the unbroken silence is more than the most stately ritual, the presence of God more convincing than any creed concerning him, and the Quaker meeting not bare and empty, but full and rich with the eternal Presence. Other foundation can no man lay than the life of God in the soul of man."

Whether we realize this in our several experiences, it is none the less the thing we aim at. Unless we have found a substitute for the practice and development of an inward religion, an experience of new life within, then the first purpose of our public meetings is to give the largest opportunity for this practice and development, and all forms of vocal utterance should lend themselves to this high purpose.

Exery one who is abreast of the religious thought of the day knows that spirituality—that is to say, the conscious presence of God in human life—holds the attention of scholars in an increasing degree.

Destructive criticism has fought its fight and lost, along with dogma and controversial theology. The Society of Friends as it **was**, was never so highly esteemed by all evangelical churches; the

Society of Friends as it is in a way to become a voice in the chorus of Protestantism.

The very elect of Christian men and women are today saying to genuine Quakerism, whether consciously or not, "Behold, I stand at the door and knock." Our own children, coming back from their college and university training, will cling to us or forsake us according as we cling to the one remaining essential, not practiced by other Protestant churches, and notwithstanding our increasing effort for the greater activity and efficiency of our church, it were better that not an additional member should come to us than that we should abate one degree our insistence upon the full opportunity for individual communion in our periods of worship, or that the real practice of mystical religion should seem to be on trial in a Friends' meeting.

ONE HUNDRED YEARS OLD

A Benevolent Idea That Has Developed Into a National Institution

The American Sunday School Union of Philadelphia is preparing to celebrate its one hundredth anniversary the coming year.

This unique and distinctive organization has grown steadily from the time of its inception until now. It is known throughout the country as one of the most practical and efficient benevolent societies in existence.

Its headquarters are in Philadelphia, where it owns a modern four-story building on the main shopping thoroughfare in the business center of the city. This building contains over twenty thousand square feet of floor space, and is occupied exclusively by the various departments of the organization: including the retail book store, the stock and shipping rooms, editorial department, missionary department, mailing rooms, composing rooms, bindery, etc.

At the present time, there are over 230 active field missionaries promoting the work of the American Sunday School Union in the United States. It is the particular object of these field workers to establish and equip Sunday schools in communities which are without religious development. These schools are founded on Union principles, under which the people of each community are brought together in common worship. These people are also supplied with the general literature and periodicals published by the organization; the object of which is to disseminate news and knowledge of the entire religious world.

The work of these field missionaries is very frequently in undeveloped sections of the country, difficult of access, and many of them have experienced hardships of almost every conceivable kind. It is their work, however, to go where they are most needed, regardless of the sacrifices involved.

The wide scope of the work of the American Sunday School Union is readily recognized by reference to some of the actual statistics. During the past year, nearly fifteen hundred new Sunday

schools have been organized, into which over seven thousand teachers and over sixty-eight thousand scholars have been gathered. The society's representatives also visited and rendered aid to 14,753 schools, including 76,156 teachers and 902,109 scholars. And, in connection with this work, 10,770 Bibles were distributed and 25,633 copies of the New Testament Scriptures. The various periodicals distributed number more than two million.

During the entire history of the society, approximately 130,000 Sunday schools have been founded, or an average of about four a day. Thus, literally millions of children have been taught the principles of Christianity and the advantages of upright living—many of whom otherwise would never have known the Word of God nor the meaning of worship in any form. And, in addition to these millions of children, many thousands of parents have become converted to Christian lives as a direct result of the society's work.

With results of such incalculable value to look back upon and still greater results to be attained in the future, the American Sunday School Union and all its affiliated workers may justly feel a deep sense of satisfaction and pride in the forthcoming celebration of a whole century of uplifting service.

The American Sunday School Union is undenominational. Its board of managers consists of laymen, representing seven different denominations. No work can be issued by the society to which any one member objects. The large percentage of the Sunday schools organized, later become affiliated with, or developed into, denominational churches; all of which is governed entirely by the wishes of the community residents in each case.

The principal officers are as follows: President, Martin Luther Finckel; Vice Presidents, Clarkson Clothier and James F. Stone, M. D.; Recording Secretary, William H. Hirst; Treasurer, John E. Stevenson.

GOSPEL TEAMS

Friends once sent committees or groups of workers to hold meetings in new fields or at small meetings. With the advent of the professional clergy among Friends there came a feeling that the "almost preacher" was a useless person and one to be scorned into silence while the ordained minister spoke the words of truth.

For several years Quaker churches said (or still say) of Sunday morning speakers, "If he is not recorded we do not want him, or at least keep him out of the pulpit." Hence the timid, waved into silence, shrank and shriveled and the churches in due dignity let the preacher say it all if he did not do it all.

Athletics came upon the arena of American life. "Team work" became the slogan that won honors to many a college and academy. Teams, where individuals worked together to accomplish an end became impressed on the Christian's subconscious mind. Gospel teams express in church work an

antidote for the poisonous atmosphere that has gathered around the professional, licensed clergy ideals that have clouded Quakerism for the last fifteen years or more. Gospel team is a twentieth century expression whose equivalent forty years ago was "good, interested, spiritual workers." Hours are precious as never before. The church hour of 11 to 12 never needed as much planning and prayer. If we would serve our generation we must minister to it now.

Yonder meeting has a pastor half the time, who will speak in his absence? Our meeting has at least two middle-aged men gifted in the ministry and would have been recorded in some localities, but never will be in ours. Yes, and there is a young man and at least one young woman who would preach if they had half a chance. Then there are quite a number young and old who can talk to the edification of any gathering on certain themes for a short time. Our meetings suffer for an exchange of personality and a chance for their members to exercise spiritual gifts away from home.

A prophet is not without honor save in his own country and in his own house. "Holding the preacher's hat" is a function that can now be performed by a gospel team. In days of yore he who held the preacher's hat got to preach a little while for sure. In these modern pastoral days there is almost absolutely no chance for anyone else to talk even a little bit in the classical Sunday service.

We must use the laymen or lay down the church. Who should take the initiative in operating gospel teams? You should, if no one else has. If the Quarterly Meeting superintendent is inactive, visit all the department superintendents in turn, and if the pastors won't help you, start some team work to get an address from a Yearly or Five Years Meeting Board on gospel team work. This work is God's modern method of using languishing laymen to vitalize languishing churches. Use the gasoline that God has given for the Sunday transportation of such workers; and behold the signs and wonders the most high God hath wrought.

RILEY HUBBARD.

Bloomington, Ind.

BIRMINGHAM IS PROHIBITION-PROSPEROUS

The Manufacturers' Record, one of the leading business publications of the country, asked Mr. E. W. Barrett, editor of "The Birmingham Age-Herald," to tell the truth in regard to the effect of prohibition upon that city. Mr. Barrett's article is a strong endorsement of the policy.

Deposits in the Birmingham banks on July 1, 1916, were \$5,134,052.95 greater than on the same date of 1915 and the number of depositors had increased 7,860.

It is not a question of how much we are to do, but of how it is to be done. It is not a question of doing more, but of doing better.—John Ruskin.

WITH THE CHILDREN

TWO FACES

Have you ever seen a person with two faces? I have seen such people. These strange folks can change their faces whenever they wish.

One girl I met first at Sunday School and then visiting among her friends. The face she had on at these times was sweet and kind, so that I thought her a very pretty girl. I supposed that she always wore such a face, for people are supposed to have only one. But one day I went to her house, and just think! She had on a face that was so ugly and cross-looking I hardly knew her. She changed so quickly, but not before I saw it. If she had worn that face out in company, no one would have liked her; but I learned that it was her home face.

A little boy I know has the finest face, all smiles and sunshine, that he puts on whenever he can have his own way. But just let some one cross him in anything, and instantly he puts on a face covered over with pouts and frowns. And he will wear that ugly face until we are all very tired of it.

Another boy I knew had one face that he used when he worked and a very different one that he wore when he played. His work face was long and all corners of the mouth drew down. It made him look very unhappy. And to look at him made mamma sad. But his play face, which he put on when he could play ball or go fishing, was so round and smiling that you would think him the happiest boy anywhere.

I know a man who had two faces when he was a boy, but now he has just one, and it is the ugly face. That is the way all these two-faced people get. I would rather have just one smiling face and wear it all the time—Our Little Folks.

LITTLE CLAY MODELERS

Like all other children, the little boys and girls in Africa have their playthings. One of their favorite amusements is clay modeling.

The clay is dug out of a river bank and beaten until it is one solid lump. Then pieces are broken off and these are made into little oxen, wagons, horses, carts, pigs, goats, cows, pots, sledges, men—in short, into everything and anything the little modelers know about.—Child Life in Many Lands.

A BEAUTIFUL ANSWER

A little boy was sitting at dinner at a friend's house. He was too small to cut the meat for himself and his mother was at the other side of the table, but a lady sitting next to him offered her help.

"Let me cut it for you," she said, "that is, if I can cut it the way you want it."

"Thank you," answered the little boy. "I shall like it the way you cut it, even if you do not cut it the way I like it."—Apples of Gold.

THE HIGHER LIFE

THY WILL, NOT MINE

Father, hold thou my hands;
 The way is steep;
 I cannot see the path my feet must keep;
 I cannot tell, so dark the tangled way,
 Where next to step. O, stay;
 Come close, take both my hands in thine;
 Make thy way mine.
 Lead me. I may not stay.
 I must move on, but O, the way;
 I must be brave and go;
 Step forward in the dark, nor know
 If I shall reach the goal at all—
 If I should fall.
 Take thou my hand;
 Take it, thou knowest best
 How I should go, and all the rest;
 I cannot, cannot see;
 Lead me, I hold my hands to thee;
 I own no will but thine;
 Make thy way mine. —George Klinge.

What Do You Say?

"When a man tells you that he has the love of Nature in his heart, you may be sure he hasn't any." So said the Sage of Concord. And upon second thought, most of us will agree with him. We do not want a man to tell us how much he loves flowers or children or friends or pictures or what. We want him to act as if he loved these things, then he will not need to say much about it. I cannot recall that Abraham Lincoln ever said "he had the love of children in his heart;" he never needed to say it. Everybody knew it. No amount of assertion will ever prove the contrary of the way we live. So I do not like to hear a man too often talk about his love of God. If he really "has the love of God in his heart," he will be unable to keep it there; it will surely break out. Sometimes, when his heart is overfull, he will bear testimony in words; most of the time he will write his testimony in kindness, gentleness, patience, integrity, truth.—George Clarke Peck.

THE JOYFUL CHRIST

Art and literature have stamped upon the imagination of the world the image of a sorrowful Christ who never knew a smile. The very name of Christ is connected with sorrow. It brings before our vision, a lowly manger, a forty days' fast in a region where nature had ceased to smile, wrestlings with poverty, strugglings in prayer by night on lonely hillsides, heart-suffering and scalding tears in the presence of sin and hopelessness, blood sweat among the shadows of a garden, a shameful arrest through the agency of a recognized follower, a humiliating trial before hostile tribunals, a painful death upon the cross between two thieves, blackening heavens, a quaking earth, and a sealed tomb.

Yet the idea of a joyful Christ is historically true. The angels sang at his birth. Heaven opened at his baptism. He sat down at his Father's banquet-

ing table among the heat waves of the desert. His first miracle saved the day for a bridal occasion. His ringing cry under all circumstances was: "Be of good cheer." He filled every parable relating to sin and the sinner with the song of hope. In the very shadow of the cross he spoke of his joy and made a bequest of it to his disciples. When he ascended, he left in the heart of his disciples a peace as sweet as the morning light of his resurrection day, "and they returned to Jerusalem with great joy." Surely all this means a joyful Christ. Whence did the old idea ever spring that he never smiled?

The Christless person sees only a sorrowful Christ. The Holy Spirit can lead to Christ only those who, in visualizing sin, learn to visualize the cross with all its fearful as well as hopeful meaning. No sinner can find the joyful Christ without having first seen the sorrowful Christ with the pierced hands and feet. Our first Christian art was intensely evangelical. It seized upon the central fact in a sinner's approach to the Father, and so the sorrowful Christ became fixed upon the canvas of the world. Let no evangel of Christ make the mistake of thinking that he can hide the blood stains and at the same time reveal Christ to a sinful world. It is not the Christ of Cana but the Christ of Galilee that breaks the sinner's heart.

On the other hand it cannot be emphasized too strongly that the Christ of the Christian is, and must be, the joyful Christ. Like Christ, the disciple leaves the cross and the grave clothes behind him. He no longer looks for a living Christ with eyes accustomed to the gloom of sealed hopes. He through Christ is free and alive and triumphant, and he partakes of the joy that belongs to a living and triumphant Christ. It was through no mere chance that the early Christians in the catacombs represented Christ in their drawings as bright and joyous, for he represented the eternal youthhood and hope of their faith.—Nashville Advocate.

HOW GOD LOVES

Gypsy Smith once quieted a riotous meeting. The Socialists and agnostics of a town would not give him a hearing, but shouted for a considerable time at the top of their voices. When the din subsided for a moment, the preacher picked out an old man ringleader. "Have you any children?" the missionary asked. "Yes, guv-ner, I have." "How many?" Three. "How many boys?" "Two and a girl." "What is the oldest?" "A boy." "Is he a good lad?" "No, guv-ner, I can't say that he is; he gives me a lot of trouble. I think sometimes that he will break my heart." "Do you love him?" "Aye, that I do. I sometimes think that I love him most of all." "Well," said the missionary, "don't be surprised if God loves us in this world more than any other beings in the universe, just because we have given him so much trouble."—The Record of Christian Work.

REPORT OF NORTH CAROLINA YEARLY MEETING

The 219th annual session of North Carolina Yearly Meeting, held at Guilford College, N. C., from Eighth month 8th to 14th, was an occasion of marked blessing and manifest Divine favor from the opening to the closing session. The weather was almost ideal and the beautiful natural surroundings were conducive to restfulness and worship. The attendance was quite good, a larger number than usual being present from the more remote Quarterly Meetings.

The presence and gospel messages of the following visiting Friends were greatly appreciated: John L. Kittrell of Indiana Yearly Meeting, Howard and Sarah Hoge of Baltimore Yearly Meeting, Charles L. Wooten of Kansas Yearly Meeting, Sophronia Reynolds of New York Yearly Meeting and Edgar T. Hole of the Friends Africa Industrial Mission. Waldo Woody, formerly of this Yearly Meeting, now of Wilmington, was also present. Elbert Russell of Baltimore and Thomas Wood of Boston were present during the closing sessions and received a warm welcome.

Of all subjects coming before the Yearly Meeting perhaps none received greater attention than that of Peace. The reading of the London General Epistle in the opening session brought forth many expressions of warm sympathy for our English Friends and reminded the older Friends of a similar testing in our Yearly Meeting during the Civil War. The interest in Peace led to a departure from the custom of the last few years and the Epistles from Dublin, Canada and London were read in full. An Epistle from Philadelphia Yearly Meeting was also gladly received and read. At the session especially devoted to Peace James Southgate, President of the N. C. Peace Society, made a strong address in which he paid a tribute to the consistent adherence of Friends to peace principles and emphasized the true foundation of peace, namely, the peace of God abiding in the heart of the individual. Dr. J. J. Hall of the American Peace Society also made an address. The presence of Dr. Hall throughout the greater part of the Meeting and his helpful counsel and words of good cheer were much appreciated. A letter expressing thankfulness that our country had been kept from war was sent by the meeting to President Woodrow Wilson.

The Evangelistic and Church Extension

report received a large share of attention, and the Meeting heartily commended the excellent work of Lewis W. McFarland, Evangelistic Superintendent. He will continue in this position the coming year. There are now 72 congregations in the Yearly Meeting; 62 revival meetings were held during the year resulting in 538 conversions, 435 renewals and 423 additions to the Church by request. 29 men and 9 women give evidence of a call to the ministry. There are now 37 pastors in the Yearly Meeting. A concern arose in the Meeting on Ministry and Oversight that young people and others who feel called to the ministry be encouraged and enabled to prepare themselves for the work to which God has called them. A committee was appointed to keep in touch with all such persons and arrange for financial aid if necessary.

The statistical report showed that the membership of the Yearly Meeting is 8,232, a net gain of 177 over last year.

The Foreign Missionary Committee presented an unusually encouraging report and the Meeting heard with interest and profit a missionary address by Edgar T. Hole.

The special feature of the Temperance session was an address by Sarah M. Hoge and an exercise by a number of young women.

Prof. A. T. Griffin of the High Point Industrial School for colored people elicited the sympathy and interest of the Meeting in the great work in which he is engaged. Charles Wooten, once of this Yearly Meeting, now a missionary among the Indians, gave a vivid picture of his field of work.

The Educational session was characterized by interesting reports from the Trustees and President of Guilford College, the report of the Girl's Aid Committee, etc. The Yearly Meeting sanctioned a plan by which Alumni Trustees may be chosen in alternate years. A movement is to be inaugurated to cancel Guilford's indebtedness and increase her Endowment to \$500,000.

Memorials were read for Mary A. Peele and David E. Sampson, and the Meeting was brought into much tenderness of spirit as the lives and labors of these dear Friends were reviewed. Their passing brings a distinct loss to the Yearly Meeting. A letter of love and good cheer was directed sent to aged or infirm Friends unable to attend Yearly Meeting.

The meetings on First-day were largely attended, the houses for wor-

ship being filled to overflowing. In the afternoon one meeting was conducted out-of-doors on the campus. Vesper services were held every evening. The presence and power of the Holy Spirit were very marked in all of the meetings for worship, and many gave evidence of conversion or renewal of spiritual life. On the whole there is every indication that North Carolina Yearly Meeting is pressing forward in the work of the Lord in this part of His vineyard.

CLARA I. COX.

A TESTIMONIAL

The following is from the forthcoming report of President Robert L. Kelly, concerning Prof. David W. Dennis:

"First of all, it becomes necessary to speak of the death of that beloved teacher and inspirer of us all, David Worth Dennis. He spent almost all of his professional life in the interest of Earlham College. His influence for good transcended all means of measurement or power of statement. So long as the college exists or the memory of those who knew it and loved it lasts, the vision which he gave us will remain and his hopeful, helpful influence will warm our hearts and strengthen our purpose. At this time, I can say nothing more except to repeat the official resolution of the Board of Trustees.

"The Board of Trustees of Earlham College feels profoundly the loss of Professor David Worth Dennis. He was one of the most remarkable personalities ever connected with the College, and he has contributed more than can be expressed toward making the college what it is.

"His amazing fund of knowledge and eloquent gift of speech, his dramatic power of expression, his irresistible humor, his never-failing optimism, and, above all, his matchless capacity as an inspirer of youth, constituted for years one of the priceless assets of the College. He gave his students vision, he widened their horizon and he showed them possibilities and inspired them with courage to go forward. His influence will continue through the years and those who do not see him and hear him will hear of him and will be helped to live larger and gentler, but at the same time more courageous lives as his virtues are recounted.

"The Board would extend to the family this expression of its appreciation and sympathy, and of its unbounded faith in the ideals of David Worth Dennis."

THE HAVERFORD SUMMER SCHOOL

Will be held at The Lincoln House, Swampscott, Mass., September 5th to 12th, 1916.

A conference for the study of religious and social problems is held biennially under the auspices of Haverford College. Friends and other persons interested in the subjects to which it is devoted are cordially invited to attend. There is no charge for admission to lectures and classes.

Board and lodging will be provided by the regular management of the hotel at the reduced rates of \$1.75, \$2.50, and \$3.00 per day. Those who wish to reserve rooms in advance should address the undersigned at Haverford, Pa., (after September 1st, at Lincoln House, Swampscott, Mass.)

To reach the Lincoln House, take the Boston & Maine Railroad from Boston (North Station) or from Portland to Swampscott. At Swampscott take the Lincoln House bus.

HENRY J. CADBURY
Secretary.

PROGRAM

Ninth Month, 5th.

9:30 President Aley, University of Maine. The Country Church.
4:30 Informal Reception and Conference.

8:00 Elbert Russell. Social Applications of Jesus' Teaching—I.

Ninth Month, 6th.

9:00 Devotional.
9:30 Agnes L. Tierney. Christianity and Character.

10:30 Rufus M. Jones. Quakerism in New England.

12:00 Bible Classes by Eleanor D. Wood. W. Irving Kelsey and Wilbur K. Thomas.

8:00 George A. Barton. The Christian Conception of God in Comparison with Ethnic Ideas.

Ninth Month, 7th.

9:00 Devotional.
9:30 George A. Barton. Animal Sacrifice and Christian Atonement.

10:30 Elbert Russell. Social Applications of Jesus' Teaching—II.

12:00 Bible Classes by Eleanor D. Wood. W. Irving Kelsey and Wilbur K. Thomas.

8:00 President Aley, University of Maine. The Country Church.

Ninth Month, 8th.

9:00 Devotional.
10:30 George A. Barton. Christ and the World's Great Prophets.

12:00 Bible Classes by Eleanor D. Wood. W. Irving Kelsey and Wilbur K. Thomas.

8:00 Willard L. Sperry. The Bible as Autobiography.

Ninth Month, 9th.

9:00 Devotional.
9:30 Elbert Russell. Social Applications of Jesus' Teaching—III.

10:30 To be arranged.

12:00 Bible Classes by Alfred C. Garrett. Elihu Grant and Wilbur K. Thomas.

8:00 Isaiah, the Hebrew Prophet, dramatized by Eleanor D. Wood, presented by the Elizabeth Peabody Settlement of Boston.

Ninth Month, 10th.

Morning Meetings for Worship, in nearby towns.

4:30 Readings from Whittier.

8:00 Rufus M. Jones. The Spirit of Reconciliation.

Ninth Month, 11th.

9:00 Devotional.
9:30 Willard L. Sperry. The Application of Christianity to International Problems.

10:30 Rufus M. Jones. Itinerant Ministry as a Constructive Force—I.
12:00 Bible Classes by Alfred C. Garrett. Elihu Grant and Wilbur K. Thomas.

8:00 Daniel Evans. The Ultimate Basis of Religious Values.

Ninth Month, 12th.

9:00 Devotional.
9:30 Rufus M. Jones. Itinerant Ministry as a Constructive Force—II.

10:30 Daniel Evans. The Place of Religion in the Cultural Life of the Race.

12:00 Bible Classes by Alfred C. Garrett. Elihu Grant and Wilbur K. Thomas.

COUNCIL OF CHURCH BOARDS

The council of Church Boards of Education of the United States of America met at Niagara Falls, New York, on Tuesday and Wednesday, August 22nd and 23rd. This Council represents a constituency of some thirteen million communicants of the leading Protestant Churches of the country, and the Council is now engaged in conducting a nation wide campaign in behalf of Christian education. President Robert L. Kelly, of Earlham College, for the past four years has been a member of the Executive Committee of this Council, and was Chairman of the Committee which drafted the plan for the campaign referred to. It was under the auspices of this Council also that the association of American Colleges was organized two years ago in the city of Chicago. The meeting last week was considered an extremely important one and arrangements will be made for various educational conferences and exhibits in different parts of the country.

CORRESPONDENCE

Oskaloosa, Iowa,

August 16, 1916.

Editor of The American Friend:

Some kind hand sent me a copy of your paper containing an article from the pen of C. M. Case on Penn College.

Will you kindly allow me, the first teacher, to correct a date in the article? His statement that the school "was opened in 1863," is an error. On the 4th of December 1860, I alone opened the school with seventy-five young men and women from various parts of Iowa Yearly Meeting. My older brother, David, the principal, did not get here for two weeks later. The students were classified and heard as well as one teacher could well do, till my brother came from Friendsville, Tennessee, where we were teachers before coming here.

The school house, a wooden building, three and one-half stories, was burned in 1863. The funds that were raised to rebuild were used in building the first wing of Penn College. The

name was changed from 'Friends Iowa Boarding School' to Penn College.

J. W. MORGAN.

THE FIVE YEARS MEETING

The Committee on Arrangements of the Five Years Meeting desires again to remind Friends that the Committee is asking for suggestions relative to the program of the next Five Years Meeting and the manner of considering such subjects as are brought before it. This is a great opportunity for the church as a whole to be heard upon this important matter. Communications can be sent to the Secretary, L. Hollingsworth Wood, 20 Nassau Street, New York City.

HENRY T. HODGKIN BEFORE THE TRIBUNALS

The London Friend of August 4 has the following interesting item concerning Henry T. Hodgkin before the Southgate Tribunal:

"Henry T. Hodgkin appeared before the Southgate Tribunal on July 19th. He had a most sympathetic hearing throughout. One member of the Tribunal thought his case should not come before them at all as, being a minister of the Society of Friends, he was excepted already. H. T. H. explained briefly the position of ministers in the Society and on his further stating that he did not appear to come under this excepting clause, as he had already been called to the colors, the case was proceeded with in the ordinary way. The Tribunal agreed that the work H. T. H. was engaged in was work of highly national importance and that anything else they could ask him to do would be less valuable, they therefore gave him the exemption asked for. H. T. H. was asked to inform them if any important changes in his work occurred. No questions were asked as to conscientious beliefs, as the Chairman said that applicant's position and opinions were well known to the Tribunal and no one doubted his convictions.

(Absolute exemption granted "while present circumstances exist.")

NOTICE TO PASTORS

The Federal Council has secured \$60,000 of the \$150,000 fund needed for the French Protestant Churches.

Those churches which have not yet sent their contributions are urged to do so as early in September as possible. Unless the needed aid is secured at once it is feared that some of the churches will have to be closed.

"FORTY YEARS AMONG THE INDIANS," a book published by Jeremiah Hubbard. Fifty cents per copy by mail. Proceeds go to the widow, Mary G. Hubbard. Address, Harry K. Hubbard, Miami, Oklahoma.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HIATT, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

THE BLACKBURNS RETURN SEPTEMBER 11

Dr. Elisha Blackburn of the Kaimosi Station of our Africa Mission, accompanied by his wife, Virginia L., and their three children, Doris, John and Marjorie, sailed from Mombasa en-route for Bombay, India, on June 22d. The last word received at the Board of Missions office from the Blackburns was sent from Calcutta under date of July 13th. They expected to sail from Calcutta on S. S. "Shinyo Maru," sailing thence by way of Hongkong and Yokahama, arriving at San Francisco on September 11th. Dr. Blackburn has been on the field for thirteen years and he and his family are returning for their second furlough.

WORK AT MATEHUALA

Letters which Sarah Lindley has received from Maria Castillo, the capable Mexican teacher who, almost single-handed, has borne the responsibility of conducting both school and church work at Matehuala, tell of serious difficulties which the work at that place has been facing during several months past. Her letters indicate, however, that many of these difficulties have been successfully met. The school work is continuing though the difficulty of securing suitable teachers has been extreme. The following quotation from a translation of one of Miss Castillo's letters may serve to indicate some of the straits through which she has passed and something of the spirit with which she has met her difficulties. "Sometimes I feel very much at my wit's ends as in the case of —, and I think it is better to let everything go. But considering so many interesting little children, so many enthusiastic older children, and this work so successful, and on the other side the good reputation which the college has, I do not feel that I have sufficient courage to do it. It seems that the official schools are not able yet to reorganize their work, for help is very deficient, and we, the first day that we opened school, the third of the present month (July), had 111 pupils. It did not seem that we had had vacation but that it was only the

previous Friday that the children had quit coming. With so much enthusiasm, how could I close up the work?"

WORK IN THE COLLEGES

At Wilmington College

Courses in mission study have been given both as voluntary classes and in the regular curriculum. Within the past few years intensive study of some of the fields, such as India, South America, Africa and others, has been carried on under the direction of the Y. M. C. A. and Y. W. C. A. Also questions of the home field such as the immigrant problem, have been discussed in the classes in a way which helps us to realize our responsibility

to the alien, as well as to helping us understand the condition which causes him to wander forth from his homeland and seek his fortune in a new world. These classes have been conducted entirely by student leaders, except for an occasional lecture by a minister or returned missionary. The methods used have largely been informal discussion, with a view to determining the personal relations and responsibilities of each individual, to the unsaved and uncivilized portions of the world.

The least we have gained by such study is a closer and more vivid vision of world conditions. A more important result, due no doubt partially to such study, is that four persons have offered themselves for foreign service and are now making definite preparations for their work; and also four or five other persons have already entered or are preparing to enter, the home field in the slums of some of the large cities.

LEWIS C. MOONE.

THIRTY CRITICAL DAYS

FOR THE WORK OF THE BOARD OF MISSIONS

The Board's year closes Ninth month 30th.

All obligations at home and abroad must be met.

Twenty thousand dollars will be needed.

A deficit would cripple the work of our fifty-six missionaries.

Other denominations are increasing their missionary gifts—for

Friends to fall short would be disheartening.

To fulfill God's command we must advance.

How Meet the Crisis

Let Friends everywhere make personal gifts through local treasurers or direct to the Board.

Let officers of particular meetings give every member a chance to contribute at once.

Let every treasurer forward missionary funds now in his hands.

Let all Friends pray for the Board and for our missionaries.

Let everyone do his part.

American Friends Board of Foreign Missions

Forward gifts at once to

EDGAR F. HIATT, Treasurer,

-Richmond, Indiana.

YOUNG FRIENDS BOARD

THE STUDY CLASS

The Study of Quakerism

Our forefathers were publishers of truth; what was it that burnt as a fire within them?

Many of us inherit the privileges and responsibilities of birthright membership with a distinctive religious Society; in what is the Society distinctive, and how has it come to be what it is today?

We have a message for the time in which we live; what is the message, how, and in what terms, shall it be expressed?

What was Elizabeth Fry's work? Was George Fox a mere fanatic?

These and other questions must be answered to the satisfaction of any of us who are to carry on the work of those who have suffered for and gloried in the truth. In no way can they be more healthily approached, nor satisfactorily dealt with, than in the opportunities for frank discussion, patient reading, and strengthening enlightenment, afforded by small and easily arranged Study Circles.

Such Circles should be found in every centre of Quakerism if there is to be intelligent and fruit-bearing activity, and if the Society is to be what it should be in the world today."

SUITABLE TEXT BOOKS

"The Story of Quakerism," Emmot, Price \$1.35 (outline .05); "George Fox's Journal," Parker, Price \$1.00; "Rise of the Quakers," Harvey, Price 75 cents; "Present Day Message of Quakerism," Woodman, Price \$1.00 (outline .02).
The above books may be procured from the Young Friends' Board, Dunreith, Indiana.

YOUNG FRIENDS IN SOUTHERN CALIFORNIA

(Continued)

Again in Los Angeles as in other California cities one is struck by the number of saloons and the amount of drunkenness seen on the streets. This is no doubt not greater than that of eastern cities but it appears so to one who has been traveling for weeks in states without seeing either a drunk or a place where liquor is sold. Between the railway station and the new Roslyn Hotel one passes more than twenty saloons and cheap hotels. Here is also one of the worst slum sections of the city. In the midst of all the poverty and sin are two rescue missions. These are run by the Nazarenes and the Friends. Scarcely a night goes by without some fallen man or woman being brought to Christ.

Some most remarkable conversions have been recorded. The Light House Mission which is under the care of Friends is in a struggling condition at present. Its location, past achievements, and future plans are worthy the attention of any Friend who wants to minister to the floating population of a great city. Mr. and Mrs. Morris give their entire time to directing the work, while the Christian Endeavorers of Huntington Park and Los Angeles Meeting are responsible for services two nights in each week. Not only is the Gospel preached but penniless men and women are provided with food, beds and clothing, until they can find work. There is no question that this Mission has a right to exist and that it must live or the Kingdom of God be seriously impeded in this section of the city.

Farther up town in a community of middle class people is located the Los Angeles Friends' Church. It is a wooden structure, with basement, Christian Endeavor room, well-lighted and ventilated auditorium, choir platform, pulpit and belfrey. A kitchen and dining room are in the basement which is also used for Sunday School classes. The church in this place has had a rather struggling time but during the past year it has been materially strengthened through the untiring efforts of Chas. Lescault and wife. The labors of these servants of God demonstrate that in this section of the country men and women are hungry for spirituality, for real soul food that touches one's present-day problems and helps him solve them in a broad sensible Christ-like manner. People do not care for a continued preaching of dry theology, whether "sound or unsound." They are not interested in continued "heresy smelling" or fusses over church creeds. Their hearts are burdened under a load of business and social cares that the church through the power of Jesus Christ should lighten. Christ's work is hampered and will continue to be so until the church generally grows more interested in maintaining and developing a Christian Social order. This she must do rather than try to maintain stereotyped ecclesiastical forms or creeds. Now is the time for action. Friends have a message that should be fresh for each age. They can not put new wine into old wine skins and expect the result to be pleasing;

They must put their fresh present day message in fresh present day terms. They must challenge, feed and train the future workman in God's Kingdom. This must begin on the level in which they find them, instead of taking them back to a past plane of spiritual interpretation. Christ's kingdom is ready to be advanced when the church is ready to advance it. And even the difficult city problem is not too difficult for the power of Christ as revealed in His broad-minded, spirit-filled servants.

While Los Angeles is filled with a spirit of hustle, has a mass of half American Orientals, is stricken with the liquor curse, and burdened with a serious slum problem, she is still one of the most beautiful and optimistic cities in the United States. She possesses much wealth, beautiful parks, roads, private gardens and best of all a spirit of progress. Certainly Friends should strive hard to maintain a church in this city. They can do it if they will continue to really feed men with spirituality, to train them in church democracy and the strict application of religion to politics, business and society.

T. E. JONES.

OPEN AIR SERVICE

A plan such as the following might be well adapted.

Hold 5 o'clock union services in the city park or on some grassy plot or nearby hillside, if in a country town, each Sunday for two months during the hottest part of the year. Invite the whole town to these services. Put out notices and posters each week, perhaps you will discover an artist or cartoonist in your society, or among your young people. Make special effort to secure attendance of those people who are not accustomed to attend any meeting for worship. Perhaps chairs or benches could be obtained from a nearby church, and a platform could be easily made or borrowed,—a band stand, or several goods boxes. If several churches unite in these services, they should take charge of the weekly program in turn, if but your own Society, let each committee have its turn, furnishing music, speaker and looking after any other details as might need attention.

This plan of work has proven successful in many communities. Automobiles filled with interested worshippers lined the road. People sat in their carriages and listened reverently to the speaker's message. Among those who were standing under the trees

were men and women who had not attended any church for years. Old people who had been prevented from going to meeting because they were too infirm to climb the church steps were present also and everyone seemed particularly happy to join in a meeting which was out of doors away from all inconvenience of a hot and stuffy building.

Instead of disbanding your Christian Endeavor or Study Class, for the summer, try the Out-of-Door Services, and let us hear from you as to the results. If we set ourselves to it there is no reason why the experience cannot be carried out in many places this summer and the church and community strengthened and blessed through such efforts.—L. E. H.

THE IOWA PAGE

PENN COLLEGE

Friends will be interested to know that the prospects for Penn College for the coming year are much brighter than it would have been possible to expect a few weeks ago. At the close of last year the burning of the building and the uncertainty of success in our financial campaign caused a great deal of concern. This uncertainty persisted until the campaign was brought to a successful issue, August 1st. Since that time, however, a certainty has taken possession of all friends of the institution. Students are planning to return with scarcely an exception and there is an excellent prospect for a large freshman class.

Building operations will be commenced in the near future so that it is very much hoped that we will be able to occupy the new building before the close of the year. In the meantime, however, excellent arrangements have been made to care for the work much better than might be supposed. The Yearly Meeting House is a very excellent and commodious building and lends itself splendidly to the work of the College. This beautiful building has been put at the disposal of the College Management and will afford practically as good accommodations as Penn has ever had. Students will be most agreeably and happily surprised when they return for the opening of College. It will not be necessary to use the gymnasium for any different purpose than that which it is calculated to serve. On account of this the athletic, literary, music and Christian As-

sociation interests will be unmolested, as these interests are accommodated by the gymnasium building.

There will be very little change in the faculty from last year. Miss Lillian Eves will succeed Associate Professor Tostenson in the Department of Modern Languages, and Miss Alma G. Madden will have charge of the work of expression and physical education for women. Mrs. W. I. Kelsey will serve as Dean of women. Dr. Case, who has spent the summer in California, will return in time for Yearly Meeting and will have charge of his usual work.

Several members of the faculty have been in the employ of the College during the summer vacation soliciting funds and looking after students.

The experiences of the summer have advertised Penn College from one end of the country to the other, and the campaign which was brought to so successful an issue has disclosed and developed a type of loyalty which few institutions possess.

The future of Penn College is made very bright and is very certainly assured by all these things. Whatever little inconvenience may be necessary, this year, will be easily endured in view of the fact that the facilities in the near future will be made quite superior. Students can well afford to put up with these inconveniences temporarily although in reality these inconveniences are reduced to a minimum. It is certain that the coming year will be one of the most enthusiastic in the history of the College.

DAVID M. EDWARDS,
President.

CHURCH AT WORK

Ivor, Va.—The missionary committee of the Corinth C. E. Society has been seeking to create interest in missions by the use of the new slides on the African Industrial Mission put out by the Board of Foreign Missions of the Five Years Meeting. The committee gave the stereopticon lecture at Bethel Friends church on the night of July 21 and at Corinth church on the night of the 23. These slides are satisfactory in every way and should promote interest in the work.

Somerton, Va.—Virginia Quarterly Meeting was held at Somerton July 15 and 16. A feature of the meeting on ministry and oversight was a verbal report of the work in the various meetings by some member of each lo-

cal congregation. The subject of peace claimed the attention of the Quarterly Meeting and the members were requested to write to their congressmen and senators in opposition to the military naval program and the bill for military training in the public schools.

Everett, Wash.—Members of the Christian Endeavor Society of the Friends church at Everett enjoyed a launch ride to Hat island on the evening of August 11 and a picnic on the beach. About forty went over on the launch, Arrow II. Tennyson Lewis, pastor of the meeting and his wife accompanied the young people. It was a typical moonlight night. The songs, while out on the salt water sound, are not to be easily forgotten. Dr. S. W. Hall of Seattle, who is soon to go to China under the auspices of English Friends, is to speak before the Everett C. E. Society on next Sunday evening.

South Starksboro, Vt.—Ferrisburg Quarterly Meeting was held here on August 12 and 13 and was a time of blessing. Chester and Martha Harris, of West Branch, N. Y., were in attendance and brought interesting and profitable messages. The presence of God was unmistakably felt in the meeting and in two of the sessions there were few dry eyes as the messages were borne in upon our souls. While Martha Harris did most of the preaching, Chester Harris took charge of the singing and also rendered several solos which were edifying. In the afternoon meeting on the 13th there were several persons who took a definite stand for Christ. On the evening of the 15th these Friends conducted a meeting at Monkton Ridge, where they had a large and appreciative audience and four people were converted. We bless God for permitting us to have with us these Friends who have been such a blessing.

Chicago, Ill.—Herman Newman, pastoral secretary of the Chicago meeting, presented an interesting quarterly report at the recent Quarterly Meeting on Ministry and Oversight as follows:

"During the Quarter ending Sixth month 30th, 1916, the various activities of the church continued much as they were organized in previous Quarter. The Christian Endeavor Mission Study Class completed its course, and help was extended one evening at the Dan Beatty Mission. One illustrated picture was given on the theme "In the Trenches against Poverty," and \$26.00 was raised to assist the United Chari-

ties' Summer Outing work. The attendance and interest in the Bible School were well sustained. Children's Day was observed Sixth month 25, at which time diplomas were awarded pupils graduating from the primary to the junior department and other promotions were announced. The Whittier Study Class finished its course and began reading Hannah Whitall Smith's Spiritual Autobiography.

"Four new members were received, three by certificate, and one by request. The average attendance at the First Day morning meeting showed a small increase over the corresponding Quarter last year. This being the time at which our year's work is reviewed, we note that a total of 288 pastoral calls were made by the visitor, 60 by the pastoral secretary and 123 by other members of the pastoral committee; that three members and two attenders of our meeting attended the Men's Conference at Richmond, Indiana; that 17 active and 2 associate members were received and two new members were added by birth, and that those of our members who are contributing to the support of the meeting give on an average of \$30.00 per member."

NEWS NOTES

Charles Elliott, pastor at Lewisville, Indiana, has accepted a call to remain as pastor for another year.

Ellis A. Wells and wife, pastors of the meeting at Upland, Indiana, have accepted a call to the pastorate at Hadley, Indiana.

Percy Thomas, pastor of the meeting at Arba, Indiana, has received and accepted a call to the pastorate at Portland, Indiana.

George W. Bird, who has served the meeting at Portland, Indiana, for the past two years as pastor, has accepted a call to be the pastor at Greenfield, Indiana.

Alfred J. Hanson, who has been attending Penn College the past year and serving two meetings at points near by, has accepted a call to the pastorate at Indianola, Iowa, during the coming year.

It is reported that Lewis E. Stout, who has been pastor of the meeting at Carmel, Indiana, for the past two years, has accepted the pastorate of the meeting at Kokomo, Indiana, for the coming year.

Elbert Russell, Professor at Johns Hopkins University in Baltimore, Md., attended West Richmond Friends Meeting, Richmond, Indiana, last Sunday and preached at the morning

service.

Iowa Yearly Meeting is in session this week at Oskaloosa, Iowa. It has been announced that Penn College, whose principal building burned some weeks ago, will carry on its work principally in the Yearly Meeting house until the new buildings are completed.

The American Friend was in error last week in stating that Aaron Napier underwent a serious operation in a hospital at Rochester, Minnesota. It was Mrs. Napier who underwent the operation and her many friends will be rejoiced to know that she is doing well.

All persons wishing accommodations during Western Yearly Meeting, September 11-17, will please address Ernest Heringlake, Plainfield, Indiana. Meals will be served as usual in the basement of the church by the ladies of the local congregation.

J. A. Morris Kimber, son of John Shober Kimber, has recently published a four-page leaflet of songs of his own composition to which he has set the music. The subjects are "In Heathen Darkness Lying," "Our Lord Divine," "The Great Commission" and "For Christ and the Lost." He can be addressed at Newport, R. I.

Friends generally throughout America will be deeply interested in the Penn College article found on the Iowa page of this issue. In this connection we acknowledge the receipt of the jubilee number (August) of the Penn College Bulletin which is a most interesting number, giving an account of the successful campaign to raise \$400,000 endowment and setting forth the present status of the institution.

The sympathy of Friends generally and especially of all friends of Earlham College will be extended to Professor and Mrs. Arthur M. Charles of Earlham College in the tragic death of their little daughter, Betty, five years old, on the afternoon of August 23. While riding a pony, in some way she fell, and, her foot catching in the stirrup, she was dragged for some distance and died shortly afterwards.

Mary Mills, who was chosen presiding clerk of Wilmington Yearly Meeting at its recent session and who presided most ably over the various sessions, has the distinction of being the first woman to be chosen as presiding officer of the joint sessions of a Friends Yearly Meeting. She has served in previous years as recording clerk and is the daughter of Judge Levi Mills, known to Friends throughout America.

At a week end conference in connection with the jubilee of the Friends Foreign Mission Association of London Yearly Meeting to be held at Woodbrooke September 1-5, among other exercises there will be study circles on "Friends Beyond the Seas."

A course of lectures on "The Manifestation of the Spirit of God" was planned for a lecture school at Jordans, England, July 21-24, in conjunction with the Woodbrooke Extension Committee.

Murray S. Kenworthy has accepted a call to the pastorate of the meeting at Glens Falls, N. Y., succeeding Albert J. Shepard, who becomes the Efficiency Secretary of New York Yearly Meeting. He will take charge of the work there on October 1st. He with his family has been spending some time with his father, Milton Kenworthy, at New London, Indiana, and at the present is spending some time at the old home of Mrs. Kenworthy at Spiceland. He preached at New London, on home coming day last Sunday evening.

The Peace Committee of Philadelphia Yearly Meeting of Friends has just issued an open letter and appeal to the editors of the daily and periodical press of the United States, dealing with the Mexican problem and the relationship of the United States thereto, and appealing to all editors to use their power in the interest of truth, sincerity and constructive statesmanship and asking that the press of the world "not only exert its power in supplying (in larger measure) trustworthy information about Mexico, but also take its true place in guiding the thought of America and the world along constructive lines of international service and good will." The American Friend will publish this appeal in full next week, and it will be well for Friends generally to follow up this communication with personal appeals to local editors along the same line.

THE BIBLICAL SCHOOL

—Of—

FRIENDS UNIVERSITY

Wichita, Kansas.

Biblical, Evangelical, Friendly, Thoro. Offers a Classical-Biblical Course of Two Full Years in the Bible and Biblical Theology, as recognized by best theological schools and an English-Biblical Course—a Bible Training School itself—with advantage of Various Electives from the College Curriculum and from Advanced Biblical and Theological Subjects. Address, W. L. Pearson, Principal.

OKLAHOMA INDIAN MISSIONS

WORK OF THE ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS
ON INDIAN AFFAIRS.

PEOTA OR INDIAN WORSHIP

By GEORGE HARTLEY

I presume it is safe to say that all people in all ages have had a desire to have something to worship. Some have borrowed from others. Poets have sung, personifying many things as men, animals or winds, and in later years these have been made into gods by the rising generation. Other poets sang of these gods and in their fertile brains sons and daughters come forth in untold numbers. Various tribes adopted these as it seemed to suit their taste. Hence many forms of worship are introduced into the world.

The Indians of America are not behind in their many forms. There being nothing that is satisfying to the soul, there is nothing stable in it, hence easily changed.

Having spent a number of years among the Indians and in various tribes I have seen as many as three complete revolutions in their plan of worship. They often retain some peculiar part of their worship and carry it on through. Some man of influence will conceive some new plan, an idea it may be, strictly his own. He introduces it into his tribe and they, being more or less tired of the old, are quite ready to accept it. Additions will be made as it comes into the minds of the devoted ones. Some are conservative and will not accept the new plans. They are ridiculed and called "fogies" and dropped out. They are likely to come in later.

The Great Spirit is recognized in all their modes of worship. In these later years the name of Jesus is often used. Songs have been introduced by missionaries and young people coming home from schools. Some of these latter take part in their worship and make these sacred songs a part of it.

The last great "fad" that has come in and is now largely controlling many tribes is the "Peota Worship," introduced eight or ten years ago by an Arapahoe Indian (I think this is his tribe). The Peota bean is taken from a species of cactus plant in Mexico. Made into tea and drunk or eaten raw, it has a stupefying effect and causes the user to see visions or dream dreams generally about what they have been thinking. They claim that it causes them to quit drinking strong drinks and that they do not do

other evil things as before, such as gambling, etc.

The mode of worship is a very peculiar one. Where the tribe has plenty of money they make elaborate preparations. The house is an octagon about forty feet in diameter and about forty feet high, running out to a point or rather the top is open, about four feet square, one door on the east and four windows two feet square. The altar is horseshoe form about six feet long with a rim around it, six inches high, all made of cement. In the center is a figure the form of a heart. On this heart (three feet across) a fire is constantly burning during the hours of worship. This begins about six o'clock p. m. and continues until noon the next day. During this time they eat nothing except candy. The heart represents God's heart and the fire represents God who gives them the peota. Two semi-globes of cement about sixteen inches in diameter are, one in front and the other back of the fire. These represent the Son they used to worship and also the sweat house they now use. The sweat house is for cleansing. It is a small oblong tent that will hold about fifty people when crowded. It is made as tight as they can make it. It is heated with hot stones, on which water is thrown occasionally so the steam fills the tent. The people, men and women, are almost nude. They stay in until they get sick. They then slip out and in a little while their stomachs are emptied. Then they go in again for a time, when they come out clean. This is done on Friday morning before the Sabbath of their special worship.

On the inner semi-globe is laid a peota bean. The peota has a spirit life that knows all about the worshiper. Back of this is a chain and a cross of Christ and a picture of Moonhead. On the wall back of this is a larger picture of Moonhead under which the chief sits. In front of the chief stands a staff three feet high. On this are some eagle feathers.

The Indians have their seats all around the room, facing the fire. All within is clean and pure, but sin and evil are in all the world outside. So anyone being outside is contaminated. When anyone comes in, two men with eagle wings meet him in front of the fire and brush him all over and the

evil thus brushed off goes into the fire and rises and passes out in the smoke. The eagle soars higher than any other bird, hence gets nearest to God, so the eagle wing just from God knocks the evil off from anyone just coming in from the world. After the sin is brushed off he moves on around the fire and touches the peota and the cross and the picture of moonhead. Moonhead, who introduced this worship, as well as the peota knows all about a man, though absent.

When all are in and seated the worship begins. The chief first and his drummer sing a song consisting of about twelve Indian words. He sings it over four times to the beating of the drum, with staff in hand. After this they sing four to six songs of their own choosing. Then the staff is passed to the next one and the same is gone over again, and so it continues until each one has sung. Some of the younger ones who have been in school introduce sacred songs. The staff and feathers once were for war, but now they represent peace and good will to all men. The drum is made of a gallon jar, two-thirds full of water which the chief has blessed, and some sacred bones are put in the jar. The drum head is buckskin with marbles around the border and a rope drawn tightly around the top of the jar. This continues from six in the evening until noon Sabbath when a great feast is ready. All go to that. They sit down quietly and the chief goes around with the eagle wing and brushes all over the victuals and water they are to drink and prays. Then the feast is partaken of in a joyful way. After this they return to their worship, but lie down and sleep and then hold a testimony meeting, telling what visions they have had during their slumbers. Many of them have seen Moonhead and some have seen Jesus and the happy home of the hereafter.

The older and conservative ones are very serious, but many of the younger ones have a good deal of fun out of it, even while they are going through with it. Many of them claim that they must take this "peota" while they are weak, but when they become strong then they need it no longer. These take Jesus only. Our missionaries can take advantage of this and hurry them out of their weakness and introduce a better way. The more enlightened tribes do not take up with these things. Many where missionaries have been for sometime do not indulge in such things.

Fountain City, Ind.

MAHALA JAY

Mahala Jay, well known to the older generation of Friends as one of the constructive leaders in the Society of Friends for many years, died at her home in Richmond, Indiana, on August 19, after a lingering illness. She with her husband, Eli Jay, contributed much to the success of Earlham College as teachers in the early days, leaving the work there in 1884. For many years she was the real leader in the foreign missionary work of the Society of Friends, and was a prominent factor in the days of the Quinquennial Conferences which led to the organization of the Five Years' Meeting. She leaves one daughter, Mary A. J. Ballard, the registrar at Earlham College and Recording Clerk of Indiana Yearly Meeting. A fuller account will be given later.

WITH THE INDIANS

The Indian reports for July show that the Superintendents, Clark and Elma T. Brown, visited their Big Jim friends on the night of July 6. Reports from the different stations indicate that July has been a dry month and in some sections the crops are burnt up. Crops, therefore, generally are in poor condition.

Most of the regular meetings were held, and while small, interest has been kept up. Some trouble over dancing, gambling, immorality and other things is reported from the Osage agency.

Thirty-three morning meetings have been held during the month at all the stations, twelve afternoon meetings and twenty-five evening meetings. The reports show a total of two hundred and thirty-one families visited.

Bible Schools were held regularly through the month at five of the stations. The children recited four hundred and thirty-nine texts and five hundred and sixty-nine copies of papers were distributed, while \$11.50 was collected for missionary and other purposes.

ENGLISH FRIENDS IN PRISON

The London Friend of August 4, contains the names of sixty-three "Friends and attenders detained by the military or in prison." The majority of these are in a civil prison under sentences varying from fifty-six days to one year. In six instances the death sentence had been imposed, but in each this subsequently was changed to an imprisonment of ten years. These are all being recognized as suffering because of their convic-

tions on the question of war and their refusal to fight.

The Friend states that this table "does not contain the names of those Friends, who having been in detention or imprisonment, have now been released either unconditionally or in order to join the F. A. U. or engage in work of national importance through some other agency."

It is stated that on July 28 the total number of men reported as having been arrested and handed over to the military authorities was 1715. Of these 866 have been court-martialed and 110 have been released. Of the total number 164 are members of the Fellowship of Reconciliation.

HOUSE OF COMMONS DEBATE ON THE CONSCIENTIOUS OBJECTORS

On July 26th Mr. Philip Morrell raised a debate. He complained of the delay in putting into practice the scheme announced by the Prime Minister on May 25th, and said: "Men in a great many cases have actually undergone imprisonment in civil prisons as conscientious objectors, and now their sentences are expiring and they are being sent back to their regiments again, with all the undesirable results which everybody must agree follow from that course being taken. That is to say, there will again be resistance, there will again be an effort to compel them to obey, and again a court-martial, and again the bad influence on discipline which must result from having men of this sort in the regiments, and sending these men at great expense of public money back to civil prisons."

In the course of his reply Mr. Lloyd George alluded to the men who refuse to accept work of national importance: "I will take no step that will make it easy for a man to get out of his national obligations in this respect. There has always been a very strong party in this country, and a number of these people have belonged to it, who say that the nation ought to be organized for peace as well as for war. Most of these people want to compel others to do things, but when it comes to their turn to contribute they suddenly find that they have got consciences. I do not think they deserve the slightest consideration. With regard to those who object to shedding blood, it is the traditional policy of this country to respect that view, and we do not propose to depart from it; but in the other case I shall only consider the

best means of making the path of that class a very hard one. I am not sure that sending them to the army is the best way of doing it. There are other ways of doing it, and that is all I say now."

THE JAPANESE YEARLY MEETING

Each year the Japanese meeting at Whittier on Sunday afternoon is looked forward to with increased interest by both the American and Japanese. Half of the church-bungalow was well filled with Japanese, and the other half and gallery over crowded with Americans at the 2 p. m. meeting. Japanese came from El Modena, Yorba Linda, East Whittier, Upland, Whittier, Los Angeles, Gardina and Placentia.

A few Japanese songs were sung and brother Kida led in the devotions. Mrs. Cammack, chairman of the Y. W. Japanese committee, gave a few words of greeting and called on the Superintendent in each locality to represent its particular work. Mrs. Stanfield of El Modena, brought greetings and called on Mr. J. Fujimoto for the report, and on her class to sing "Happy Day."

Upland brought greetings and the song, "Some One is Looking to You." Mr. Inouye, secretary of the Sunday School, gave personal testimony and report of the work. East Whittier young men sang "What a Friend We Have in Jesus." Placentia was represented by two young men, one an American citizen from Hawaii, Mr. Jas. S. Yahiro, who expects to attend school at Whittier. The other G. Nakamura, spoke a few words of his love of God.

Whittier gave greetings through Mrs. Beede. Mr. Geo. Yahiro, also a Hawaiian American citizen, gave a personal testimony. Mr. Hugh Dohi gave the report and the class sang "Lifted Loads."

Evangelist M. Takata gave a fine ten-minute address in English, his first lengthy speech in English. Benjamin Coppock, Superintendent of Missions, brought a message of greeting and encouragement. Miss Ellis, fourteen years a missionary in Japan, gave a short talk, closing with prayer.

Americans were dismissed for the Missionary meeting in the main building, while the Japanese continued their service, listening to Brother Hata, of the Interdenominational Union, and closing the service with an earnest farewell appeal and prayer by Bunji Kida, who starts in a few days

with his family, to a new work in Japan.

The collection at the meeting was \$7, two dollars were given to Brother Hata and five dollars to Brother Kida. An after-meeting at the Japanese mission closed the day of much pleasure and profit.

A farewell reception was held at the mission Saturday night for Mr. Kida and family, to which the American workers were invited. After many speeches in Japanese and an earnest talk by both Mr. and Mrs. Kida, and a few words from Americans, ice cream and cake were served.

In the going of Mr. and Mrs. Kida, we are losing valiant, earnest workers. Mrs. Kida is a queen among women, and is so regarded among her people, while Mr. Kida is father to many souls, and counsellor among the Christian workers generally. M. Takata was retained as Evangelist for another year.—Pacific Friend.

BIBLE SCHOOL

September 10.

Subject—The Arrest of Paul.

Lesson—Acts 21:17-40.

Golden Text—Thou shalt be a witness for him unto all men of what thou hast seen and heard. Acts 22:15.

Paul's position was becoming most difficult. His friends, including the prophet, Agabus, were doing their utmost to keep him from going on to Jerusalem. From all indications physical safety lay in any other quarter than Jerusalem. Paul was not careful of his own safety, however, when he thought the Lord had a work for him to do, so turning aside the advice of his friends he went on to Jerusalem.

We know very little about his reception by the Christians of the mother church. There has been much conjecture based largely on the silence of the narrative, but the probabilities are that he was welcomed by the leaders and the contribution for the poor gladly received, but with the silent wish that conditions might be different. Paul's conception of Christianity differed from that of James and his associates. Many stories of Paul's heresy were current, some of which were utterly untrue, but the fact remains that there was a fundamental difference and that the breach was too wide to bridge. The probabilities are that these matters were talked over and plans decided upon by which it was hoped that a final rupture might be averted. At least Paul agreed to observe a custom quite commonly practiced and pay the expenses of certain Jews who were in Jerusalem to fulfill the requirements of a vow, which they had made. The Apostle it seems was going through the various stages of the ceremony with these men when he was found in the temple and the uproar began. He was rescued from the mob which seized him by the Romans.

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The exact relation of Paul's ideas to those of the Jerusalem church has never been set forth to the satisfaction of all, but in the main the question was the same one which had been discussed at the conference some years before. He insisted that the Gentiles were free from the Jewish ritual, while the Jewish Christians contended for the observance of the ceremonial law. They were in fact Jews who had accepted Jesus as the Messiah, but this acceptance did not change their ceremonial responsibilities as they saw it. The acceptance simply gave the ritual a new direction. This connection for Gentile freedom was not as serious, however, as the reported teaching of Paul that the Mosaic law was no longer binding upon the Jews. Whatever may have been his opinion at this time it is certain that the time did come when there was "no longer on his part a silent toleration of legalism for Jewish believers, but he smites it root and branch. Justification by faith in Christ absolutely excludes

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WRITE FOR CATALOG.

OPENS OCT 3rd, 1916

works of the law. Freedom from the law is not regarded as a concession to Gentile weakness, but is the true Christian position," (read Galatians).

In all justice we must consider the honesty and sincerity of the Apostle. He was willing to sacrifice personal opinion in non-essentials if thereby he might avert a schism. The price he paid (his arrest, imprisonment and future suffering and possible death) was fearfully costly but he paid it in the interest of harmony, only to fail.

The incident offers abundant food for serious meditation. May God lead us as a church in all hours of serious consideration.

CHRISTIAN ENDEAVOR.

September 10.

Topic—"The Greatness of God." Ps. 145:1-21.

God! Thou art Love! I build my faith on that!
I know Thee, Thou hast kept my path and made
Light for me in the darkness—tempering sorrow,
So that it reached me like a solemn joy:
It were too strange that I should doubt Thy love. —Browning.

Collins, the infidel, met a plain countryman going to church. He asked him where he was going. "To church, sir." "What to do there?" "To worship God." "Pray, is your God a great or a little God?" "He is both, sir." "How can He be both?" "He is so great, sir, that the heaven of heavens cannot contain Him, and so little that he can dwell in my heart."

Collins declared that this simple answer of the countryman had more effect upon his mind than all the volumes the learned doctors had written against him.

"The works of God, above, below,
Within us and around,
Are pages in that Book to show
How God Himself is found.

Thou who hast given me eyes to see
And love this sight so fair,
Give me a heart to find out Thee
And read Thee everywhere."

NOTICE.

Ministers with credentials for service in Indiana Yearly Meeting are requested to inform the undersigned that suitable accommodations may be provided for them. Please give P. O. address that the address of lodgings may be furnished.

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FOR SALE—New 7-room house and 12 acres, good well and cistern. Barn and chicken house. Near Friends' Meeting. 4½ miles from Richmond, Ind. Automobile hack service three times daily. Address "S," care The American Friend.

MARRIED.

Macy-Jones—At the Friends meeting house at South China, Maine, according to Friends' ceremony, Perry David Macy, formerly pastor at South China, and Mary Alice Jones, daughter of J. Albert and Ida C. Jones. Rufus M. Jones was present and offered prayer.

BORN.

Bevans—At Argonia, Kansas, June 8, 1916, to Herbert and Percis H. Bevans, a son, David Carlos.

EARLHAM GRADUATES

Here is an interesting list of Earlham College graduates in Southern California:

John Chawner, Clerk California Yearly Meeting for twenty years.

Susan Harrison Johnson, Recording Clerk California Yearly Meeting.

Allen U. Tomlinson, Assistant Clerk California Yearly Meeting.

A. Rosenberger, President Whittier College.

Russell T. Wilson, Prof. Mathematics, Whittier College.

Herbert White, Teacher in Whittier High School.

Luther G. Brown, a leading lawyer in Los Angeles.

Dr. William V. Coffin, President Whittier College Board.

Lydia J. Jackson, Secretary Whittier College Board.

Lindley M. Green, Vice-President College Board.

Anna Tomlinson, Librarian Whittier College.

Howard E. McMinn, Teacher in High School, San Francisco.

Stephen Myrick, Teacher in High School, Los Angeles.

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WANTED—A girl for general house work. A good opportunity is open in a quiet suburban home. Full particulars write F. B. T., R. 1, Holden, Mass.

WANTED—Man to do pastoral work in New England Yearly Meeting. Rural community. Good opportunity for work with young people. Address "A," care of American Friend, Richmond, Indiana.

FOR RENT OR SALE by W. J. Hiatt, Room 211, over Union National Bank, Richmond, Ind. Some good houses to rent. Fine building sites and desirable modern homes near Earlham College and West Richmond Meeting.

aiding European Sufferers

The American Friend is receiving money almost daily in sums from \$1.00 to \$50.00 to aid the European sufferers. These contributions are coming from Friends practically all over the country. The money is being sent from time to time to Isaac Sharp of London, England, the Secretary of London Yearly Meeting, who makes distribution of the same to the various funds as requested or as needed. Some has been sent direct for Armenian relief.

As the war goes on the need of assistance seems to develop proportionately. Letters from Isaac Sharp and others are warm in their appreciation of the amounts that are being contributed. The American Friend has no interest in this except to aid the sufferers and is glad to forward all moneys received for this purpose. When money is sent it can be assigned to a special fund if the donor desires, or it can be left to the judgment of Isaac Sharp. Quite a number are contributing \$1.00 per month indefinitely while others are contributing sums in varying amounts. The need is so great that The American Friend ventures to print the following blank for use generally in Friends' meetings. Some person should be selected locally to whom amounts can be paid, these to be forwarded to The American Friend, or contributions can be sent to us directly, addressing The American Friend, Richmond, Indiana.

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To aid English Friends through Relief Committees in their work of helping the thousands who are in distress from the European war, I will pay the sum of \$..... to

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FRIENDS MEETINGS.

Chicago, Illinois Meeting House, at 4413 Indiana Avenue. Take elevated trains to 43d Street and walk west and south to Meeting House; or take Indiana Avenue surface line to 44th Street. Bible School 9:45; Worship 11:00; Social hour 5:30; Christian Endeavor 6:30; Fourth Day meeting 7:45.

Cincinnati, Ohio. Meeting House N. W. Corner 8th and Mound. Take Warsaw Avenue, Elberon Avenue, or Sealsville cars to door. Meetings for worship, First day 11:00 A. M. Visitors welcome.

Colorado Springs, Col. Friends Church, Tejon and Fountain Streets, on car line. Bible School 10:00, meetings for worship, 11:00 and 7:30. Prayer meeting, Wednesday 7:30. Visitors welcome.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting, 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday: Prayer meeting, 7:45. Earle J. Harold, Pastor.

Meeting Houses, 144 East 20th Street, New York City and Lafayette and Washington avenues, Brooklyn, New York. Meetings for worship Sabbath morning at 11 o'clock.

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

UNIVERSITY FRIENDS MEETING occupies Russell Hall, Friends University, Wichita, Kansas. Sunday service: Bible School 9:45 A. M., Worship 11:00 A. M. and 8:00 P. M.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day. 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15 Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant Street car to Oxford street.

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is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about sixteen Yearly Meetings. It has all the attributes of an efficient high school and successfully prepares for College some twenty pupils a year.

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Old Spain in New America, paper 35 cents, cloth, 57 cents; Children of the Lighthouse (Junior), 29 cents.

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Five Missionary Minutes in the Sunday School, 50 cents; Missionary Hymnal, 10 cents; Home Mission Pageant, 15 cents; A Vision of the Homeland, 5 cents; Talks on David Livingston; Girls and Boys of India, Africa, China, each 25 cents; Programs for Home and Foreign Lessons, 3 cents each, per dozen 30 cents.

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The American Friend

Old Series
Vol. XXIII, No. 36.

NINTH MONTH 7, 1916.

New Series
Vol. IV, No. 36.

My Faith

By CHARLES POOLE CLEAVES

No pyramid, no pile
Of block on block above the street
No secret hoard shall mark my life complete
Nor daily record, penned beyond the skies
By a just hand that measures a just fee:

But what I do the while
I follow in the pathway of Christ's feet—
His human life my daily judgment seat;
What better I may make the world, His life
Singing through mine amid the toil and strife
And what, His life in mine, I yet may be
Such life is living! This God trusts to me.

And if in afternoon
Or evening I may look upon
Some fruit of what my heart and hands have done
And happier ways in human life may see;

And if there lies
Something beyond our ken (like Earth's dear June,
When birches whisper and the redstart flits
Above the secret where his matron sits
And finches trail their song across the skies,)
Where with the flesh the ill and evil dies
And life still flowers and fruits above the sod;
I shall be living! This I trust to God.

—Exchange.



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Authorized by the Five Years Meeting

Published Weekly by

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Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

OUR REIGN OF TERROR

By HENRY GEKELER

O brothers, Briton, Teuton, Frank and Slav,
We other Christian nations wonder now,
If we are Christian deeper than our skin,
Is this a new Crusade that leads you forth
To rescue, not Christ's unknown, empty tomb,
But ripened culture of the Christian years?
And do ye ply your task with fire and sword?
Will ye serve Christ with outworn Moslem tools?
If ye sow hate, shall ye not harvest hate,
The wind of hate swollen to whirlwind blast?
Beware! lest war bring forth yet other wars;
"Who takes the sword shall perish by the sword."
The age-long fear of war still drives to war,
The peoples are suspicious, each fears each;
This constant Reign of Terror, shall it never end?
Are our statesmen bankrupt? Or are they mad with pride?
Oh! much we've suffered in behalf of war;
When shall we learn to sacrifice for peace?

A NEW OFFER

The American Friend will be sent to new subscribers until January 1, 1918, for the price of a year's subscription, which is \$1.50. Pastors, young Friends' organizations, C. E. societies and others interested will please take note of this splendid offer.

There are many meetings which failed to take advantage of the last offer, which will find a good many Friends' families interested in this offer if only a canvass of the congregation can be made. We have every reason to believe that if all Friends' meetings will take advantage of the opportunity afforded by this offer, not fewer than a thousand new subscribers can be added to our lists during September and October.

The canvass should be begun now, however, so that subscribers will get the benefit of a longer time during which to receive the paper. We will be glad to send sample copies upon request to be used in making the canvass. We are satisfied that there are some families in every neighborhood whose subscriptions can be secured under this offer with the proper effort. The American Friend, which is the property of the Five Years Meeting, cannot afford to keep an agent in the field continuously and must, therefore, trust to the loving service of interested Friends in every meeting.

ODDS AND ENDS

Remember that the Committee on Arrangements for the Five Years Meeting next year solicits suggestions about the subjects to be considered and the manner of their consideration. Send suggestions to the Secretary, L. Hollingsworth Wood, 20 Nassau Street, New York City.

Remember that a new subscription to The American Friend for one year, together with Charles M. Woodman's book, "The Present Day Message of Quakerism," can be secured for \$2.00. Address The American Friend, Richmond, Indiana.

A number of people are neglecting to send in their orders for the printed proceedings of the Men's Conference, held at Richmond, Indiana, last October. A copy of these proceedings ought to be in every Friend's home. Price, paper cover, 50 cents; cloth, 75 cents. Address The American Friend, Richmond, Indiana.

Friends throughout America should not forget the burdens which are upon English Friends in caring for the war sufferers. This need increases rather than diminishes and English Friends are feeling the burden of the work more than ever. The American Friend will gladly receive and forward any contributions for this purpose. Address The American Friend, Richmond, Indiana.

Canada Yearly Meeting is in session this week at Newmarket. Western Yearly Meeting will be in session at Plainfield, Indiana, September 12-18. Indiana Yearly Meeting will be in session at Richmond September 18-24. Kansas Yearly Meeting will be in session at Wichita October 3-9. Baltimore Yearly Meeting will be in session at Baltimore, Md., November 17-22.

All Friends' meetings in Indiana are asked to observe the state centennial day on October 8. It is hoped that every meeting will respond by using the program printed in this week's American Friend.

SOUL CONFIDENCE

A young man, distressed about his soul, confided in a friend. The friend said: "Did you ever learn to float?" "Yes, I did," was the surprised reply. "And did you find it easy to learn?" "Not at first," he answered. "What was the difficulty?" his friend pursued. "Well, the fact was I could not lie still; I could not believe or realize that the water would hold me up without any effort of my own, so I always began to struggle, and, of course, down I went at once." "And then?"

"Then I found out that I must give up the struggle, and just rest on the strength of the water to bear me up. It was easy enough after that; I was able to lie back in the fullest confidence that I should never sink." "And is not God's word more worthy of your trust than the changeable sea? He does not bid you wait for feelings; He commands you to rest in Him, to believe His word, and accept His gift."—Selected.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF *QUAKERISM IN AMERICA*

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 36.

NINTH MONTH 7, 1916.

New Series
Vol. IV. No. 36.

Dare We Be Christians?

Man's first responsibility, both to God and to man, demands that he shall be positively, constructively Christian. The potentiality of Paul's appeal to the beloved Gentile churches lay in the quality of his own life. With utter abandon he gave himself over both to live and to minister according to the ideals of his risen Lord. He himself shrank from none of the consequences of declaring the whole counsel of God, and so fully did he meet the personal obligations involved in the full-orbed gospel of his ministry that he could say, "I am pure from the blood of all men." The jingle of the guinea had never swerved him from the path of gospel rectitude, nor had the probabilities of being misunderstood and maligned turned him a hair's breadth from declaring "anything that was profitable." To both Jews and Greeks the Apostle was an ensample of the manifold grace of God, as typifying the practical incorporation of gospel truth in human life.

The call of the gospel is first for a clean soul as the prerequisite of a clean life. Good morals are not an end in themselves, except as they are the fruit of good character. The Christian leaven in society is the Godly quality of its saints. The redemptive element for human delinquency everywhere is salvation through Jesus Christ, operating upon life and making it a new creation. The new birth is not a doctrine but an experience, and when exemplified in personality speaks with power both in word and in deed. Of such stock were the martyrs, who, rather than give up their faith in God and their communion with him, went smilingly to death with songs upon their lips and melody in their hearts. The germ of a new-born internationalism is a new-born personality, the multiplication of which will inevitably work a revolution in every department of the social order of the world. A purified soul, revealing itself in purified life, is God's best agency for making this old world better.

The supreme need of the world is a higher standard of Christian living as the basis of a more efficient ministry and service. The church is thrusting itself into bondage through its meager acceptance of the whole teachings of Jesus as binding upon human society. As a writer has put it, the church is not an accessory of the state, but is the body of Christ. At a time when the popular appeal is for Americanism, the church should show its

leadership and power by flinging to the breeze its banner of a Christianized Americanism. The church can never consent to the doctrine, "my country, right or wrong," for it can no more fellowship with evil collectively than individually. The church cannot concern itself with quality and holiness in personality, so long as it selects men for deacons and elders whose business or professional or social life belies their professions in the sanctuary.

Walter Rauschenbusch has challenged the world by the query, "Dare We Be Christians?" It is in no captious spirit that we raise the question whether or not the church itself dare to be Christian in the fullest sense of the term, not alone in its ideals; but in its practice. All too frequently the world sets the standards of the church and the church acquiesces all too readily upon the grounds of seeming expediency. But the church, which has to do with the moral and spiritual values of men, cannot subject itself to the rule of expediency, except that in the long run the rule of right is always the most expedient. With what frequency does the church refuse to fellowship with men and women whose delinquencies in the business or political or social world are known to many, although veiled by their professions of probity as members of the church? By so much as the church condones delinquency in life and deportment by so much does it forge the chains of its own bondage to un-Christian ideals, and thereby pauperizes itself beyond the hope of a remedy.

Not alone the world, but the church needs to heed these words of Rauschenbusch: "Every man can profit by the historical influences of Christianity and be a passive pensioner on its vested funds. But it clearly needs active personal agents who will incarnate its vitalities, propagate its principles, liberate its undeveloped forces, purify its doctrine, and extend the sway of its faith in love over new realms of social life. Dare we be such men? Dare we be Christians? Those who take up the propaganda of love and substitute freedom and fraternity for coercion and class differences in social life are the pioneers of the kingdom of God; for the reign of the God of love will be fulfilled in a life of humanity organized on the basis of solidarity and love."

The Next Step

By WILBUR K. THOMAS

A number of people who say they believe in absolute non-resistance are actively supporting the League to Enforce Peace, because, they claim, it offers the "next step" toward universal Peace. They assert that at present man is a fighting animal and until a different spirit is created within him, any regulation of his fighting is a step in advance. Support is given the League, "as the compromise measure best adapted, at present, to unite people of many minds in opposition to war," and "the probable next public step forward." This claim is made very generally by the members of the League and, therefore, should receive careful consideration.

The "Next Step" must be a step forward and in harmony with our religious faith. Does the league offer a real step forward or is it a conscience salve? The first, second and fourth proposals have to do with the question of arbitration (See American Friend 8/10th, p. 614). These are very good. The point to note here, however, is that they offer nothing new. Nations have been stepping in this direction for several years. The Hague tribunal and other International Courts have settled a number of disputes by arbitration. The Council of Conciliation is a slight change for the better, but as the signatory powers recognize that there are non-justiciable questions, and in the end each nation is left to decide for itself just what it will do, even this is of a doubtful benefit. There is no ground for calling these three proposals the "next step."

The real claim to originality lies in the third proposal. Here the signatory powers bind themselves to use their military and economic forces against any one of their number that engages in war against another member without having first submitted its case to the International Court. Is this a "next step"? If so, the "next step" is a pooling of the military and naval interests of a larger or smaller group of nations for mutual protection against twenty-four-hour ultimatums. It would be good for nations to think things over before going to war, but the plan, instead of disapproving of the military and naval policies of the various nations, assumes that such can be used in the cause of righteousness. In other words, the league gives moral support to war. Is this a step forward? It is no more than proclaiming that certain wars can be just. Many a man in the trenches of Europe is fighting a "holy war" or "for a righteous cause," but hellish war is not made sacred by calling it holy. It is no step forward for a "non-resistant" to sanction war under certain circumstances.

First thought suggests that this pooling of interests would result in a decrease of armaments, but the League makes no such suggestion. Pres. Lowell, chairman of the Executive Committee of the League, says that the United States, for instance, would need "a larger force of men trained

for arms, more munitions of war on hand, and better means of producing them rapidly." If the League's proposals met with such favor that England, France, Russia, Italy, Japan, Belgium, Servia and the rest of the present Allies and the United States became signatory powers, it is quite evident that there could be no decrease in the armaments of the several nations. It would only increase the armaments of the world. That commercial interests and fear will prevent war has been forever exploded by this war. Many a prophet said such things could never be. Such a scheme is only a proposal to play with the fire on a more gigantic scale and if such is the next step, we should begin immediately to prepare for the next conflagration. The compromise non-resistant would not have to step far to get into the war, for, according to his scheme, it would be a righteous war.

One other thing must be noted. The League to Enforce Peace, as an organization, has stood by without one word of protest and has seen our Congress put through the greatest military bill ever known in the history of the world. They have blinded the eyes of many people who are pacifists at heart, and played directly into the hands of the military party. The action of the League, as an official body, certainly implies that peace depends upon armaments.

What is the "Next Step"? From the pacifist point of view, it is not the plan of the League to Enforce Peace. The next step must be in harmony with our religious faith. We are Christians, professing to be followers of the lowly and powerful Nazarene. We are Friends, representing a Society which has borne an uncompromising testimony against war for over two hundred and fifty years. Our first concern is not what the munition maker is going to do, or what the man whose living depends upon the continuance of the military system is going to do, or what the non-Christian officials in our governments are going to do, for "what is that to thee?" The next step must be in complete harmony with our faith and the one sure means of bringing permanent peace. The compromise measure of the League does not meet this need.

The "next step," negatively, is by engaging in such work as will do away with our entire military system, the sooner the better. The horses and chariots of Egypt or Syria are no more effective today than they were in the day of Isaiah. We cannot propose peace to other nations, until we show by our actions that we believe in it ourselves. Of course we would suffer as a nation. But what of it? Are we destined to found another world Empire in the western world to rise and fall as Rome of old, or, as the foremost representative of the new world, show a new way to the old world?

Positively, the "next step" is to live in that spirit and power, as George Fox said, "that taketh away the occasion of all war." Naturally this will keep us out of dirty politics, but it will give us power. Such power will be the fulfillment of the wonderful promises of Scripture. For, unless we can accept at their face value Psalms 23 and 91, we should close up our Bibles and confess that we have been duped. This kind of a life is the only effective means of bringing peace to the earth. Guns will not do it. It is the only way to bring about such a change in our social and industrial life that the causes of war will be eradicated.

Such a course is not popular and will not "unite people of many minds." It would be more pleasant to stand with the Pharises and be well thought of by men, but in the meantime the workers of evil would grow stronger. The kingdom of heaven comes only by the way of the cross. It is a slow process, like the seed and the yeast, but sure. Men get impatient and wish for a bomb or a sixteen-inch gun or fire from heaven in order to rid the world of evil all at once. Such a process, however, destroys both wheat and tares. A few, like in the days of Sodom and Gomorrah, can still save the world from destruction. They will lose their lives in doing it, but what of it? When we ask our Master concerning our own personal health, wealth, home, wife, children, friends or country, he invariably answers, "What is that to thee? Follow thou me."

12 Hazelwood St. Roxbury, Boston, Mass.

THE SPIRIT OF TEACHING

By HOMER J. COPPOCK

In view of the fact that many Friends are interested in teaching and a number of our members are soon to take up again, or for the first time, the duties of instructor, it may be of some value to consider what may enter into the true spirit of teaching. It is not the writer's purpose to discuss methods, but only to call attention to some things that have been said about the profession which throw into bold relief the motives and principles that determine the spirit of the teacher.

The first is a quotation from an article by Dr. Frank Crane which was published in answer to a letter asking him to express his opinion on the teaching profession. Among other things he said: "Of all the professions in the world, undoubtedly the greatest is teaching, whether reckoned by the results upon others or the results upon yourself. The most valuable property a man can have is what Bushnell has called 'the property right in souls.' All forceful men are creators. The business man creates one kind of values, the artist another, but the best kind of all are those values created by the teachers; they consist in character, training, thought-power and soul-strength. To clear up the ideas of others, to awaken high enthusiasms in them, to equip their minds against false

reasoning and clap-trap, and to render them vigorous and skillful, is the very best business known. If you like that sort of thing, if it makes you content, if you realize the wonder and nobleness of it, then teach * * *. But it takes a superior mind to feel this. And unless you belong to the real aristocracy of souls you had better let teaching alone, and go into the great North American game of money-making."

Dr. Crane seems to have sounded the key note. A teacher has found the very essence of the spirit of teaching if he can count all other results secondary to that of creating "thought-power and soul-strength."

It is well also to think upon the teacher's sphere of activity. There is a fine statement regarding this in a bulletin issued by the United States Bureau of Education in which it quotes from a publication of the Georgia Club. It is in part as follows: "The Georgia Club holds as an ideal the teacher who reads and thinks, observes and serves his community far beyond the walls of his school-room; who claims and exercises part and lot in the life of his community as a citizen as well as a teacher; who owns his own home, drives his tent pegs down deep and shares in the task of community upkeep and upbuilding."

This high standard is not beyond us and along this line many of us are failing. We plead lack of time but too often it is an excuse rather than a reason. The Kingdom of God is weak and faltering in some communities largely because the teachers of those communities have not taken an active interest especially in religious and civic affairs.

It may be that the failure to create right values and fill the whole sphere of usefulness is due to a lack of education,—education partly along scholastic lines, but mainly of the heart. It leads us to inquire what are the true marks of an education? A Chicago man has prepared a list of questions which one may put to himself and he says that if you find you can answer all in the affirmative you may consider yourself an educated person. From that list the following have been selected: "Has education given you sympathy with all good causes and made you eager to espouse them? Has it made you brother to the weak? Have you learned how to make friends and keep them? Can you look an honest man or pure woman straight in the eye? Can you be high minded and happy in the meaner drudgeries of life? Can you be happy alone? Can you look into the sky at night and see beyond the stars? Can your soul claim relationship with the Creator?"

This is a good test for any teacher. If we can give a ready affirmative response so we are in a fair way to lead others in seeing and feeling and in mounting upward in a manner that permanent values of mind and soul will result.

Central City, Neb.

AN OPEN LETTER AND APPEAL

To the Editors of the Daily and Periodical Press of the United States:

Realizing the paramount influence the press of our country has had, and will have in forming public opinion on the relations of the United States and Mexico, we appeal to all editors to use their power in the interest of truth, sincerity and constructive statesmanship.

The popular conception of the Mexican situation is based on misinformation and ignorance. Very recently agitation and false ideas of the personality and aims of the Mexican leaders might have forced a war with a people oppressed, impoverished and exploited, who should have only patient sympathy, and wise and disinterested help from the government and citizens of our country.

There is great need for the press to place the facts before our people and to interpret them in a broad and enlightened spirit. The people can learn the truth only through the press.

The occasion requires reporters trained by experience and study to observe and record the events and movements of real significance. There is equally great need for constructive editorial service to interpret the facts in the generous spirit of the true statesman and patriot.

The fundamental facts of the situation are, we believe, as follows:—

Mexico suffers from the misgovernment of centuries. The land has been, and is, held in vast tracts by private owners, of whom many are foreigners. While there are exceptions, nearly all these landholders have for generations reduced their tenants to peonage or practical serfdom, and have forced them into ignorance and depraved conditions of life.

The vast natural resources of Mexico, in oil and minerals, have been made over by concessions to English, German, French, Dutch and American owners on such terms that the national wealth flows to other lands, and the native Mexican labor is exploited so that the workers continue impoverished and unenlightened.

The dictatorial and autocratic power of earlier presidents crushed out the democratic spirit and imposed throughout Mexico the rule of unscrupulous and all-powerful local political agents, who manipulated elections, administered the laws to suit the interests in power, and ruled with ruthless military authority.

Education, marriage and other social institutions have been church monopolies, and there have resulted ignorance and general neglect of what we consider common duties of decent living. Insurrection, revolution and local anarchy have prevailed for a period of years.

From the chaos some order is gradually appearing. In the judgment of men competent to form an intelligent and fair opinion, the so-called First Chief and his assistants are endeavoring honestly

and with a fair measure of success to restore government and redress the age-old wrongs of the Mexican people.

A large number of the states are at peace. As rapidly and justly as possible land is allotted to small holders on terms that guarantee continued cultivation of the soil and the independence of the workers. The local political autocrats of the earlier regime are being gradually supplanted by duly constituted civil officers, who represent the best element in their communities. The Church monopolies are abridged and education and other important matters are placed under civil authority. In a number of states traffic in alcoholic drinks has been abolished with immediate good results.

There has developed an intense rivalry among the different states to see which can organize the greatest number of schools. Already there are said to be twenty times as many schools as in the last epoch of President Diaz, and under the influence of Carranza five hundred teachers have been sent to the United States to study modern pedagogy and school administration.

Several of the states, chiefly in the north, near the United States border, are unsettled and in insurrection. Roving bands of outlaws are abroad and lawless leaders are making trouble.

For a time such men will make raids and commit depredations not only in Mexico, but occasionally over the border in the United States.

The boundary between the United States and Mexico is 1756 miles long, as far as from New York to Denver. Most of this distance is wild mountain and desert country, without roads and with very little water. For hundreds of miles there is no railroad on the Mexican side, and troops of either country must be transported on the United States railroad. Such a border cannot be patrolled so as to prevent occasional incursions by outlaw bands, and it is more criminal than foolish for the press to urge such chance acts of outlawry as a cause of war.

These in briefest form are some of the facts the people of the United States are entitled to know. If properly presented and supplemented, they will revolutionize public opinion.

Although there is need of co-operation with Mexico for police and patrol duty, our country does not need a large force of young and inexperienced troops on the border.

The army needed is a force of educators, teachers, doctors, sanitary engineers, farmers and agricultural experts, who will volunteer for terms of two or three years in the spirit of service, such as we rendered Cuba at her time of crisis. It would be legislation worthy of our country for the government to make a liberal appropriation for such co-operation. It could be done by a slight curtailment of the proposed naval program.

In conclusion we again appeal to the press of our country not only to exert its power in supply-

ing (in larger measure) trustworthy information about Mexico, but also to take its true place in guiding the thought of America and the world along constructive lines of international service and good will. Such an editorial policy, widespread and consistent, will raise a discussion that has presented many unworthy and ignoble elements, to a place of enlightened, fraternal service worthy the press of a great democracy.

The Peace Committee of Philadelphia Yearly Meeting of Friends,
304 Arch Street, Philadelphia.
Eighth Month 21, 1916.

SOME MORE FACTS ABOUT PREPAREDNESS

General Nelson A. Miles has told the House Committee on Military Affairs that he is utterly opposed to conscription and to a continental army. He is convinced that our coast defenses are equal to any in the world, and that the present war has demonstrated the inability of battleships to overcome land fortifications. He added that an army of 140,000 men on a peace basis is sufficient, and that in case of necessity we could develop the army to more than a million men out of the material already at hand. Rear Admiral Victor Blue, Chief of the Bureau of Navigation, considers the present American navy fit to meet any possible enemy. Admiral George Dewey said a year ago:

"Our ships and guns are as good as any in the world; our officers are as good as any; and our enlisted men are superior in training, education, physical development, and devotion to duty, to those of any other navy. * * * I can say with absolute confidence that the efficiency of the fleet has steadily progressed and has never been so high as it is today."

Within a year our Secretary of the Navy, Josephus Daniels, has pointed out that there are now in active service, fully commissioned, 225 vessels of all characters, which is 36 more than were fully commissioned when he became Secretary. There are 101 vessels of various types in reserve capable of rendering service in war. We have under construction and authorized 77 vessels, 9 of which are dreadnaughts, 23 destroyers, 38 submarines, and 7 auxiliaries, as compared with 54 vessels under construction two years ago. Secretary Daniels is careful also to say that all these vessels are fully supplied with munitions of war. The number of mines on hand and in process of manufacture has been increased during the year by 244 per cent, and torpedoes during two years 90 per cent. By the enlargement of the naval-power factory the Government will soon be able to double its former capacity. The navy is today recruited to the maximum strength allowed. "There exists today no more efficient institution than the United States Navy." Stated in dollars, the Wilson administration in its first two years authorized

\$70,000,000 to be spent on the chief fighting force of the navy, as against \$26,000,000 authorized during the last two years of the Taft administration. "Stated in numbers, it authorized five dreadnaughts instead of two; and stated in effectiveness, the five dreadnaughts authorized under Wilson will mount 36 more 14-inch guns than the two authorized under Taft." * * *

"The Bureau of Ordnance has developed a 14-inch gun that will shoot farther, shoot straighter, and hit harder than any gun now in use or known to be designed by a foreign country." Secretary Daniels says flatly that the navy of 1916 is larger and better equipped and in better condition than in any previous year.

In the light of these facts there ought to be no room for hysteria in the council chambers of the nation. Furthermore, there should be no room for the Augustus P. Gardner school of statesmen. Admiral Fletcher, contradicting the statements of Gardner, says that the scores recently recorded by our gunners at sea are higher than any made before in the open sea. People who know are authority for the statement that the scores also show an increase in rapidity of fire as well as accuracy.

Politicians and other misguided pyromaniacs insist, however, upon playing with the fire. The rising wave of fear is advancing still. Ignoring our real defenses at home, and that the vast European enmities will for many years protect this nation from attack, the artful game of party chicane goes on. The situation in America is too complex and too near to each of us for analysis and explanation. Why we are asked to arm, beyond the dreams of militarists heretofore, against a crippled and disintegrating Europe, more than we have thought of arming when the European States were at the height of their military power, we cannot say. The crime against America, against Europe, against the world, is the apparent inability of our leaders to conceive of any way of attaining unto their ends other than by war.

The above statement of facts is to be relied on. Readers of *The Friend* can have no sympathy with the feeling that underlies the foregoing, but it is well for all of us to know the truth and to be in a position to correct false statements that are every day passed current as facts.—Philadelphia Friend.

FAITH AND OBEDIENCE

The life of faith follows the life of obedience; it is a step within and a step higher towards the celestial state. It is characterized by the recognized presence of the Lord in all that one thinks and feels and does. To describe it, therefore, is not so much to describe certain acts either done or not done in the outer life as to describe an interior state which comes from the recognition of the Lord's presence. This is the life of faith.—The Helper.

Patronize American Friend advertisers.

INDIANA CENTENNIAL

The following letter is being sent to all Friends Meetings in the State of Indiana, and is self-explanatory.)

To the Local Friends Meetings in Indiana:

A state-wide observance of the one hundredth anniversary of the admission of Indiana into the Union is now in progress. A climax of this observance will be had in the state celebration which is to take place at Indianapolis, October 2 to 15. October 8 will be known as Centennial Sunday, to be observed not only at the capital but through the state as well.

In view of the large place which the Friends have had in the history of our state, it seems highly fitting that the day be set apart in our meetings as one of commemoration. Toward this end committees appointed by Indiana and Western Yearly Meetings have outlined a tentative program, which is herewith presented with the recommendation that it be followed as far as feasible. It has been arranged with the idea of a morning and an afternoon service, with dinner together and social hour at noon. If but one service can be held, an adaptation of this program may be made:

Morning Service

The Beginnings of Indiana	(10 minutes)
The Quaker Settlement of Indiana— Sources and Causes	(10 minutes)
What the Quakers have Contributed toward the making of Indiana	(30 minutes)
Short Sermon	(15 minutes)

Afternoon Service

The History of the Local Meeting
1. Its founding.
2. Historical Sketch of its activities.
3. Prominent workers in its history.
4. Men and Women whom it has sent out to service.
5. Reminiscences.

It is desired that all the material prepared relative to the history of local meetings be preserved, with a view to its being collected by the respective Yearly Meetings as an integral part of the history of Quakerism in Indiana.

HARLOW LINDLEY,

Chairman of Committee for Indiana Yearly Meeting.

C. M. HOBBS,

Chairman of Committee for Western Yearly Meeting.

LYDIA TAYLOR PAINTER,

Secretary of Committee for Western Yearly Meeting.

FRIENDS IMPRISONED IN GREAT BRITAIN

Rachel Knight writes, saying that A. Barratt Brown, one of the group of young Friends who visited this country in 1912, and a lecturer at Woodbrooke, went to prison on July 18th, with four other young men of the National Committee of the No-Conscription Fellowship, to serve two months' imprisonment for refusing to pay the fine of £100 and £10 costs for having published a pamphlet called "Repeal the Act." A local newspaper reported that a great group of young men and women

were at the prison gates to say farewell to these young men.

Percy Fletcher, who had already suffered similarly in Australia for his work there against the Defence Act, before the war began, is among those thus imprisoned. The fines of Edward Grubb and the other senior members of the committee were paid.

Earlier in the summer Rosa Hobhouse, wife of Stephen Hobhouse, who was in America with A. Barratt Brown, was similarly imprisoned for distributing peace literature and speaking in the public streets a spiritual message of peace. She refused to allow anyone to pay the fine, which she personally was not able to pay.

"These young Friends of England," adds Rachel Knight, "are thus suffering for doing only such work as we who have been sent out by the Joint Peace Committee of the two Philadelphia Yearly Meetings have done during the last few weeks in New Jersey and eastern Pennsylvania."—Friends' Intelligencer.

OTHERS AGAINST WAR

The number of Christians outside the Society of Friends who share the views of Friends in regard to war has been a noteworthy feature of these present days. Upwards of twenty Wesleyan Methodist ministers, together with a few other members, including two doctors and several ladies, have issued an address to their own people declaring it to be their duty, as disciples of our Lord, to utter their "united protest against the wickedness and futility of war. It is our deep conviction that war, at all times and under all circumstances, is utterly contrary to the teaching, the example, and the spirit of the Lord Jesus Christ. As his followers, we believe that, if need be, we must be wronged rather than wrong others, and in the last resort, be killed rather than kill. * * *

"We believe that wars will continue until the Church of God realizes that it is a melancholy apostasy for Christians to engage in the slaughter of men, who are their brethren, and for whom Christ died. If every Christian man refused to bear arms, there would soon be no armies and no wars. We feel it to be unspeakably sad that today thousands of English, French and German Methodists are trying to kill each other. We fear that the Christian religion will be greatly prejudiced in the future by the fact that almost every Church in Europe gave its blessing to those who went forth to slay."

We believe that the letter is being sent to all Wesleyan Methodist ministers and to other leaders in that Church.—Philadelphia Friend.

The best evidence of the inspiration of the Word of God is found in the Word itself; when studied, loved, obeyed and trusted it never disappoints, never misleads, never fails.—J. Hudson Taylor.

THE HIGHER LIFE

BELLS ABOVE THE BATTLE

During one of the former wars of the Netherlands, while a battle was raging in Antwerp, the bells in the cathedral tower, high above the scene of carnage, were kept ringing. Their sweet notes of peace and purity were distinctly heard above the roar of cannon, the rattle of musketry, the rush of cavalry, the shouts of the victor, and the groans of the dying. This peculiar and impressive incident has a lesson for our day. The onlooker, as he gazed upon this bloody picture, felt that God had ceased to rule over the world, and turned it over to the hands of men. But this was not true. And we to-day are liable to make the same mistake. War, the most furious and deadly ever known, now rages across the sea, and men are asking, as they asked of old when David was fleeing from his foes: "Where is thy God?" But if they would look above instead of below, and listen for the music of heaven instead of the discords of earth, they would see that Jehovah still rules and reigns among the children of men, and that He will yet bring peace out of strife, and light from this dark night of bitter gloom. God is not a man that He should be dethroned and give up the reins of the universe because puny men have for the moment gone mad.—M. M. Davis, in *Christian Standard*.

THE SECRET OF THE LORD

Archbishop Benson said, "We are hearing a great deal today about high churchmen and broad churchmen, but I am convinced that what we need most is deep churchmen." We need men who know the secret of the Lord; who, like the canny old Scotchman, know that they are converted because they "were there."

So much of our hurried modern life and thought are merely on the surface. We do not get down into the depths. And because this is true we fail to gather the treasures of the "riches in Christ" which might be ours. In his *Paracelsus*, Browning makes his hero say, in speaking of the Eastern pearl diver, "There are two points in the adventure of a diver. One when, a beggar, he plunges into the depths. And the other, when a prince, he comes up with a priceless pearl in his hand. But they can be found only in the deep places."

And this is true of the best things—the splendid truths—of Christian experience. There is no get-rich-quick device for expediting this matter. There are certain phases of experience—of travail—through which each soul must pass ere results are won. There must be a personal entrance into the secret place of the Most High, if we would truly abide under the shadow of the almighty.—Ex.

HIS MOTHER'S VERSION

A Bible class teacher was telling of the various translations of the Bible and their different excellences. The class was much interested, and one of the young men that evening was talking to a friend about it.

"I think I prefer the King James version for my part," he said; "though, of course, the revised is more scholarly."

His friend smiled. "I prefer my mother's translation of the Bible myself to any other version," he said.

"Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me ever since I was old enough to understand it. She translates it straight, too, and gives its full meaning. There has never been any obscurity about her version. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties."—Exchange.

MAKE FAST

In these days there is a wide-spread regret that so few young men are identified with the Church. Aside from the religion of the church, which ought to be the primary motive for being in it, the church furnishes the best reference a young man can have; it provides the safest associates; it brings him quickly into pleasing social relations where he would otherwise be a stranger, and it gives him a standing he will be very slow to reach outside of the church.

An old sea captain was riding in the cars, and a young man sat down by his side. He said:

"Young man, where are you going?"

"I am going to Chicago, to live."

"Have you letters of introduction?"

"Yes," said the young man, and he pulled some of them out.

"Well," said the old sea captain, "have you a church certificate?"

"Oh, yes," replied the young man.

"Well, as soon as you reach Chicago, hunt up your church and present that. I am an old sailor and have been up and down in the world; and it is my rule, as soon as I get into port, to fasten my ship fore and aft to the wharf, although it may cost a little wharfage, rather than have it lie out in the stream, floating hither and thither with the tide."—Pittsburgh Chr. Advocate.

Take life like a man. Take it as though it was—as it is—an earnest, vital, essential affair. Take it just as though you were born to the task of performing a merry part in it, as though the world had waited your coming. Take it as though it were a grand opportunity to achieve, to carry forward great and good schemes, to hold and to cheer a suffering, weary, it may be a heart-broken brother. —Charles H. Spurgeon.

WILMINGTON YEARLY MEETING

Wilmington Yearly Meeting convened for its twenty-fifth gathering August 16. Next year will be the twenty-fifth anniversary of the setting up of the Yearly Meeting and plans for the celebration of that event were adopted. Appropriate exercises will be held at the three sessions on Sixth Day of the Yearly Meeting in 1917. Other Yearly Meetings will be asked to send representatives, and an effort will be made to secure the attendance of the committee appointed by Indiana Yearly Meeting and of the Friends who have acted as clerks.

The meeting was reminded at its first session that, although nothing unique or unusual marked the occasion this year, its sessions were to be held in the midst of a great moral crisis which is world wide, and facing a challenge to Christianity to which the faithfulness or unfaithfulness of that body would be, according to the measure of its possible influence an answer.

The keen consciousness of threatening materialism caused the meeting to feel that something more must be done to emphasize the importance of the spiritual life. Plans were made to secure a careful survey of the vicinity of each meeting and to systematically encourage the observance of family worship.

The following were appointed to serve as clerks: Mary Mills, Presiding Clerk; W. Rufus Kersey, Recording Clerk; Clayton Terrell, Reading Clerk; Reuben B. Peelle, Announcing Clerk.

The meeting expressed its appreciation of the efficient services of Albert J. Brown, recently removed from the limits of the Yearly Meeting, who served as presiding clerk for nine years.

The visiting Friends from other Yearly Meetings were: Lettice Jowett, London Yearly Meeting; Willard O. Trueblood and E. Howard and Ruth P. Brown, Western Yearly Meeting; S. Edgar Nicholson, Robert L. Kelly, Milo Hinckle, Edna Goodwin, Albert J. and Cora Furstenberger, Charles Carey and John Shawley, Indiana Yearly Meeting; John Pennington, Ohio Yearly Meeting; Edgar T. Hole, British East Africa Mission; and Emma Lopez, Puerto Padre Mission Station, Cuba.

In several addresses and conferences, Lettice Jowett brought before us the relief work of English and Irish Friends. A committee was appointed to work in conjunction with the

Young Friends Activities Committee in bringing the matter before our meetings and the public generally, and in securing contributions to that work.

Interesting reports were given by the different standing committees, indicating activity in all departments of work.

The Bible School work has been pushed with zeal. Sixty-eight have been enrolled in teacher training classes and eleven schools report an increase of 10 per cent in average attendance. Alexander Purdy delivered an address on "The Bible School and the Kingdom of God," in which he emphasized the importance of the Bible School in gripping the imagination of the young and in the development of Christian workers.

At the Home Mission session, I. Lindley Jones, of Knoxville, Tenn., gave an interesting account of the religious spirit of the mountaineers, and the work of David Sanders in this field, and Milo Hinckle delivered a stirring address. Scholars from Ada Chapel (Wilmington Friends Mission Chapel) Bible School sang several hymns at this session.

E. Howard Brown gave strong addresses on Peace and Temperance at the sessions when these departments were reported. A large number of young people have helped in the campaign against preparedness and for peace.

The Foreign Mission Committee was fortunate in having the help of Edgar Hole, who gave two strong addresses which set forth vividly the work of Friends, not only in Africa, but also in other fields. At the public W. F. M. S. meeting Harriet Hiatt and Harriet W. Purdy, delegates to the Winona School of Missions, gave a report; and Willard O. Trueblood gave an impressive message. The Foreign Mission forces are pressing the Every Member Canvass with some success.

The report of Wilmington College by the Secretary and by President Jay revealed the fact that a very interesting and important milestone in the progress of the college has been reached. There was a large increase in the attendance last year; the grade of the college has been raised a full year, a department of education added; land purchased for work in agriculture; and other provisions for efficient work indicate a decided strengthening of the institution.

An interesting report of the work at Friendsville Academy was given. Robert L. Kelly, in the educational

address, made a fervent and convincing plea for the emphasis of religion in education.

Amos Cook was reappointed Superintendent of Evangelistic and Pastoral work for another year. The Evangelistic Committee has done much work and there have been good results. Milo Hinckle, in his address at this session, urged the importance of aggressive evangelism. The statistics show a loss of 101 members, leaving the membership 47 larger than two years ago. Grant Fairley was reappointed statistical secretary.

The young people maintained again this year a Quakerism class each day, at which Willard O. Trueblood gave a series of lectures on "The Fundamentals of Quakerism." He also spoke at the young people's session on "The Charm of the Impossible Task." All of these addresses were much appreciated. A number of delegates to the Young Friends Conference at Cedar Lake reported to the Yearly Meeting; and four delegates, one from each Quarterly Meeting, with alternates, were appointed to attend next year. During the year, fourteen conferences of young Friends have been held in this yearly Meeting. Ethel Hawkins was reappointed as Field Secretary.

Isaac T. Johnson gave a report for the delegates to the Men's Conference held at Richmond, Indiana, last October. Nearly a hundred attended from Wilmington Yearly Meeting. It was decided not to appoint delegates to the Five Years Meeting until next year.

The usual large crowd gathered on First Day. The first session was a sun-rise prayer meeting by the young people, followed by a large Bible School at 8:30. Sermons were preached through the day by Edgar T. Hole, Willard O. Trueblood, Alexander Purdy, E. Howard Brown and Milo Hinckle. The open-air meeting on the grounds was conducted by a company of railroad men from Xenia, under the direction of Homer Biddlecum, pastor of the Friends Church there. At the close of the First Day evening service, Lettice Jowett gave a description of the relief work of British Friends, to a large and interested company.

Among others who through the week gave helpful messages, were John Pennington, John Shawley, Albert and Cora Furstenberger and Ruth P. Brown.

An interesting and inspiring feature of the Yearly Meeting was the sing-

ing, which was under the direction of the music committee. A large chorus from the Wilmington Meeting was present at all the afternoon and evening sessions, and rendered beautiful and appropriate selections. On the evening of Seventh Day the choir from the Jamestown Meeting contributed the music, which was greatly appreciated. On other occasions soloists from other parts of the Yearly Meeting were present and made use of their gifts.

At the last session on Third Day afternoon four hundred and fifty were present, and a Yearly Meeting which was pronounced by many the best of all, closed at full tide, under a very solemn and impressive covering.

E. R. PURDY.

YOUNG FRIENDS ASSEMBLY

The Young Friends Assembly for North Carolina Yearly Meeting was held at Guilford College, August 14 to 21, and was under the care of the Bible School, Missionary and Young Friends Departments of the Yearly Meeting. The Assembly fully met the expectations and hopes of the joint committee having it in charge.

A glance at the program will reveal something of the good things enjoyed by those who availed themselves of the opportunity to attend. The Assembly opened Monday night August 14, with an address by Lewis W. McFarland on The Call to the Ministry. On Tuesday morning the regular work of the Assembly was taken up. At 9 o'clock Edgar T. Hole conducted the Missionary Hour, giving a graphic account of the work in Africa. From 10 to 11 was observed as the Bible School hour, at which time the Assembly divided into three groups:—Bible study, led by Dr. Sylvester Newlin; Teen age conference led by Miss Martha Dozier; Primary conference conducted by Mrs. E. R. Michaux. At 11 o'clock Elbert Russell spoke on the Parables of Jesus, the whole Assembly uniting for this period. At 2 P. M. Thomas E. Jones conducted a Young People's conference, taking up various phases of Christian Endeavor work. As Thomas Jones did not arrive until Wednesday, President Thomas Newlin conducted the period on Tuesday. At night Elbert Russell lectured on Loyalty to the Society of Friends.

A similar schedule as outlined above was carried out on Wednesday and Thursday. On Friday and Saturday in place of the Missionary Hour a conference on the Church and Community was led by George Welker, and in

place of Bible Study Julia S. White and Prof. J. F. Davis gave lectures on Friends History and Doctrine. Elbert Russell spoke every morning, save Saturday, on the Parables of Jesus, and delivered inspirational addresses at night, closing the series on Friday night. President Newlin delivered a lecture on Bible School Methods Saturday morning, and Dr. Hobbs gave an address Saturday night on Peace.

The presence and addresses of Elbert Russell, Thomas Jones and Edgar T. Hole were greatly appreciated and brought inspiration and renewed interest in the Bible and the work of the Church. The home folks who had part on the program were also appreciated.

Each morning at 8:30 a devotional half hour was observed based on silence. These were very precious periods. At 7:15 in the evening a vesper service was held on the campus. Every afternoon from 3 to 5 was occupied with recreation or rest. The local recreation committee planned and executed many delightful forms of amusement. Friday afternoon a number of stunts, some altogether laughable, others of historic character, were presented. Saturday afternoon a gold medal peace contest was held, the participants being young people from Springfield, Archdale and Deep River communities. Thomas Jones remained over Sunday, preaching in the morning and at night and having a conference in the afternoon.

107 persons registered and a much larger number were in irregular attendance. There were representatives from every Quarterly Meeting. We feel that the Assembly was a success in every particular and that it has meant much toward the spiritual development of many young people in the Yearly Meeting.

We are very pleased that Thomas E. Jones is to remain in the Yearly Meeting until September 5th, visiting a number of meetings in the interests of Christian Endeavor and Young Friends work. He has meetings scheduled in all save one of the eight Quarterly Meetings in the Yearly Meeting.

CLARA I. COX.

CHURCH AT WORK

Fountain City, Indiana—The church and Sabbath School at Fountain City are prospering and are doing splendid work. The prayer meetings are large.

Leanah Hobson will remain the fourth year as pastor of the meeting. She and her husband have a minute to attend Western Yearly Meeting.

Ludlow Falls, Ohio—West Branch Quarterly Meeting was held here August 19 and 20. J. Edgar Williams was with us through all the sessions and preached three very interesting and helpful sermons. Enos Pember-ton, Elwood Hinshaw and Ann McCain were all present and took part in the services. All superintendents of departments were ready with their reports.

Muncie, Indiana—William J. Sayers and family motored through to Rochester, N. Y. a few weeks ago where they visited the mother of Mr. Sayers. On August 12 they returned from the Conference at Cedar Lake, where he delivered an address at the Young Friends Conference. He was with his own congregation again on that day at the morning service and in the evening delivered the baccalaureate sermon at the Muncie Normal Institute before a class of one hundred graduates. President Robert L. Kelly of Earlham College was with us on July 31 and in the afternoon gave a strong sermon at the McCulloch Park meeting.

Van Wert, Ohio—An all day gospel meeting was held on August 13. Arrangements were made to take everyone in autos to the fair grounds. The attendance was good and at the noon hour about two hundred and seventy-five sat down around the tables in the dining room. After dinner many came out from other churches of the city. The speakers for the occasion were J. W. Nicodemus who spoke on "The City Church Problem", and F. H. Tormohlen, who followed with a sermon. In the afternoon F. L. Webster, cashier of the First National Bank, gave a stirring address. This was followed by a strong prohibition address by Aaron Watkins.

At a recent meeting of the ministerial association of the city it was decided to hold a tent meeting, beginning September 13. F. H. Tormohlen was put in full charge and has been asked to do the preaching, while all other churches have pledged their support. Recently a committee of some fifteen persons of our congregation, mostly young people, took a community survey that is proving a real revelation to all.

Haviland, Kansas—Friends Quarterly Meeting convened here on the 12th inst. The sessions were very interesting. Rufus P. King of High Point,

N. C., preached an excellent sermon on Saturday. He has been a prominent figure in church services during the cycles of many years, and a high esteem for his Christian counsel and advice is cherished by the church membership. He also preached at Hopewell and Pleasant Plains. He went from this vicinity to Liberal Quarterly Meeting. Charles Townsend, a very promising young minister of Rose Valley, Kansas, was in attendance and spoke during the business session on Saturday very warmly in favor of the Haviland Academy, alluding to the benefit it had been to him in turning his course of action in life. He graduated from the academy as also did Carl Byrd, pastor at Hopewell. These young ministers have a high regard for denominational schools. Miss Minnie Fankhauser, president of the alumni, also spoke earnestly in favor of the academy. Recently we had some splendid lectures by President Robert L. Kelly of Earlham College, at Haviland, Pleasant Plains and Hopewell, in favor of denominational schools. His lectures were very much liked by those who heard him. The future outlook for the academy is bright. They will commence the erection of the new building soon. They intend to make the academy second to none.

Stafford, Kansas—About nineteen persons from here attended Quarterly Meeting at Haviland on August 11-13. Our pastor, Abel J. Bond, and wife have returned from their trip in western Kansas, Colorado and Oklahoma. They report a successful trip and Mrs. Bond's health improved.

Poplar Ridge, N. Y.—Mr. and Mrs. Painter of Spiceland, Ind., have been visiting their children, Levinus and Margaret Painter, who have recently located in Poplar Ridge Meeting, Poplar Ridge, New York.

"A War Against War" exhibit is being conducted at the Moravia fair by the Friends of Poplar Ridge Meeting. Emily Howland, who has given her long active life to interests of education and reform, is financing the work. The exhibit will be used in neighboring communities after the fair.

Starksboro, Vt.—At the close of the year 1915 our meeting showed the most prosperous year of its existence. Mr. and Mrs. McCarty, who have been so faithful and tireless in the work here for the past two years, are expected to remain another year. At present they are enjoying a vacation and much needed rest visiting

their parents and friends in Ohio and Pennsylvania, while the church is being so ably and satisfactorily supplied by a Friends Minister from Brooklyn, Mrs. Elizabeth Underhill.

During the past year several new members have been added, one of whom, Miss Helen Orvis, became a member Easter Morning, one week after the death of her great-grandmother, aged ninety-seven, who was a member.

As to the financial part of the work during the year, the church has paid for foreign missions, \$44.79; home missions, \$70.60; other expenses, \$70.00; minister's salary, \$600.00. The church also received a fresh coat of paint. This added to other repairs the year before, makes it in first-class condition. Mrs. McCarty has organized a Mission Band among the children which has shown great interest in the work, by raising quite a sum of money for Foreign Missions.

The church enters upon the new year with great faith and courage, and expects to surpass this year's work the coming year.

Union Springs, N. Y.—On account of the serious continued illness of his own people, Harold Marshall has been forced to resign his position as preceptor of the Boys' Hall at Oakwood Seminary. Louis Fulton, a graduate of Hamilton College, who has about completed work for his Master's Degree in Cornell University, has been chosen for the position. Louis Fulton is a good student, an active Christian gentleman, who comes highly recommended for the work to which he has been called.

The opening of Oakwood Seminary has been postponed from September 12 to September 26. This action was taken at the suggestion of the Health Board of the village. Dangers of travel seem too great, until there is a marked decrease in the spread of infantile paralysis.

Mrs. Ida T. Parker preached at the Presbyterian Church in Union Springs Sunday, August 27.

Mt. Airy, N. C.—Miles Reece and wife, who have been in charge of the church here during the summer, leave this week for Brevard, where they take up their school work for the winter. We have enjoyed their stay among us so much for they have been such a help and inspiration.

Henry McKinley, of Ohio, who has accepted the call as pastor of our church, will arrive in about three weeks to take charge of the work

Our S. S. is in good condition. Thursday evening the Sunday School gave an ice cream supper on the lawn at the church, which was very much enjoyed by all present.

The C. E. Society sent a delegate to Young Friends Assembly at Guilford College, which was held Aug. 14-21. She reports a splendid meeting. Among the prominent speakers were, Elbert Russell, Edgar T. Hole, and Thomas E. Jones. We hope that several of our young people can go next year.

We were glad to have Samuel R. Pickett, of Greensboro, at our last Monthly Meeting.

Thomas E. Jones, Secretary of Young Friends Movement, will be with us next Sunday. In the afternoon he will hold a meeting for young people and will hold a night service either here or at White Plains.

Several of our young people leave for school next week. Byron Gentry, William Beasley, Susan Gentry, Una Seal, and Walter Dobbins will all enter Guilford College. We will miss them very much in our church work, but hope they will be a help in the meeting there.

On Sunday the church presented to Susan Gentry a beautiful gift as a token of appreciation of her work as pianist.

NEWS NOTES

Charles S. Dudley of Jonesboro, Indiana, will serve the meeting at West Milton, Ohio, as pastor the coming year.

South Eighth Street Friends meeting at Richmond, Indiana, recently held a decision day in connection with the Bible School. Very gratifying results were accomplished, thirty young people deciding for Christ.

John L. Kittrell of West Milton, Ohio, attended North Carolina Yearly Meeting early in August and also the Young Friends Assembly which followed. Since then he has been engaged in evangelistic work and will be in North Carolina for some weeks, returning in time for Indiana Yearly Meeting. He and his wife will continue to make their home at West Milton.

We talk about God's remembering us as if it were a special effort. But if we could only know how truly we belong to God, it would be different. God's remembrance of us is the natural claiming of our life by him as true part of his own.—Phillips Brooks.

THE IOWA PAGE

PENN COLLEGE

Professor W. I. Kelsey is attending the Haverford School of Religious History, which is being held at Swampscott, Massachusetts. Professor Kelsey will be one of the lecturers and will be absent the first week of college, returning ready for duty the beginning of the second week.

Miss Lillian Eves has been secured to teach in the Department of Modern Languages and will have charge of the German.

Mrs. Ethel Rosenberger Berry will serve as instructor in French for the coming year. Mrs. Berry was, for a number of years, Professor of Modern Languages, and takes the work, this year, on account of the absence of Miss Ethel Jones, who is spending the year in Columbia University.

Professor Homer L. Morris has been granted an extension of time on his leave of absence and will continue his work for another year in Columbia University. Professor Morris is working towards his Doctor's Degree and will return to his place on the Faculty of Penn College at the completion of his work.

Miss Alma G. Madden will be in charge of the Department of Expression and will also care for the interests of the girls' physical education. Miss Madden is a graduate of Earlham College and also of one of the leading colleges of expression and physical culture. Miss Madden is a reader of excellent ability and is an author of some note, having had productions accepted by some of the leading magazines.

Dr. and Mrs. Case, who spent the summer in California, have returned and will be in attendance at sessions of Yearly Meeting. Dr. Case will make one of the principal addresses at Yearly Meeting time.

On September 4th, the four cities, Oskaloosa, Ottumwa, Albia and Centerville will celebrate Labor Day at Oskaloosa. Dr. Case will give one of the addresses on this occasion.

The old college building has been almost wholly removed. The material has been pretty largely disposed of and the site of the building will soon be levelled off. Work on the new building will commence just as soon as contracts are let and will probably be well under way by cold weather. This building will be located 184 feet north of College Avenue, centering on C Street. Many ex-

press the opinion that it will be the best college building in the state of Iowa outside of the state supported schools.

The Yearly Meeting House has been put in excellent condition for the accommodation of the class room work for the college year and will afford ample room for all except the laboratory work. The main auditorium will be used for Chapel purposes.

FIELD NOTES

Des Moines, Iowa—Des Moines Quarterly Meeting was held in Des Moines on August 19 and 20. Taylor Guthrie and Isaac Cook, ministers, who live in the Quarter, attended on Saturday. Harry R. Keates, Yearly Meeting Superintendent, was present during all the sessions, and at both meetings for worship preached very helpful sermons. The usual amount of business was transacted. A lunch was served in the dining room of the church.

At the First Friends' Church in Des Moines on August 24 at eight o'clock in the evening, a reception was held for Harry R. Keates and family, who are intending to leave the city soon. They will be missed by the congregation for they have resided here for the last seven years. He was pastor of the church until he became Yearly Meeting Superintendent.

THE NEBRASKA PAGE

PLATT VALLEY QUARTER

Platt Valley Quarterly Meeting was held at North Loup, Nebraska, August 18-20. Representatives were in attendance from Central City, Alda, Highland View and Pleasant Hill Monthly Meetings. The meeting on Ministry and Oversight was one of real benefit to those present. The special thoughts given were in regard to the duties of the elders and overseers. Saturday morning, Professor Homer J. Coppock, of New York, who has accepted a position as teacher in Nebraska Central College, brought a strong message from the life and work of Jonah.

The business session was one of interest and profit to those who were present. Tristram Dillon, our Quarterly Meeting Superintendent, and Ray Lewis, field secretary for the College and Yearly Meeting Evangelistic Boards, each brought to us helpful and inspiring messages on the Sabbath.

The Central City Men's Gospel Team had charge of the Sabbath afternoon service. Two thoughts were especially emphasized by the speakers, first, the influence that Christian training by earnest Christian parents had had upon their lives, and second, the spiritual help that had come to some through their associations while students at Central College.

We praise God for the spiritual atmosphere at our college and we believe that it will be enhanced by the coming of Homer J. Coppock among us.

ALDA, NEBRASKA

Our pastor, Tristram Dillon, and family have just returned from their trip through Iowa and Minnesota. Alda Monthly Meeting will soon be able to sit by its own hearth stone and eat at its own board in the new basement that is nearing completion. Along with the basement, equipped with furnace, kitchen, dining room and Sunday School room, there will be other improvements upstairs in the way of class rooms, new pulpit platform, new entrance way and fresh interior paint and paper. We expect to have the dedication services some time next month. The exact date of which we will inform you later. We are thanking God daily for the spiritual strength and union that make these things possible.

Seven weeks of conducting the Sunday and midweek services have taught us laymen to have a great deal of respect for the size of our pastor's job.

Alda meeting is being directed by pastor and evangelistic committee in preparatory arrangements for our fall revival meetings.

C. E. Ellis, our up-to-the-minute Sunday School superintendent, is getting some fine work out of the temperance and mission superintendents and their departments.

FIELD NOTES

Tristram Dillon, who has served the church at Alda as pastor for some time, has resigned his position and will enter the evangelistic field about October 1.

Subscribe for The American Friend.

WANTED—Man to do pastoral work in New England Yearly Meeting. Rural community. Good opportunity for work with young people. Address "A," care of American Friend, Richmond, Indiana.

FOR RENT OR SALE by W. J. Hiatt, Room 211, over Union National Bank, Richmond, Ind. Some good houses to rent. Fine building sites and desirable modern homes near Earlham College and West Richmond Meeting.

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MEXICAN NOTES

A little more evidence of an improvement in conditions at Matamoros has reached the Board of Missions. A recent letter from Nancy L. Lee states that better protection from thieves is being given to citizens, as the authorities are "rounding up" robbers who have been very troublesome for several months. The mission buildings were entered on several occasions during the spring and summer, but fortunately nothing of value was taken. The more effective police protection which is beginning to prevail may make it unnecessary to reinforce the heavy iron bars which already guard the windows.

Solomon Tice reached the border safely on August 18th after spending nine or ten days at Victoria. He believes it will be possible to take up a part of the work at Victoria this year but has not sent his full recommendations nor has his report been considered as yet by the Mexico Field Committee. The Field Committee was called to meet in Indianapolis on the 6th instant and we hope either next week or the week following to give in these columns as full a statement as possible of the prospects for work in Mexico during the next few months.

MAHALA JAY

In the passing over of Mahala Jay, there has gone from our midst one who perhaps more than any other has been instrumental in bringing about the organized foreign mission work of the Friends' church. Mahala Jay was identified with mission interests from the very first of Indiana Yearly Meeting's work in Mexico; at the organization of the American Friends' Board of Foreign Missions she was chosen as its General Secretary. During the years from 1894 to 1908 she most efficiently filled that position, devoting such attention to it as she could in connection with her household duties. Before that time she had spent some time in Mexico, getting better acquainted with the field and its work. She was intensely interested in the inauguration of the work in Cuba. The church owes her a great debt of gratitude for the splendid ability that she devoted to this

cause in the early period of its organization. For some years her health has not been such that she could devote her time and strength to the work. She was a woman of remarkable executive ability and this ability was devoted to the interests of the church, not only in the foreign mission department but in all phases of its church interests. No other individual has more ably served the church than has she, and this is especially true of our mission interests.

She had the thing she would—
Lord, if I dip my cup into the sea,
It rises full. Such cup each soul may
be,
Such ocean is thy good.

—Christina Rosetti.

TOPICS FOR PRAYER

Our Mission Schools. Those in Mexico, Jamaica, and Cuba, re-open at this time after the Summer vacation.

The Annual Meeting of the American Friend's Board of Foreign Missions, to be held on the 17th and 18th of October.

Missionary Contributions. The Board's year closes September thirtieth. Many thousand dollars must be secured. A deficit would be a calamity.

Work in Mexico—that Mexican church members, pastors and teachers may have wisdom and courage in the trying experiences they are facing; that missionaries and the members and secretaries of Board and Field Committee may plan and work with discretion and a clear sense of the Divine Presence and Power.

THREE CRITICAL WEEKS

FOR THE WORK OF THE BOARD OF MISSIONS

The Board's year closes Ninth month 30th.

All obligations at home and abroad must be met.

About one-third of the year's expenses remains yet to be raised.

A deficit would cripple the work of our fifty-six missionaries.

Other denominations are increasing their missionary gifts—for

Friends to fall short would be disheartening.

To fulfill God's command we must advance.

How Meet the Crisis

Let Friends everywhere make personal gifts through local treasurers or direct to the Board.

Let officers of particular meetings give every member a chance to contribute at once.

Let every treasurer forward missionary funds now in his hands.

Let all Friends pray for the Board and for our missionaries.

Let everyone do his part.

American Friends Board of Foreign Missions

Forward gifts at once to

EDGAR F. HIATT, Treasurer,

Richmond, Indiana.

PEACE DEPARTMENT

NOTE—It is hoped that this page may present in brief form a record of activities typical of the work Friends are doing for peace. News items, short, pointed arguments, suggested plans, all will be welcome, and will be used subject to the limitations of space and the proper distribution and arrangement of the matter received. All communications intended for this page should be addressed to **Allen D. Hole**, President, 615 National Road, West, **Richmond, Indiana**.

ALTERNATIVE SERVICE FOR CONSCIENTIOUS OBJECTORS

The Peace Association of Friends in America through its President has been in correspondence with some Friends in different parts of the country concerning the attitude which Friends and others who hold similar views, should take toward the subject of compulsory military service.

The laws recently enacted in New York, together with the agitation for similar laws in other states, suggest that Friends may soon be brought into a position where a definite course of action must be decided upon. A merely negative position is admitted by all to be less satisfactory than a positive, constructive one. The correspondence so far seems to indicate that Friends have not yet gone very far in considering just what constructive policy can be adopted. It is clear, however, that there is some serious consideration being given to the subject as indicated by the following extract from a Friend in Pennsylvania:

"Some of us are considering the situation of the Quaker students in state universities and other institutions where military drill is required and where the requirement will probably be more strictly enforced now than in the past.

"Heretofore the official statement that a young man was a Friend and asked to be excused from military drill has usually been all that was necessary, and gymnastic drill or some similar substitute has been found.

"It is likely now that in some if not many institutions the authorities will be less willing to accept substitute exercises, and Red Cross work (about which many Friends hesitate) will probably be suggested instead of military drill.

"We do not wish our boys to be or to appear to be 'slackers' and it is desirable that some real substitute be found that will plainly include a preparation for serving one's country, in time of peace (and possibly war),

and thus indicate some now unemphasized aspect of patriotism."

It also appears from correspondence received that there does not seem to be much prospect that the rules concerning military service in colleges and universities will be enforced any more strictly than heretofore, but even if this be true it would certainly be of advantage to Friends and others who are desirous of adopting the best means to promote lasting peace if the subject of alternative service might be fully considered. The Peace Association of Friends in America will welcome an expression of views from anyone willing and ready to contribute anything which may aid in the formation of a constructive policy which a Christian can fully approve.

PRUSSIA AND THE QUAKERS (From The Australasian Friend.)

In 1783 there settled at Minden, the scene of one of Frederick the Great's victories, a couple of young men who had embraced the religious opinions of the Quakers. Their conduct was irreproachable, but their objections to oaths and war brought them much oppression and disturbance from the civil Government. In 1799 they appealed against the decisions of the local Consistory to the new King of Prussia himself, and were permitted to present their petition in person when Frederick William III. attended a great review of troops at Petershagen. The answer which they received, dated 2nd June, was as follows:

His Royal Majesty, the King of Prussia, holds sacred the liberty of conscience in matters of faith of all his subjects. But civil institutions, and especially the fulfilment of those civil duties without which, were the dispensation general, the State itself could not exist, have nothing in common with this. No religious sect like that of the Quakers, whose confession of faith excludes its followers from the most important civil duties in an independent State, can, therefore, lay claim to the right of the public exercise of their religion. Even to tolerate them is a favour which must not be extended too far, lest the State should suffer by it.

The petitioners must be subject to the civil laws and regulations of the State in temporal and ecclesiastical affairs, or become chargeable with the

crime of being disobedient subjects. Their Meeting House was sealed up, their schoolmaster imprisoned, and they themselves distrained upon for heavy fines. After another appeal to the King, in February, 1800, an order was made that "further increase of their numbers is not to be permitted; they shall not own or acquire any real estate; and on the first admission of a new member they shall be immediately passed beyond our frontiers."

They now enjoyed a short respite, and even obtained in 1813 (December 17) a decree that, in conjunction with Mennonites and Anabaptists, they "shall be exempted from military service of every kind, even from the Landsturm, because it is throughout at variance with their religious opinions." This was a remarkable concession. It was, however, shortly to be repudiated. When an appeal was made in 1818 against the cruel treatment of Christian Peitsmeyer, who had been forcibly pressed into military service, citing this exemption order, the only reply given was that the order related to the then existing war. Peitsmeyer died in 1889, aged nearly 92, almost the last of the Minden Quakers. He had never suffered the worst form of torture, "the latten," which was imposed on another young Quaker, Henry Schmidt, of Eldingshausen, at Minden, as related in a memorial presented to the King in 1826. This was a dreadful cage made entirely, floors and sides, of sharp triangular laths of oak, edge uppermost, in which young Schmidt was imprisoned, naked and unshod, for three days and three nights.

The conscription of 1869 was the death-blow of the Prussian Quakers. The sums paid for exemptions exhausted their small resources, and in order to avoid the service they were unable to render, many young men obtained situations in England, while others emigrated to South America. The situation of their brethren in France was indeed preferable, even under the Revolution.

COMPULSORY MILITARY SERVICE IN AUSTRALIA AND NEW ZEALAND

A recent number of the Australasian Friend has the following editorial note in regard to legislation in Australia and New Zealand which shows something of the present condition of the situation there. It is encouraging to note that in spite of the strong influence in favor of militarism there still exists organized opposition to conscription:

"In New Zealand, new legislation is being considered, if, indeed, it has not been already passed, in which all relief or recognition of conscientious objectors is deliberately excluded, on the alleged ground that such provisions have proved a hindrance and a failure in England.

"The Bill passed the Lower House, but the Upper House sent it back, recommending the insertion of a provision to protect "religious" (not conscientious objectors.)

"In Australia, the opposition to conscription still continues. Labour has pronounced against it. Public meetings still gather to protest, and no law has yet been brought in. But there is a strong body of opinion favourable to conscription. It is impossible to forecast what new burden the next six months may lay upon our people. Even now it is difficult to obtain the use of halls for meetings, and prosecutions on trivial points, such as the absence of the printer's name from a handbill, are being initiated."

LIFE SKETCH OF MAHALAH JAY

As early as 1823 Moses and Sarah Pearson set up their home about twenty miles north of Dayton, Ohio. The third child in this home was Mahalah Pearson, who was born December 7, 1827, and who died August 19, 1916, aged 88 years, 8 months and 12 days. Of her seven brothers and sisters and four half brothers only three are now living, Anna P. Kelly of Richmond, Abram Pearson of Washington, Iowa, and Obed Pearson of West Milton, Ohio.

In that pioneer home in the then new west, she was trained in all the many arts necessary to a primitive life. When but nine years old her father and his family were sent by Indiana Yearly Meeting to live as missionaries among the Shawnee Indians who had recently been removed from Ohio to the Missouri Territory near the present site of Kansas City, Mo. During these three years of wild life, fraught with many dangers, doubtless the seeds were implanted that later bore fruit in her work for foreign missions. Her mother and older sister dying within a single year, heavy duties fell upon her in this family of eight children.

Though those were early times and in a new country, Moses and Sarah Pearson instilled into their children a desire for the best education possible and every opportunity then afforded to gain it was embraced. So when in 1845 Walter Denny Jay, impelled by

the desire of his boys for better educational advantages, hired a teacher of somewhat advanced training for a winter school, Mahalah Pearson, her father having married again, found a home in this Fredericksburg neighborhood, six miles away, where by early rising and hard work outside of school hours, she could earn her "board and keep" while she attended school. For two winters she attended this four months school and in the summers she taught near home and helped the younger brothers and sisters at home. During these two winters the acquaintance formed with Eli Jay, one of Walter Denny Jay's sons, grew and on October 24, 1849, they began their married life, which continued for almost sixty-two years, till September 14, 1911.

In November they together opened a successful school in the school house which he had just completed on his own land and among those who attended were his nephews, Allen and Milton Jay.

Convinced that teaching was to be their calling and feeling that they were not well enough equipped to do it as they wished, they determined to go to college, and in spite of little encouragement outside of their home families and expressed opposition by many Friends, they entered Oberlin College in February, 1850, then the only college in this country where they could both go as students.

Teaching during the vacations of the college years they continued in Oberlin through the spring of 1853, but in the fall of that year they moved to Yellow Springs, Ohio, to enter Antioch College, which was just opening its doors, as they felt that under that foremost of educators, the Hon. Horace Mann, the place accorded women in that institution would be equal to that given men. Four years later in 1857 they graduated, members of the first class from Antioch. Mahalah Jay had taught a class in Preparatory Latin during her senior year and continued to teach there after her graduation, Horace Mann having expressed himself that she was the best Latin teacher he had ever known.

They both taught at Spiceland Academy and elsewhere until in 1864 they were called to Earlham College and except for a year in the Government Service among the Indians at Fort Sill and two years of teaching at Rich Square when her little girl, Mary Adelaide, was a baby, she continued at Earlham College for almost twenty years.

She gave the best that a well trained mind and great natural ability afforded to the training and development of boys and girls into noble men and women, and the memory of "Teacher Mahalah" still holds a sacred place in many hearts.

She was long the Principal of the Preparatory Department of Earlham College, which was then the larger part of the school.

In 1883 she, with her husband, resigned her place, but she was persuaded to help out still another year, closing her connection with the college in 1884. For the three years, '88 to '91, the home was moved to Ann Arbor, Michigan, where during the course of their daughter, she and her husband renewed their youth, taking up work in the University. It was then that she began Hebrew and Spanish, the latter being of practical value to her in the foreign mission work later on. She also prepared the lessons for the Friends Quarterly while here.

Through all the years of teaching she had been much interested in the work of the church and from the time she left the class room she virtually gave her life to its many varied activities. She centered her chief interest, however, about Foreign Missions. As corresponding secretary of the Woman's Foreign Missionary Association, she made three trips to Mexico to establish their work there and later to inspect and assist in it.

She was a member of all the "Friends Conferences" and the Five Years Meetings until 1907, editing the reports of two of the former.

Her greatest work perhaps for the church was in connection with the formation and development of the American Friends Board of Foreign Missions, of which she was General Secretary until 1907, when past eighty, she handed over her work to the Secretary of her choice, Charles E. Tebbetts. The development of the plans for a union of the foreign mission work of the different American Yearly Meetings under the direction and control of one Board and the establishing and developing of Friends' missions in Cuba were her meat and drink—her life for years. The good that both are accomplishing today is a monument to her.

With all this life for others both as earnest teacher and church worker, with little exception she was her own housekeeper and she never failed to be the devoted wife, mother and grandmother. To the daughter and

granddaughters who are left she has always been and ever will be an incentive toward noble lives. And not only is her life an inspiration to them, but to the many nieces and nephews, to the foster daughter and others who have been members of the family, for it was always the practice of her and her husband to assist young people in every way possible to gain the education they had worked so hard to acquire themselves. To her pupils, whether in day school or Sabbath School, she has been an inspiration to a higher life.

And now after a struggle with disease for fifty-two years she has passed on to her reward in the Heavenly land.

The Master has gathered the sheaf heavy with ripened grain unto Himself.

"Blessed are the dead that die in the Lord for their works follow with them."

MAHALAH JAY

One by one our "tried and trusted leaders" are laying down their armor. Their voices become silent in the council. The fight is ended and they enter into their rest.

After a long and trying illness, borne with great, Christian fortitude, Mahalah Jay died August 19, 1916, in the eighty-ninth year of her age—universally loved and respected. Her life was pre-eminently a life of service whether in the home, the school-room or the church. She was a woman of influence.


She was a fine organizer in the mission work and an ideal teacher of Latin in her prime, but her heavenly Master chose, that in those last years of her life, the weary years of weakness and pain, she should teach her most precious lessons.

Her husband had gone on before to that better land she was so surely nearing. All her remaining family—an only daughter and two granddaughters, grown—gathered closer about her. Their loving ministry did not fail and their memory is a benediction—and as she lived on in suffering her lessons were given daily—lessons in being still and praying "not my will" when she had always been so busy and absorbed in her work; lessons of calm endurance—in the agony of pain as the fatal malady tightened its grip; lessons in love and faith. How marvelously God helped her teach these higher, spiritual truths in no unknown tongue, but by personal example, until they became

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J. Walter Malone — Emma B. Malone — Principals

3201-3231 Cedar Ave., Cleveland, Ohio

WRITE FOR CATALOG.

OPENS OCT 3rd, 1916

revelations and how—"being dead, she yet speaketh."

All over the land her students rise up and call her blessed.

ELIZA D. H. MENDENHALL.
Richmond, Indiana.

BIBLE SCHOOL

September 17.

Subject—A Prisoner in the Castle.
Lesson—Acts 22.

Golden Text—He is my refuge and my fortress; my God in whom I trust.
Ps. 91:2.

Paul had barely escaped from the fanatical Jews. The experience through which he had just passed undoubtedly brought vividly to his mind the times when he had directed just such attacks upon Christians in and about the synagogues of Jerusalem. In the earlier part of his speech to the mob he reviewed his former career, laying emphasis upon his Jewish ancestry, training and religious zeal. To those of his hearers not intimately acquainted with him this tactful method would tend to calm their fears and prepare for the theme which he was so shortly to introduce.

This and many other incidents of like nature show clearly how men may be led into the wildest fanaticism even though they are following wrong ideals. It is also evident that it is next to impossible to convince men of the truth when once other ideas have become dominant. To them the Jewish religion was the final revela-

tion, all else was false and must be put down. Jesus himself had been unable to convince them. Paul was convinced only after a special manifestation. A true student is always ready to listen, just in weighing evidence and willing to hold fast that which is true.

It seems that Paul did not shrink from declaring the full truth even though conditions were not very favorable. He stood facing the same class of men to which he had formerly belonged, and now with all the fervor of his Christian faith he told them the story of his conversion. The immediate results were expressed in a wild, riotous demonstration, but the seed had been sown and perhaps some of it fell on good ground.

A new danger awaited him. He escaped from the mob only to face Roman methods. Soon he was tied up, possibly by the thumbs, and the order given to scourge him. His Christian associates were helpless, no aid could be expected from them. His former Jewish associates were thirsting for his blood. Roman militarism was preparing to torture him "within an inch of his life." Happily he was a Roman citizen free born, and standing upon his legal rights the final hour of suffering was postponed. His trust too was in God.

Those were days full of uncertainty from the physical standpoint. But through it all the faith and zeal of the apostle remained true. Jesus was his overlord and no opportunity passed by unused. Undaunted Paul constantly proclaimed that gospel for which he was not ashamed.

YOUNG FRIENDS BOARD

THE STUDY CLASS Biblical Study

"The importance for Friends of a sound knowledge of the Bible, and of the broad outlines of religious history, can hardly be over-estimated. If we are to have a living message for the world, it must be true to the facts of human life and of history; ideas accepted on tradition merely will not serve us, as every intelligent leader knows. It is by Biblical study, carried on with the great light thrown on the Bible by recent discoveries, that we can get a grasp of the real facts and methods of the divine revelation to men which culminates in Jesus Christ, and so assure our own minds and find help to answer the difficulties of others.

Historical study, rightly conducted, is a help to the devotional use of the Bible, and to this end the Study Class method can be applied successfully. It can also be employed with profit by those who are aiming directly at devotional study, and who have not time or inclination for historical inquiries."

Text Books for Bible Study

"The Manhood of the Master," Fossdick, 50 cents; "The Christ From Without and Within (a study of John's Gospel), Clark, price \$1.25; Chart Study in the Life of Christ, Griffith, price 50 cents; Chart and Drill on the Work of Paul, Griffith, price 50 cents; "The Story of the Prophets of Israel," Eleanor D. Wood.

Order the above books through the Young Friends Board, Dunreith, Ind.

YOUNG FRIENDS IN SOUTHERN CALIFORNIA

(Continued)

The Christian Endeavor Society at Los Angeles has about fifty members. This constitutes old, middle-aged and young people. It is remarkable how well the various ages work together. This can be explained only on the ground that the meetings maintain such a high spiritual level that people are melted into one. Young Friends forget that they cannot speak or pray as well as the older members present. Great variety and spontaneity characterize the meeting. Clippings from the Christian Endeavor World are seldom read. People testify because they have a message. There are exceptions to this, however. Sometimes one feels that the testimony has been

given because it was time to speak rather than because the speaker could not keep still.

The Pasadena meeting is located in a beautiful section of the city. Still, there is no section of the city that isn't beautiful. I think I have never visited a city where there is such harmony, picturesqueness and restfulness as at Pasadena. It has been called the city of homes, and rightly so. There seems little that could be desired to make it more attractive. There is both a Friends Church and a Friends Meeting in the city. The interior arrangement and decoration of the former is quite like that of the other churches of the city, with the exception that it doesn't have a communion table and a baptistry. The meeting is programmed by the pastor and a choir furnishes music for the morning meetings. Often times people from the pews take part in the services either in prayer, testimony or singing. The pastor gives a well-thought-out sermon each Sunday, which feeds the congregation both spiritually and intellectually. The Monthly Meeting believes in putting her young people to work, too. The presiding clerk is thirty-three years old and the reading clerk is but eighteen. Both are young men. They try to get other young people to attend. The business is carried through with point and life. Often subjects on Quakerism, in which young people are interested, are discussed with profit to all. The Christian Endeavor Society is not large, having but twenty members. These, however, are all young people under the age of thirty. The clipping habit has more hold upon the Society than one could wish, but this is being remedied as rapidly as possible. Very good attention was given to the work of the Young Friends Movement as outlined by the Secretary. There are rich things in store for Pasadena Friends, if the young people are kept to the front as at present. The Friends Meeting is carried on in much the same way as the Philadelphia meetings. The meeting house is not large, but it is comfortable. Out of the silence of meditation God raises up his minister whenever the meeting convenes. The lives and testimony of these Friends are beautiful. It is a matter for no little regret that some of our pastoral meetings have neg-

lected this quiet simplicity which does build character. The rush of a meeting often wears off the edge of keen spiritual discernment. "Wait upon the Lord and thou shalt be filled."

T. E. JONES.

(To be continued)

ASSORTED HELPS.

Efficiency Charts—\$1 Each

Every society should have one of these charts. It serves as a guide in the Efficiency Campaign.

Send for free sample copy.

You will also need the book, "Expert Endeavor." Cloth, 50 cents; paper, 30 cents; or the contents of this book in leaflets at 10 cents per package.

Social Plans for Young People—75 Cents.

By Christian F. Reisner.

254 Practical, Practicable, Workable, Wide-Awake, Down-to-Date Tested Plans for Doing these things—then,

Don't Let Seventy-five Cents Stand Between You and This Book!

The following comments have come to us regarding this book—

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"I am well pleased with 'Social Plans'; it is good for all occasions."

The California "Jolly Book." Price 15 cents.

Topic Cards.

Topic cards can be furnished at 1 cent each.

Daily Readings and Topics for 3 cents.

Endeavorers Daily Companion, containing the topics, daily readings, comments on the topics and splendid suggestions for better committee work, for 10 cents.

Pledge Cards

Young People's and Junior Pledge Cards at 50 cents per hundred.

Young Friends Peace Union Cards at 50 cents per hundred.

Missionary Entertainments

Splendid Missionary Cantatas and Entertainments at 25 cents each.

Chart Study in the Life of Christ Chart and Drill on the Work of Paul 50 Cents Each

To one taking up a systematic study of either of the above subjects these books will prove invaluable.

Some brief comments:

"Exceedingly helpful to any student of the Bible."

"Very valuable for Sunday School work."

"Thorough and systematic, very useful to Bible classes or individuals studying the Life of Christ or the Work of Paul."

We now have in stock, "The Christian Life," a lecture by Elbert Russell, 25 cents per copy. Bound in cloth, 40 cents.

CHRISTIAN ENDEAVOR

Sept. 17.

"Little Chances to Help."—Exod. 17: 8-13.

The Koran tells of an angel who was sent from heaven to earth to do two things. One was to save King Solomon from doing some wrong thing to which he was inclined; and the other was to help a tiny yellow ant carry its load.

A boy's lunch fed a multitude. Our gifts in His hands are first blessed, then increased.

There isn't much said about Aaron and Hur; but they stood by Moses, held up his hands while he prayed and prayed with him. We can pray. Let us pray to do the inconspicuous, the unapplauded things, the little things that help.

"If I can lend

A strong hand to the fallen, or defend

The right against a single envious strain,

My life, tho bare

Perhaps of much that seemeth dear and fair

To us of earth, will not have been in vain."

"It takes courage even for youth to choose the way of the cross, to face and accept the sacrificial callings. But they are ready for it. Let prayer be made for students everywhere that they may do the present duty and face the future task with courage and devotion worth of the Christ to Whom their lives belong."—Exchange.

It is not going out of port but the coming in that determines the success of a voyage.—Henry Ward Beecher.

NOTICE.

Anyone knowing of any Friend coming to New York, who is interested in peace, please communicate with Edward Thomas, 841 West End Avenue, New York City. Telephone, Riverside 1928.

MARRIED.

Davis-Hill—At the home of the bride in Mulvane, Kansas, August 9, 1916, Chester P. Davis and Gladys Hill. Minister, Bertha Stubbs Sumpter, of Argonia.

Davis-Hoff—At the home of the bride in Argonia, Kansas, June 11, 1916, Carl D. Davis and Alta Mabel Hoff.

MOSES BROWN SCHOOL

Calls the attention of Friends who are seeking a school for their sons and daughters, to its strong moral and religious influence, its complete equipment, its unusually able faculty, and its unique record as a college preparatory school.

For catalogue with full information address, SETH K. GIFFORD, Ph. D., Prin. Moses Brown School, Providence, R. I.

Minister, Bertha Stubbs Sumpter.

Whitwell-Cook—At the home of the bride's parents at Portland, Oregon, August 16, 1916, Walter James Whitwell of Chicago and Lulu Belle Cook. Minister, Homer L. Cox, pastor of the First Friends Church of Portland.

DIED.

Chappell—William H. Chappell, a minister and member of Deer Creek Monthly Meeting, Grant County, Indiana, was born in North Carolina September 10, 1829, and died in Springfield, Mo., April 16, 1916. He moved with his family to Indiana in 1857, where his wife died the following year, leaving him with two little daughters. He married Martha A. Henby in 1866 and to this union was born one daughter. On account of failing health he and his wife moved to Springfield, Mo., in 1914, to make their home with their daughter. He was actively engaged in the ministry about thirty years. He did much family visiting and many testified to the blessings they received. His strong, Christian character ennobled and enriched the lives of many.

Coffin—Anna Mary Coffin, wife of Arthur H. Coffin and daughter of Samuel S. and Anna S. Richie, died at her home in Denison, Texas, August 8, 1916.

Dakin—Peter Dakin died at his late home in Ferrisburg, Vermont, July 26, 1916, aged 83 years, 3 months and 27 days. He was a life-long Friend and his home has always been open to traveling Friends. He leaves three daughters and a sister. Funeral services were conducted from his late home by J. Edward Ransome assisted by William Palmer.

Hoskins—Maud Milner Hoskins, daughter of Moses and Ella Milner, was born March 19, 1873, and died at her quiet home near Carmel, Indiana, on the morning of August 11, 1916. She married Joseph J. Hoskins in 1902. She was a minister in the Friends church and her one great joy was winning souls to Christ. At the funeral service there were many testimonies from all classes of people to the effect that she was the one who had led them to Christ. One standing at the casket

said, "She is not dead; she lives on in every heart and home in all this country."

Haworth—E. Marmaduke Haworth died at his home near Wilmington, Ohio, April 28, 1916, aged 66 years. He was a birthright Friend and always a firm believer in the doctrines and faith of that Society. For six years he was a trustee of Wilmington College and was always interested in its welfare for he placed a high estimate upon a Christian education. He is survived by the widow, two sons, two daughters and four grandchildren. Funeral services were held at Dover meeting house with Jesse Hawkins in charge.

Jones—David H. Jones, son of Hezekiah and Jerusha Jones, was born at Friendsville, Tennessee, March 5, 1846, and died at Pleasant Plain, Iowa, May 13, 1916. He came with his parents to Richland, Iowa, in 1851. He married Rebecca E. Stuart in 1871. After her death he married Rachel Hoskins in 1889. Not long after his second marriage he moved to Pleasant Plain, where he lived until his death. He was a birthright Friend, was converted in early life and lived a consistent Christian life. He was one of the leading members of Pleasant Plain Quarterly Meeting and a faithful and loyal supporter of the church. He leaves the widow, eight children, four grandchildren, a sister and three brothers.

Newby—John Newby was born in Grant County, Indiana, March 3, 1843, and died at his home in Tyro, Kansas, July 27, 1916. He was a member of Co. B. 33d Reg. Indiana Volunteers, enlisting September 26, 1864, and serving until the end of the war. He married Elizabeth Stanfield in 1864. They moved to Iowa in 1866 and later to Kansas. He was a member of the Friends church until a few years ago when he joined the Methodist church. He leaves the widow, six children, two brothers, two sisters and several grandchildren.

Price—George Washington Price was born November 31, 1836, and died July 16, 1916. He was a faithful member and elder of Woodland Monthly Meeting, Wayne county, N. C., having sat head of the meeting for many years. His end was peace.

AID EUROPEAN SUFFERERS

To aid English Friends through Relief Committees in their work of helping the thousands who are in distress from the European war, I will pay the sum of \$..... to

..... (local agent) to be forwarded to THE AMERICAN FRIEND, Richmond, Ind., to be sent with other contributions to Isaac Sharp, London, England, for distribution.

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WANTED—A girl for general house work. A good opportunity is open in a quiet suburban home. Full particulars write F. B. T., R. 1, Holden, Mass.

FOR SALE—New 7-room house and 12 acres, good well and cistern. Barn and chicken house. Near Friends' Meeting. 4½ miles from Richmond, Ind. Automobile hack service three times daily. Address "S," care The American Friend.

"FORTY YEARS AMONG THE INDIANS," a book published by Jeremiah Hubbard. Fifty cents per copy by mail. Proceeds go to the widow, Mary G. Hubbard. Address, Harry K. Hubbard, Miami, Oklahoma.

FRIENDS COLONY.

Located in Sacramento county, fifteen miles N. E. of state capital, a fruit colony. Well adapted to the growing of both citrus and deciduous fruits and nuts. Perhaps no better place in the state for profitable investment. Good roads, water, climate and scenery. A new, well equipped High School, with rural environments. This year's enrollment, 94. Special inducement to Friends, who have the only meeting in the colony. We invite all Friends coming to California to come and see us. For further information, write A. W. Leonard, R. F. D. No. 1, Fair Oaks, Calif.

The Oakwood Seminary FOR BOYS AND GIRLS

The Friends Boarding School of New York State — Non-Friends admitted. Year begins September 12, 1916. 11 Teachers. Capacity, 75. Board and Tuition, \$275. Eighth Grade, Academic and College Preparatory. Biblical History, Home Economics, Piano and Vocal Music. Baseball, Basketball, Tennis, Skating, Coasting, Boating. School Farm furnishes milk and vegetables. Quaker ideals dominate. Send for catalogue. Address, William J. Reagan, A. M., Principal, Union Springs, N. Y.

FRIENDS MEETINGS.

Chicago, Illinois Meeting House, at 4413 Indiana Avenue. Take elevated trains to 43d Street and walk west and south to Meeting House; or take Indiana Avenue surface line to 44th Street. Bible School 9:45; Worship 11:00; Social hour 5:30; Christian Endeavor 6:30; Fourth Day meeting 7:45.

Cincinnati, Ohio. Meeting House N. W. Corner 8th and Mound. Take Warsaw Avenue, Elberon Avenue, or Sedamsville cars to door. Meetings for worship, First day 11:00 A. M. Visitors welcome.

Colorado Springs, Col., Friends Church, Teajon and Fountain Streets, on car line. Bible School 10:00, meetings for worship, 11:00 and 7:30. Prayer meeting, Wednesday 7:30. Visitors welcome.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting, 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday: Prayer meeting, 7:45. Earle J. Harold, Pastor.

Meeting Houses, 144 East 20th Street, New York City and Lafayette and Washington avenues, Brooklyn, New York. Meetings for worship Sabbath morning at 11 o'clock.

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

UNIVERSITY FRIENDS MEETING occupies Russell Hall, Friends University, Wichita, Kansas. Sunday service: Bible School 9:45 A. M., Worship 11:00 A. M. and 8:00 P. M.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant Street car to Oxford street.

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is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about sixteen Yearly Meetings. It has all the attributes of an efficient high school and successfully prepares for College some twenty pupils a year.

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NEW YORK EVENING POST.

John B. Garrett, Chairman of the Peace Committee, Philadelphia Yearly Meeting of Friends, said in a recent letter:

"We know of but one daily newspaper in the East which has had the moral courage to oppose this militaristic trend,—that paper is The New York Evening Post."

The Saturday Edition of The Evening Post contains four sections and is sold for 5 cents a copy, subscription by mail \$2.50 a year; Daily edition, week days only, \$10.00 a year. Sample copies free on request.

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Map, 15 cents; Soldiers of the Prince, (Junior), 29 cents; Set of Paper Dolls, (Children of the War Zone), 29 cents; Set of Ninety-six Flags of the Nations, 29 cents; Puzzle (How to Make Peace out of War), 13 cents; Pageant of Peace and War, 25 cents.

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The American Friend

Old Series
Vol. XXIII. No. 37.

NINTH MONTH 14, 1916.

New Series
Vol. IV. No. 37.

If We Only Understood

By RUDYARD KIPLING

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim eternal roughness
Seem—I wonder—just the same?
Should we help where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force:
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evil
All the golden grains of good;
And we'd love each other better
If we only understood.

Could we judge all deeds by motives
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should,
We should love each other better
If we only understood.



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting

Published Weekly by

THE FRIENDS PUBLICATION BOARD
URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year

Headley Brothers, 136 Bishopgate, London, E. C.,
Agents for Great Britain and Ireland,
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid. For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

RESPONSIBILITY

By HENRY GEKELER

With wordy charge and countercharge the air
Is rent; none owns that he began the fight.
The actors in this war play battledoor
And shuttlecock: back and forth they toss
The blame and the recriminating blame.
To us across the seas they shout—and we
Are only men—their frenzied self-defense:
They cry, "It is not I!"—"Nor I!"—"Nor I!"
O Man of Sorrows, stricken afresh with grief,
Might they but gaze into Thy war-marred face
And ask: "Lord, is it I?"—Lord, is it I?"
They all agree it is a shameful war.
Blow by Thy mighty, vivifying breath
Upon the smoldering ashes of their shame,
That light blaze up to show the way to peace!

IN THE MANAGER'S OFFICE

Remember to notify all members of the local meeting that new subscribers can get The American Friend from now until January, 1918, for the price of a year's subscription, \$1.50. Please see that some one is selected to solicit the subscriptions of all families not now getting the paper. Some energetic young person can generally be found who will be glad to serve the church by doing this. But the time to get results under this offer is now. The earlier the subscriptions are sent in, the more papers the subscriber will receive.

Send \$2.00 for a NEW subscription to The American Friend and a copy of Charles M. Woodman's book, "The Present Day Message of Quakerism." This will be a saving of fifty cents. Address, The American Friend, Richmond, Indiana.

The American Friend is very desirous of closing out the remaining printed Proceedings and Addresses of the Men's Conference, held at Richmond, Indiana, last October. In the first place every Friend's family should have a copy of these able addresses in the library, and in the second place The American Friend needs the space for other material. 160 pages. Price, paper cover, 50 cents; cloth, 75 cents. Address, The American Friend, Richmond, Indiana.

Friends in England are in constant need of more money, with which to carry on the relief work incident to the war. The American Friend will be glad to receive and forward any contributions for this purpose. Money is coming in almost daily. See blank on the next to the last page of this week's issue. Address, The American Friend, Richmond, Indiana.

Do not send news matter to the office at Urbana, Ohio, nor funds for the European sufferers, nor advertising orders. Only matters relating to subscriptions to The American Friend should go to the Urbana office. All other correspondence should be directed to the office at Richmond, Indiana, where the editor and manager lives.

AMENDING THE DISCIPLINE

By AARON M. BRAY

I believe that the attention of Friends composing the Five Years Meeting should be called to the only method by which it is possible to amend the Uniform Discipline, viz., the consent of all the Yearly Meetings constituting the Five Years Meeting.

An amendment has been submitted to the Yearly Meetings, providing for an amendment to the Discipline by the favorable action of four-fifths of the Yearly Meetings. It will be necessary however for all of them now members of the Five Years Meeting to ratify this amendment. Report was made to the Five Years Meeting of 1912 that New England, New York, Baltimore, North Carolina, Indiana, Western, Iowa and California had taken favorable action. This year Oregon ratified the amendment. This leaves Kansas, Nebraska, Wilmington and Canada, and until favorable action is taken by these, no change can be had except by unanimous consent.

Newberg, Oregon.

FRIENDS MISSIONARY ADVOCATE

The Friends Missionary Advocate for September is at hand and is an unusually interesting and instructive number. It is devoted to the American Indian, and contains an historical review of "Friends and Indians" by Rayner W. Kelsey, an extended account of the present work in Oklahoma, a report of present conditions at Tunesassa, a review of the life and work of Charles W. and Rachel H. Kirk, a paper on Elizabeth Test, and much other valuable material.

The Advocate should be a visitor every month in every Friend's family. By putting out special numbers each month, practically all of our mission fields can be adequately covered during the year. Send 50 cents for a year's subscription to Ethel Kirk Calvert, Selma, Ohio.

O, come today and let your sad heart begin to hope. Will He reveal himself? He did to the disciples and he will do it to us.—Andrew Murray.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 37.

NINTH MONTH 14, 1916.

New Series
Vol. IV. No. 37.

The Essential Values of Christianity

Christianity is not a profession to be idealized, but a life of righteousness to be exemplified; it is not an idea to be talked about, but a condition of soul to be realized; it has to do with man's moral personality as the only true basis of righteousness in conduct in the world of social relationships. The temptation has always existed to make religion a matter of types and ceremonialism. Salvation through altar worship and priestly mediation, through eating at the table and washings by water, through the mechanism of a state church and the orderly entertainments of modern forms of worship, through plainness of dress or speech and particular denominational observances is vastly easier than salvation through the process of becoming a new creation, but is no more satisfactory now than in the days of the prophets.

Let us hear again the words of Isaiah: "What unto me is the multitude of your sacrifices? saith Jehovah; I have had enough of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. * * * Bring no more vain oblations; incense is an abomination unto me; new moon and Sabbath, the calling of assemblies * * * Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of hearing them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood."

And then comes the remedy. Hear the old prophet again as he looks into the needs of humanity: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow. * * * Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." And again: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah." Christianity means a new life, not a rearrangement of the old, else how can the desert blossom as the rose and how can the thorn be displaced by the fir-tree and the brier by the myrtle-tree? If any man be in Christ, "he is a new creature," not merely a readjusted old one. There is an

admonition against putting new cloth into old garments. A mended machine is not typical of a Christianity that endures, but to the true disciple "the old things are passed away; behold, they are become new."

The beloved Corinthian church was a subject of much concern to its founder, because all too much of the corrupting spirit of the city had been perpetuated in the church. To a considerable element the new religion meant little more than a change in profession, and while holding to the faith, the members were torn into factions and many had maintained their worldly and even licentious relationships. Paul could not address them as his spiritual equals, but admonishes and even rebukes them, commanding them to put away all divisions and worldly practices and commends them to his risen Lord, in whom they were to become a new creation and find reconciliation with God.

The Corinthian church was typical of all too much that is found in modern religion. It is far easier to maintain factionalism than it is to weld factions into a united, working organism by the white heat of a consuming passion for the betterment of humanity; it is easier to tolerate worldliness in the church and even to condone business or political or social delinquency than it is to insist upon positive cleanness of soul and life as the only bond of fellowship in spiritual things; it is more expedient to lower the Christian standards to suit the tastes of the world than it is to lift the world to the standards of the Sermon on the Mount; it is more convenient to consent to the reign of militarism than it is to love our enemies; it is safer to protect ourselves by guns and forts and ships than it is to rely upon the high tower of Jehovah; it is more practical to transact business according to "business principles" than according to the golden rule, or to administer government according to the rules of "practical politics" than according to the demands of righteousness.

To the natural mind the precepts of Jesus are paradoxical, for how can the meek inherit the earth, how can men love their enemies, how can men be blessed when they are being reviled and persecuted, why should the obligation of seeking reconciliation rest upon the innocent? How foolish it is to turn the other cheek for smiting, to go two miles when

only one is required, to give a cloak when the law requires only the coat, to suppose that the least one is really the greatest! How hard it is to understand that the emphasis of Christianity is upon heart life and soul values, and that these are the only things that really count when humanity is being weighed in the balances! After all there is only one explanation for the seeming paradoxes of Christianity. Man's carnality, his proneness to evil, his disposition to selfishness; must, through forgiveness and the transformation of being born again, yield to the new creation of a purified life, wherein ideals are changed, the spiritual vision is clarified and life begins to function according to the

program of Jesus Christ.

There never was a time when vital Christianity could make a more effective appeal to a distressed world than now, and there was never a greater demand for the actual practice of the teachings of Jesus in both individual and collective life. The incarnation of the gospel is the one and only remedy for all the ills of humanity. The world must be led to turn away from Neitzsche and from all materialistic philosophies to accept the philosophy of the New Testament, and the church of Christ, operating through the fellowship of redeemed personality, must point the way for afflicted humanity throughout the world.

The Military Service Acts

By ANNA B. THOMAS

It must seem strange to many Friends in America that free England which engaged in a war to put an end to militarism and to restore liberty to humanity, should herself turn persecutor and apparently seek to force the consciences of some fifteen hundred of her loyal and well disposed subjects. That these fifteen hundred loyal subjects should refuse to aid their country in any way in her hour of need may seem still more strange. Perhaps a simple narrative of the facts will help to clear up the mystery.

Universal conscription for all males between eighteen and forty-one (except for ordained ministers in starred occupations and men exempted on the ground of conscientious objection), is now the law of the land. When the exemption clause was inserted in the first conscription act, the government seems to have supposed that only members of the Society of Friends would come under its working. These were known to be comparatively few and it was felt that they had a strong claim to consideration from the non-political character of their testimony and from its long established record. Undoubtedly the clause was inserted to meet their case, although no denomination was named.

None the less it is a fact that the government was warned that there were thousands of other objectors, not only on similar grounds, but on humanitarian, socialistic and political grounds as well. However, they chose to take the risk and to go forward. The crucial mistake seems to have been in the selection of the bodies appointed to carry out the act.

The so-called Tribunals were local committees already appointed in every municipal district of Great Britain to deal with the men attested under Lord Derby's plan. In most cases a "labor representative" was added to the existing committee in order to safeguard the interests of labor. A former inspector of tramway tickets represents labor on the tribunal in my own district, and he knows just

about as much of its business needs as I do myself. A "military representative" often called the M. R. also sits with each Tribunal, theoretically to supply expert military information. In practice the M. R. often dominates the Tribunal and his advice is very rarely disregarded. If it is, he usually appeals against the decision and over and over again an exemption has been cancelled by the Appeal Tribunal on the advice of the M. R.

Imagine several hundred of these bodies (there are at least eighty in London alone), many of them confessedly ignorant of what a conscientious objection is, some of them denying its existence, all impressed with their own importance and anxious above all to get men into the army. Imagine these people with no previous experience to guide them and each one a law unto itself, striving to deal with a complex law wholly new and strange, under the dominating influence of a wave of national excitement, strong enough to have ensured the passage of an act repugnant to all the traditions of Englishmen through a Liberal House of Commons by a majority of some 333 to 339 votes, and you may judge what chance there was of its just or uniform administration.

People had gladly believed in the sincerity of the exemption clauses and they were shocked and astonished at their unsatisfactory working. Soon it became evident that men of admitted probity—Christian men—university men, men whose sincerity was vouched for by ministers of the gospel—were being subjected to jocular bullying and coarse invective. They were asked whether they ever washed themselves—whether they had ever killed an insect—asked what they would do if the Germans came and attacked their grandmother, mother, sister, aunt or cousins—told that such as they were not fit to live with honest men, etc. The mere shorthand reports of hundreds of these cases would be wholly incredible at any other time and absurdly ridiculous were it not so serious.

Take one or two instances from my own observation. F. is a young, strong, fresh colored market gardener, a zealous Baptist, strongly opposed to war on the ground of the teaching of Christ. He pleaded to be allowed to do national service by working on the land for which his business training fitted him, (workers on the land are so much needed that children of eleven and twelve are being taken from school to help the farmers). The application was abruptly refused, the M. R. saying, "We want this man in the army." Young F. is now undergoing sentence of one hundred and twelve days imprisonment with hard labor for refusal to obey military orders.

Another man, M. by name, was partner in a firm of chartered accountants. He had long objected to war and had stopped attending his own place of worship on account of the warlike views of the minister who, however, testified in writing to his sincerity. He asked to be allowed to find work of national importance under the Pelham Committee, (a Parliamentary Committee appointed for this express purpose). The Tribunal, which was a special appeal one sitting in the Guildhall at Westminster, answered that they had no "official" information of the existence of such a body and Mr. M. was given exemption from combatant service only. This meant that he was handed over to the military and by them assigned to some auxiliary service. Refusing to obey orders he was court-martialled and is now serving a term of hard labor in a civil prison.

Another objector, whose case has become notorious, was seized by the military before he had ever been before the appeal Tribunal. He was bullied, starved, put in irons—imprisoned for several days in a dark cell on bread and water—and then sent to France. In France he was court-martialled again for refusing to obey military orders and sentenced to death, the sentence being later commuted to ten years of penal servitude. This kind of thing proved too much for the English conscience even in war time, and such a storm arose that the government was forced to insist that the military authorities should bring back the conscientious objectors who had been taken to France and hand them over to the civil authorities for the carrying out of their sentences. Hence this man and hundreds of others are now in civil prisons. The confusion and inequality in carrying out the Acts have thus been very great and one understands why so many men are in prison when one sees the Tribunals refusing them the work they would gladly do, and ordering them into the army, thus leaving them no choice but to resist.

Friends, as such, have received much more considerate treatment; only some twenty in all have been refused exemption and have consequently found their way into prison. Many more are doing work with one or other of the Friends' Relief Committees, others have been allowed to take up work

of national importance, e.g. on the land. Others have been given complete exemption on the ground of the importance of the work they are already engaged in.

But to the impartial onlooker the lesson from the present situation is clear and convincing, viz., military rule is blind to all the ordinary necessities of civilian life and is inconceivably stupid and bungling. Woe to that land which upon any pretext whatever turns away from the paths of peace to follow the military ideal.

London, England.

THE DEITY OF CHRIST

(Editorial in The United Presbyterian.)

The divinity of Jesus is one of the most clearly revealed truths of history. From the beginning of His life to the end of it there is a succession of wonders and miracles that confirm the marvelous yet blessed fact that Christ came forth from God. There is no life that contains so much of the supernatural. The halo of divinity was around Him from the moment when He lay a babe in the manger worshiped by the sages of the earth, sung over by angels of heaven and looked upon with awe by the shepherds, until that hour, at the end of His public ministry, when He overcame the attraction of gravity and ascended to the skies in the presence of His disciples, and went back to His native heaven leading captivity captive.

We need only to follow that life from its advent in Bethlehem to its departure from earth on Olivet to find in it evidence sufficient to convince the most skeptical that Jesus was divine. He came in fulfillment of prophecy. Even the place of His birth was predicted. It was foretold that He should be born of a virgin; that He should be called out of Egypt; that He should be called a Nazarene. And so at almost every stage of His life we find Him fulfilling the prophecies of the Old Testament Scriptures.

The evidences of His divinity were shown also in the divine words that were spoken of Him at the time of His baptism, when the Spirit descended in dove-like form upon Him and God said of Him: "This is my beloved Son, in whom I am well pleased." The same voice spoke a second time on the mount of transfiguration when the Redeemer's face shone as the sun and His garments were white as the light, saying: "This is my beloved Son, in whom I am well pleased; hear ye Him." This is God's own testimony to the divinity of His Son. But that life itself, as lived on the earth, was a confirmation of His divine claims. He was "holy, harmless, undefiled and separate from sinners"; He of whom even his worst enemies were compelled to speak well. Pilate, who condemned him, said: "I find no fault in Him"; Pilate's wife said to her husband: "Have thou nothing to do with that just man"; and the centurion, who put Him to death, said, in view of the supernatural manifestations at

that hour: "Truly this was the Son of God."

The divine works which He wrought were confirmations strong as proofs of Holy Writ. Nicodemus, after witnessing some of his wondrous miracles, said to Him: "Rabbi, we know that thou art a teacher come from God: for no one can do these signs that Thou doest except God be with him." To heal the sick, to raise the dead, to still the angry billows by a word, and bring back life to the dead show a power that is not natural, but belongs to the divine. And think of the wonderful doctrine that He proclaimed! the gospel that has held the world captive to higher ideals and nobler incentives than it ever knew before. Then there were the supernatural manifestations at the time of His crucifixion, when the heavens were darkened from the sixth until the ninth hour; when the rocks were rent, and the graves were opened, and the veil of the temple was rent in twain from the top to the bottom. Then there is His resurrection, His supernatural coming forth from the grave after He had been dead and buried for three days; there were His mysterious appearances and disappearances after His resurrection, when He came into the house the windows and doors being closed, when he walked in the morning on the sea beach and gave that wonderful draught of fishes to the toiling disciples; there was His ascension from the Mount of Olives, an act that could only be accomplished by divine power; and then, too, there was the fulfillment of His promise in the sending of the Holy Ghost at the time of Pentecost when the Church of the New Dispensation was formally launched. If the truth of Christ's divinity has not been fully confirmed by the life and teachings of Christ Himself, and by the supernatural incidents that accompanied Him, then no proposition can be confirmed by evidence. Every child of God can truly say with Simon Peter: "Thou art the Christ, the Son of the living God."

PRESIDENT APPOINTS SPECIAL WAR RELIEF DAYS

By act of Congress, the President has appointed October 21 and 22 as days for the relief of the suffering among the Armenians and Syrians. The Federal Council of the Churches of Christ in America will send out the appeal to all the churches for a generous response. The American Committee for Armenian and Syrian Relief will seek to reach every community in the land, in an effort to relieve a distress greater than any the world has ever before witnessed.

Pastors are urged to set apart Sunday, October 22, for this purpose. Sermon material will be furnished to all the pastors by the Federal Council.

Improvement in a soul gets ownership in it, even as it does in land. We may have a property in every one we meet, if only we can find out how to bless him.—Horace Bushnell.

THE YOUNG MARRIED WOMAN

By RUWONE

She was thirty or thereabout. She had three children, bless their little hearts. And she wanted to be of some use in the world.

She entered her pretty living room, dropped into an easy chair and sighed, "I'm so tired! I'm just so tired! I read my paper this afternoon at the missionary society. I have another to prepare for the club. The ladies' aid wants me to help in their entertainment and the president of the County's Sunday School Association has asked me to sing at the coming convention.

"No, oh no, I'm not so popular! It's not that at all. It's just because it is so hard to get anyone to do these things.

"Every interest has its organizer who seems fully persuaded that his or her work is the most important in the world. But we poor people are the same. And we're organized for this and organized for that and organized for the other, until all the energy and individuality has just about been organized out of me.

"Oh children! don't be so cross and do be still!

"In these, so stressful times, I sometimes see a little girl back in the old home, in the long summer afternoons, with a book in her hands, lying prone on her stomach, reading or dreaming for hours, yes hours. As Pollyanna says, she had time to just live, in those days.

"On Saturday afternoon every frock must have its frill neatly basted in. Shoes must be polished and set aside. And mother saw that we had our Sunday School lesson for the morrow. It seems to me that almost all I know about the Bible, I learned then.

"Little ones, would you be better off in an orphan asylum? If this rush keeps up you may have to go there. I'm so tired."

"Does thee know of what thee reminds me?" asked the ancient lady.

"What?" almost crossly.

"Does thee remember the story of the old woman who took a half bottle of castor oil, because she thought if a little was good more would be better?"

"What in the world!" said the young married woman.

"Just too much of a good thing, wasn't it?"

"My dear, I have known many women like thy mother. They had much work to do. Their days were full days. Yet they found time for the best things. Perhaps they learned the art of selection, the art of not doing as well as doing.

"They regularly attended First Day School and meeting. Here they met their neighbors and communed with God, and were strengthened and refreshed.

"Some of them came to feel that there was a whole range of subjects that did not appropriately belong either to First Day School or meeting, so they organized the club. Here they could discuss

anything from the best way to wash dishes to the best method of bringing up children. They could study places and people from their own community to the uttermost parts of the earth.

"This, added to First Day School and meeting, gave them a balanced ration, spiritually and mentally, satisfied their social instincts and gave variety to life. They grew and flourished. But humanity is prone to spoil a good thing. And that which lightened and brightened toil, was increased to become, itself, a great burden to many women.

"In the multiplicity of things, everyone has to choose not only what is good, but what is good for her, with her surroundings.

"There are talented unmarried women, there are childless married women, and women whose children have grown up and left the home nest, who have time and strength to use for the betterment of others, whose work is a blessing to the world.

"But what will it profit a woman to belong to many organizations, if her own children grow up warped and stunted?

"Especially children and mothers need time to just live."

"Well, I must get supper," said the young married woman, rather curtly.

She started to the kitchen. Passing through the dining room she lifted the cover over the table, and behold! it was set with a dainty, bounteous meal all ready for the eating.

She rushed back to the room. "Oh! you lovely, obliging ancient lady, you should not have done all this." "We helped, mainma, we helped," piped the children.

"I knew you would be tired," said the ancient lady.

"Dear ancient lady, were you ever so worn out that you were nervous and naughty?"

"Many times."

"Did you ever feel altogether unworthy of your husband and children?"

"Very keenly."

"Did you ever resolve to cut out, and cut out and cut out things until your strength and time were sufficient for the rest?"

"The Lord led me that way to peace and rest. And what may surprise thee, to achievement."

"Please forgive me, my crudeness," said the young married woman.

"Go to thy room and rest until thy husband comes in," said the ancient lady.

With a merry twinkle again in her eyes, she turned to the children. "Kiddies, I guess you won't have to go to the orphan asylum just yet. If you'll be good you may come with mother."

"We'll be dood, we'll be dood," they exclaimed. "And we'll be still, just as still," said the eldest.

So with the littlest one in her arms and the

others hanging to her skirts she entered her room and softly closed the door.

And for an hour the ancient lady was left alone with her memories.

THE HOUSE BEAUTIFUL

By MRS. J. H.

It was on a side street in the city of O. The name was not on the door plate, but I can see now with the clearer vision which time has given, that when I stepped into the cosy sitting room and clasped the hand of the little woman who was its mistress, I began an acquaintance with house beautiful.

One unusual characteristic of the house was its capacity. It could be enlarged to a remarkable extent. You need not fear to go there were you delayed in the city over night, for beds could be laid in unexpected places, and if the sudden demands upon the larder could not be fully met, what there was was dispensed with such hospitality that you felt that all was right. You had been inconsiderate and should not have gone there without letting her know? Why no! Had it not been a pleasure for her to see you and to minister to your necessities?

And so the years went by and the old house extended its hospitality and comfort to a great number and of varying conditions. Some were well-to-do and some so forlorn and down in their luck that they came and went by the back door. Among the latter was Quinn, who used to come slipping around to the summer kitchen when he had been drinking. He had fallen so many times that his friends had lost patience with him, thought he was a hopeless drunkard. But when everyone else had turned him down he was sheltered at house beautiful and tided over again and again, till the Lord saved him and he became a strong Christian worker.

Then there was Nellie from down in the country. She was sick and had not the money to go to the hospital. She was installed in the beautiful down stairs bedroom and given skilled nursing at a nominal cost which she could afford to pay.

As I close my eyes I can see again the candle light twinkling through the halls in the small hours of the morning, and know that it marked an errand of love to the sick in soul and body.

Oh house beautiful, no earthly architect planned thy excellences nor could skilled modiste have fashioned more beautiful attire than the plain garments of the little woman, worn with her good works.

"Build thee more stately mansions, O my soul,
As the swift seasons roll
Leave thy low vaulted past,
Let each new temple nobler than the last
Shut thee from heaven
With a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell
By life's unresting sea."

THE WOUNDS OF THE SPIRIT

By DAISY RHODES CAMPBELL

The papers and magazines are full of the terrible war across the sea and what is only lesser by comparison, the distress in Mexico. Thus far we are immune and look on the sad panorama with sorrowful sympathy, apart yet one, in the spirit of brotherhood.

Yet the world is and has always been a stage whereon is daily enacted a warfare where there are the wounded and heavy of heart.

Troubles came out of Pandora's box, but they wouldn't have stayed and multiplied if mortals had not meddled and helped distribute them. Some of them seem small and they only sting; others penetrate to the innermost soul.

Life is hard enough for most of us. We all know days which seem almost unendurable. And usually it is on these days that the bullet is shot. We hear that a friend whom we love and trust has said most unkind things of us, things we feel we do not deserve.

Or, we start out in high spirits to some pleasant function and return crushed and sobered. A sneer, a cool criticism, a sharp retort has turned our day into night. The world which on our way seemed beautiful and desirable appears on our return a dismal place.

Physical ills and lack of strength are more common among American women than any other nation. The majority of them do their own housework in addition to their care of children, often sewing, and social and church demands. How they accomplish it all is a matter of amazement. The sudden breaking down, the serious illnesses, the nervousness which is our national curse, is a natural consequence of this overwork, this undertaking of so many and so varied tasks.

Mrs. Hasbrook after a nerve-racking day of combining cook, housemaid, seamstress, answering the telephone and front door, tries to summon the welcoming smile which women are taught is the only method of meeting their lord when he comes to dinner. Peter Hasbrook's frown is portentous.

"Isn't dinner ready?" he asks, "I have a deal on at half after one. Now children," he turns to the noisy trio coming in the side entrance, "be quiet. Father wants to breathe. Do hurry, Mary," to the wife, "You've no idea what a busy morning I've had. You women have it easy. You are in a sheltered spot. You haven't the wear and tear of nerves we have. I thought I told you I wanted steak today; we had stew yesterday."

"So much was left, I made a scallop," Mary explains. Her back is breaking, she feels that one more word and she will burst into tears. They sit down to the well-cooked meal.

"Just think!" Hester bursts forth, "Elsie Darwin said her mother says you don't know how to manage one bit; that with Father's income we ought to live lots better. It made me as mad as hops. I

didn't tell her that Father told you the same thing."

"Your father saying so doesn't make it true," the mother replies hotly, then breaks down.

"I don't believe a man can ever have quiet or comfort in his home. I don't blame them for living at their clubs!" the man of the house asserts, as he swallows his meal and departs.

The "unruly member" of Scripture has much to answer for; its office in peace is the same as the rifle in war. The wounds it makes do not bleed, they only bring heartache and discouragement.

It is, alas! in our church work that many of these wounds are given. A woman declared the other day: "I think it takes real courage to work constantly in our church societies. I've done it since I was a child, and the criticisms, the rebuffs, the sarcasm I've heard and received are appalling."

"Yes," said another, "I agree with you. I made up my mind long ago never to resent anything, but it has taken almost superhuman effort to keep that vow. I've come home often from a church supper or market, sick at heart over my day's experience."

A child goes to school happy and singing. She comes home at noon in tears because a boy has ridiculed her clothes, or a girl has taunted her with being proud. A boy I knew went to class in a spirit of good humor towards all the world. During class his teacher without the slightest provocation held him up to ridicule before the school, and with the power of one in authority, added cutting sarcasm to her first attack. The boy, sensitive and proud, kept up in public, but he came home with severe nausea and a nervous headache as a result.

A daughter of a newly-rich mother said in a loud tone to her governess: "Don't let that girl in the gate; she's poor; her father is only a clerk. Fannie (her sister) goes with her but I shan't."

The child in question who had come on Fannie's invitation, was a refined, well-mannered but sensitive child, and turned away, cut to the quick. She was not old enough to rise superior to ill-breeding and snobbery. There is hardly a day that some member of a family has not to bear wounds of the spirit; sometimes they take the initiative in the battle.

Some one said: "Heaven may send or allow some troubles, but man always makes them worse."

A Chinese boy came to this country where he was sent to Sunday school. He kept on for several Sundays when he presented himself before the officer who had adopted him.

"Captain," he said deprecatingly, "I've tried, but I can't stand these Christians any longer. They make fun of me, they fight me, they taunt me; they say things against my parents and country. I can bear it no more."

"Very well, John," said the other. "You can go to church with me and I shall teach you the Bible at home."

He had tried to impress upon the boy—a gentle, affectionate creature—the superiority of the Chris-

tian religion and had sent him to Sunday school to bring him into contact with the disciples of that faith, but he could not persist in the face of the persecution that made life a burden.

Two or three girls in a certain high school determined to boycott a new girl from entering a sorority. The girl was good, refined, bright, and of excellent family, yet she was not allowed the desired membership from the feelings of spite held by a very few.

A young boy, half Indian, half Spanish, was brought by a gentleman to this country from South America. He was so persecuted by American boys that he was made ill by their treatment, and his school life was so unhappy he had to be taken from school.

So we Christians go on our way towards the better country dealing cuts here and there with sharp tongues and cold looks, while some faint, disheartened sister, seeking comfort and help among us in her hard life, is instead hurt and often despairing. "Whoso offendeth one of these little ones."

—Pittsburg Christian Advocate.

FAMILY PRAYERS IN AN INN

Rowland Hill was once driven by a storm into a village inn, and compelled to spend the night. When it grew late the landlord sent a request by the waiter that the guest would go to bed. Mr. Hill replied: "I have been waiting a long time, expecting to be called to family prayer."

"Family prayer! I don't know what you mean, sir; we never have such things here."

"Indeed! Then tell your master I can not go to bed until we have had family prayer."

The waiter informed his master, who, in consternation, bounced into the room occupied by the faithful minister, and said: "Sir, I wish you would go to bed. I can not go till I have seen all the lights out; I am so afraid of fire."

"So am I," was the reply; "but I have been expecting to be summoned to family prayer."

"All very good, sir; but it can not be done in an inn."

"Indeed! Then pray get my horse. I can not sleep in a house where there is no family prayer."

The host preferred to dismiss his prejudice rather than his guest, and said, "I have no objection to have prayer, but I don't know how."

"Well, then, summon your people, and let us see what can be done."

The landlord obeyed, and in a few minutes the astonished domestics were on their knees and the landlord was called upon to pray.

"Sir, I have never prayed in my life; I don't know how."

"Ask the Lord to teach you," was the gentle reply.

The landlord said, folding his hands, "God, teach us how to pray!"

"That is prayer, my friend," cried Mr. Hill, joyfully. "Go on!"

"I'm sure I don't know what to say, now, sir."

"Yes, you do; God has taught you to pray; now thank Him for it."

"Thank you, God Almighty, for letting us pray to you."

"Amen! Amen!" exclaimed Mr. Hill, and then prayed himself.

Two years afterward Mr. Hill found a chapel and a school as a result of the first effort of family prayer at the "Black Lion."—Tales of Trust.

LISTENING TO THE BIBLE

A good many Christian people are tired of the Bible. It is startling to think this, and to say it; yet many a Christian in entire honesty has to admit it. Most of us have had the experience, at least as a temporary one. We believe in the Bible; we know that it is the most wonderful book in the world; but perhaps it does not hold us with the same spontaneous freshness and interest that we find some other books have for us. What is the trouble? At the close of a recent summer conference many were testifying to their new vision and appropriation of Christ as their life. Some had found that the Bible had thereby become a new book to them, and the leader made a striking suggestion. We had unconsciously thought, he said, of the Bible as a music-box, which could play a certain number of tunes; we would wind it up, and listen to those old familiar tunes—and we had gotten tired of them. But now we are finding that the Bible is not a music-box, but a telephone, and that our Lord Jesus Christ is at the other end of the telephone. Realizing that it is He that is there speaking to us, we find its message His message, always new. Have you exchanged your music-box for a telephone? "I will hear what God the Lord will speak."—Sunday School Times.

LIFE THROUGH FAITH

What Mott gives his audiences is the simple, old-time talk of "abounding life" through a personal belief. He devotes half of his one hour to bringing home the sense of guilt to the individual soul. He shows you your life is a battleground where you are beset by temptation and defeated from time to time by sin. He tells you he sees by your face that he is speaking to individual need, and that you are asking, "What is there for me?" From his twenty-eight years of student experience, from knowing the names and the problems of tens of thousands of students, he says he brings a message of hope. By exercise of your religious faculty you can overcome the sin that keeps tripping you. Your life—life abounding, wider, deeper, of more vol-
better self is dead, but Christ can communicate
ume, than the sterile, withered surface life you
have been living.—Harper's Weekly.

OHIO YEARLY MEETING

The one-hundred-fourth annual session of Ohio Yearly Meeting was held at Damascus, Ohio, from Eighth month 22nd to 26th. In point of attendance, interest, and manifest spiritual power and blessing but few times has the Yearly Meeting been so highly favored.

The presence and gospel messages of the following visiting ministers were greatly appreciated: Lettice Jowitt of London Yearly Meeting; Mead A. Kelsey, F. H. Tormohlen and Millie Lawhead of Indiana Yearly Meeting; Edgar T. Hole of the Friends Africa Industrial Mission. Joseph H. and Jean Kinkead Smith, of Redlands, California, had charge of the morning and evening devotional and evangelistic meetings. The teaching in these meetings was of unusual clearness and power. Many seekers found their way to the altar.

The presence of Walter and Myrtle Williams, missionaries to China; Carrie B. Wood, missionary to India; and Edgar T. Hole of the Friends Africa Industrial Mission, made the session devoted to missionary work one of very great interest. In honor of Delia A. Fistler, who gave some twenty years of her life to the work in India, a memorial service was conducted in which J. Walter Malone spoke of her consecration and early ministry; Carrie B. Wood, a fellow worker, of her ability and devotion upon the field; Elmer C. Wood of her home since being unable to remain upon the field and John Pennington in exhortation to greater devotion on the part of those at home to the interests of the missionaries. J. Walter Malone closed the service with prayer.

All lines of missionary work showed increased activity. The treasurer's report elicited much thankfulness when it became known that more than \$16,000 had been paid into the treasury and a balance of \$1,500 remained at the close of the year.

The Evangelistic and Pastoral work has prospered under the care of District Superintendents, Edward Mott, Elizabeth Ward and John Pennington. Edward Mott, being unable to continue in this work, is succeeded by William Kirby. There are in the Yearly Meeting 66 meetings, 105 ministers, 62 meetings having pastoral care, and a reported total membership of 5840.

At the time of the report of the Educational Board much attention

was given to the work of the Cleveland Bible Institute. The Institute received most hearty commendation and assistance given in the raising of \$25,000 to help fittingly celebrate the 25th anniversary of the Institute in 1917.

Aaron S. Watkins gave a very strong and convincing address in connection with the report of the committee on the Abolition of the Liquor Traffic.

While no session was especially given to the consideration of the subject of Peace a special Epistle from Philadelphia Yearly Meeting, the Dublin and Canada Epistles, and the presence and addresses of Lettice Jowitt, an English Friend, gave this important subject a prominent place.

The Friends Rescue Home at Columbus is increasing in its scope and usefulness and is finding a continually greater place among the interests of the Yearly Meeting. Two residences on adjoining lots, with 24 feet of intermediate space suitable for building, have been purchased and a building fund already started in an effort to have these two buildings joined into one large building. Eighty girls were brought under the influence of this Christian home last year. By far the greater number of these were converted and restored to lives of usefulness.

Ohio Yearly Meeting has every reason to take on new courage as it enters another year of service in the Master's vineyard. The Yearly Meeting will be held next year at Mt. Pleasant.

RALPH S. COPPOCK.

IOWA YEARLY MEETING

The fifty-fourth assemblage of Iowa Yearly Meeting during the week divided between August and September, evinced epoch making tendencies. There was an exhilarating alertness about the accomplishments of the sessions. The opening attendance, and the number of representatives responding to roll call the first session, were larger than usual. More and fuller hours throughout the week, compared with other years, were devoted to the tasks in hand. Acceptable messages emphasized the devotional periods. Supplemental legislation of importance was enacted.

Better continuity of action by boards and standing committees will be conserved by the newly adopted plan of having only one-third the members retire annually.

Charles O. Whitely, lately of Ore-

gon, was made evangelistic superintendent, succeeding Harry R. Keates, whose resignation of last February became effective at this time.

Seldom has Iowa Yearly Meeting been so moved as by the reading of the epistle from London Yearly Meeting. It is recognized as a foremost Peace treatise eminently worthy a more general circulation. Samuel L. Haworth, president Minnesota State Peace Society, gave the address at session devoted to this subject. The Peace committee has been unusually active.

An early morning mission study class was conducted by Ross A. Hadley, assistant secretary American Friends' Board of Missions. Elizabeth Allen an English woman, serving Iowa Yearly Meeting as missionary in Jamaica, and Ross A. Hadley addressed the session devoted to these interests.

The Endeavor vesper service on the campus was enriched through a series of addresses by Dr. Clarence M. Case of Penn College. A class in methods was conducted by Mary B. McPherrin, state secretary C. E. Union. On Friday evening the Endeavorers enjoyed a picnic in a nearby grove.

A profound impression was made by President David M. Edwards' report on Penn College, detailing the successful \$400,000 campaign, and outlining future plans. Penn is doing things.

A watermelon feast for men was enjoyed after the Thursday evening session. About two hundred attended. S. Edgar Nicholson of Richmond, Ind., editor of The American Friend, and Ancil Ratcliff of Fairmount, same state, addressed the men. It is proposed to make this informal men's conference a regular part of the yearly Meeting.

The women of the local meeting served meals in the church basement dining room, this arrangement facilitating the week's accomplishments, and adding to personal convenience.

Thought is being given to improved financial records. Two years ago department funds were directed centralized with the Yearly Meeting treasurer. Good business methods are strongly encouraged. It was recommended that a trusteeship be created to care for all Yearly Meeting trust funds. A committee is working jointly with the general treasurer on a uniform system of records and reports. Attention is also being given to arranging a more complete record of

real estate belonging to Yearly and subordinate meetings.

The Bible School Board encouraged a closer relationship with the organized work of the state, through arranging for an excellent address by W. D. Stem, secretary of Iowa State Sunday School Association.

Attention lately given to the important matter of statistics is showing results. One may now draw conclusions from figures exhibited. Though a slight decrease in membership is shown, it is believed that general church conditions are improved to a degree more than offsetting the negligible numerical decline.

The period devoted to state of society brought encouragement. The lack in some localities was counteracted by excellent progress in others. If a Friends' Yearly Meeting may be allowed the luxury of a "key note," this fall in Iowa it would be: Cultivate the possibilities in rural communities.

The evangelistic committee, alert to the latest trend, will arrange for rural church conferences. More attention will be given to local meetings for the immediate present than to the Quarterly Meetings. The committee purposes to resume the tent method of church extension work next summer.

Ancil Ratcliff convinces because he supplants theories by relating how the rural church problem has actually been solved in his neighborhood, Fairmount, Ind. That country church is the nucleus of neighborhood energies. Religion and business are partners. The force actuating better crop production, better breeds of stock, and improved social conditions originates in the church. The institution impels neighborhood support because it has earned recognition as a spiritual and social benefit, and as an agency of financial gain.

Interest was expressed in the forthcoming Five Years' Meeting beyond the mere naming of delegates. It is expected that a number from Iowa Yearly Meeting outside of those officially appointed will attend the conference, due to a growing interest in this admirable co-operative movement.

The voluntary expressions of appreciation regarding The American Friend are gratifying evidences that the church publication is becoming yearly more indispensable among the individual membership.

I. W. COOK.

Patronize The American Friend advertisers.

THE IOWA PAGE

C. E. DEPARTMENT

The young people who attended Iowa Yearly Meeting had a great many reasons to be glad. Of course there were the regular exercises of the week, which are always full of interest and give one a new vision of the field where he may make his influence count for most. But this year the Executive Committee made special effort to arrange for features that would appeal directly to the needs of young people.

Classes in Missions and C. E. Methods were conducted by Ross A. Hadley, Assistant Secretary of the American Friends Board of Foreign Missions, and Miss Mary McPherrin, Field Secretary of the State Endeavor Union of Iowa, respectively. These were well attended and proved that that they were what the young folks wanted. Another very special feature was the address by Clarence M. Case of Penn College on each of three evenings. These talks dealt with the Meaning and Message of Quakerism, and challenged the thought of those who were privileged to hear them.

At the request of the Executive Committee the local society at Oskaloosa provided opportunity each afternoon when everyone might meet everyone else in a social way. These occasions added much to the pleasure of the week.

The annual picnic on Friday evening was a success. As in former years, it was held at the Old Yearly Meeting grounds. After a short time spent in games and visiting, the lunch was served, cafeteria style. When everyone had had his fill of sandwiches, bananas, cake, and ice cream and had topped off the meal with an "all day sucker," we gathered on the grass while Ora and Golda Carrell, Harold Lane and Samuel Haworth told of the splendid conference the Young Friends had at Cedar Lake, Indiana. After an earnest talk by Olen Hunt of Kansas, in which he urged us to sacrifice for Christ, we had a few prayers and went immediately to the C. E. service.

In telling of Endeavor Day, we must not fail to mention the helpful address given by Charles O. Whitely, the new Superintendent of Evangelistic and Church Extension Work. His subject was "The Results of Con-

secration.' He emphasized four words, visitation, vision, vigor and victory. The application of these can easily be made. It was a talk that stirred our hearts and made each one desire to live a life more fully devoted to His cause.

With the full effect of the evening meeting still upon us, we went to the back campus, where some of the boys had started a bonfire, and there, in the cheerful glow, after a brief song service, while the crowd was gathering, many voiced the purpose that had been strengthened in their lives. Then after a number of brief prayers, all joined hands in a great circle and sang "Blest Be the Tie that Binds." Surely no one who was there can soon forget that service.

In the business meeting the same officers were continued. They are: Pres., T. Clyde Coffin, Pleasant Plain, Iowa; First Vice Pres., Walter Homan, Des Moines, Ia.; Second Vice Pres., Cora M. Mattison, Oskaloosa, Iowa; Secretary-Treasurer, Cassa M. Conover, Oskaloosa, Iowa; Missionary Superintendent, R. P. Bogue; Junior Superintendent, Tacy Ratcliff, Lynnville, Iowa.

Will you kindly appoint your correspondent at once and see that items of interest from your Society are sent promptly to Cora M. Mattison, Oskaloosa, Iowa?

NEWS NOTES

Work is progressing slowly on the new church at Tangier, Indiana.

James M. Swander has begun his work at Coloma, Indiana, and resides in the recently equipped parsonage.

The various Friends meetings at Richmond, Indiana, are planning to observe centennial day on October 8 in accordance with the plan recently set forth in the columns of The American Friend.

The Monthly Meeting and C. E. Society at Bloomingdale, Indiana, are jointly arranging to carry out the suggested program for the centennial observance of the admission of Indiana as a state. A noon time luncheon will be a feature of the service.

The superintendents of the various departments of Bloomingdale Quarterly Meeting, Indiana, held an extended meeting recently to consider departmental work of the Quarterly Meeting. It was decided to secure, if possible, some leading speakers on peace work during the fall and winter.

Subscribe for the American Friend.

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WORK OPENING AT MATAMOROS

Sarah R. Charles, after spending most of the past summer with her mother at Fountain City, Indiana, returned to her work at H. Matamoros, Mexico, the 25th of last month. Writing two days later, she tells of the warm welcome given her by Mexican friends and patrons of Hussey Institute, the mission school, as well as by the other missionaries. She crossed the border without any difficulty whatever from customs officers. "In fact," she says, "the custom house officers and other Mexicans with whom I had to deal were very kind and courteous, even declining to search my trunks for dutiable articles or objectionable ones—such as firearms. My gallant coachman, one of our patrons, explained to the officer that I was 'returning, not to do the people harm but rather good, by opening the eyes of our children, blinded by ignorance, by means of educating them.'"

Nancy L. Lee has remained in or near Matamoros during the entire summer. The mission property is in good condition. The buildings have just been cleaned and whitewashed in anticipation of the opening of school which was to have occurred the first week of this month.

AFRICAN CHRISTIANS AT WORK FOR CHRIST

Some months ago at a worker's meeting, we gave the lesson of the Christian soldier and his armor, from Ephesians VI. In the testimony meeting which followed, each in his turn spoke of himself as a soldier of Christ: one with the weakness of fear, another with his tendency to go ahead of his captain, another admonishing all to watch on all sides as the enemy often slips up behind, and so on until the theme of the evening was that they try to be an army with Christ as their leader and see how many battles they could win during the coming week. I was interested to see whether this was only a passing whim and whether they would forget about it before the next week's service or not. But no! One had not done much fighting during the week but had visited the sick neighbor and helped in car-

ing for him. Another had had a struggle with his relatives because his child had been very sick; and because he wouldn't perform the usual sacrifice, they told him he wanted his child to die. But he said he did not want to carry the shame of deserting his Leader, so he stood true and his child got well. Others had gone out scouting and spying about and brought others to our service. In almost every meeting from that time to this, some have spoken either in testimony or prayer about some phase of the theme of the Christian soldier, and in connection with this they have enjoyed singing, with vim and earnestness, "Onward, Christian Soldiers" and "Stand Up, Stand Up for Jesus."

There are times when the zeal of the Christians is encouraging to see;

then again their interest lags until we wonder if they really know of the love of God in their hearts. It seems hard for them to learn to depend hour by hour on God for help.

This morning, we went out to visit a sick child in a home where the parents have stood true through all the tests that have come and today they are a shining light to all the people around them. As I approached, I asked the father where the little girl was, as I didn't see her in the house. He said for me to go out behind the house in the sunshine and I would find her mother giving her child a bath. As I followed his directions I found the mother and three children beside a kettle of warm water; the sick child had had her bath and was lying on the grass in a blanket; the mother was bathing the second and the third, a baby, was in a basket awaiting his turn. She said she bathed them EVERY DAY an unheard-of thing among the Tirikis. The love of Christ keeps both heart and body clean.

FRED N. and ALTA H. HOYT.

ONLY TWO WEEKS REMAIN

Until the close of the year for the Board of Missions.

Treasurer's books close Ninth Month, 30th.

Fifty-six missionaries,

working at nineteen stations

on our four great fields

look to American Friends for support.

Several thousand dollars must be secured before the end of this month or this entire work will suffer.

Immediate Response Imperative.

Let treasurers forward funds now on hand.

Let meetings at once send additional offerings.

Let individuals make personal gifts through local treasurers, or direct to the treasurer of the Board,

BEFORE NINTH MONTH 30th.

American Friends Board of Foreign Missions

Send funds to

Edgar F. Hiatt, Treasurer

Richmond, Indiana

YOUNG FRIENDS BOARD

YOUNG FRIENDS IN SOUTHERN CALIFORNIA

About an hour's ride by trolley brings one from Los Angeles to Long Beach. Here Friends have a strong meeting. The meeting house is a modern wood structure. It has a large, well lighted auditorium, with Sunday School and Endeavor rooms. Modern methods are found in the Sunday School and in the church in general. Here as in other places on the coast the church is confronted with the tourist problem. It is difficult to minister to so fluctuating an audience as this must necessitate. Then, too, such a famous resort as Long Beach brings many retired business men and farmers.

These people for the most part are well-to-do. Many of them have been active in church work before they came west. As in the case of the tourists so with some of these residents, one sees a tendency to take a vacation from religious activity as well as from secular affairs. People like to attend church, however, but they do not relish being appointed on committees or given positions of responsibility. This situation affects the Young People's problem.

It is remarkable that the Long Beach meeting with its efficient pastor is accomplishing its task so well. Instead of young people being indifferent and fluctuating in attendance, the Christian Endeavor Society is well attended, young men's and women's classes are growing, and loyalty to the church services is markedly increasing. The intellectual level of the meeting is high and spiritual freedom in all the services is most encouraging. The outlook for Friends in Long Beach is bright.

Between Los Angeles and Whittier is Huntington Park School. Here is a strong Christian Endeavor Society. One is struck by the spontaneity in the meeting. No one is urged to take part, nor does he ride the "pony" of clippings from the Christian Endeavor World. Young Friends are ready to give their own personal testimony or offer prayer whenever opportunity affords. The place seems charged with spiritual life which is continually seeking expression. I wish here to express my appreciation of the intellectual as well as the spiritual side of the meeting. I think some Friends

have had a wrong impression of this school.

While Huntington Park does not pose as a college, it strongly encourages college training. It does not fight intellectuality but fosters it. It is evangelical, however, and emphasizes positive theology. It is opposed to extreme rationalism and destructive criticism of the Bible, but it encourages constructive study of the Scriptures. I was pleased to find a good spirit existing between the faculty and students of Whittier College and Huntington Park School. One hopes that this feeling will continue to grow. There is no doubt a place for both schools on the Pacific coast. May the young people of Huntington Park continue to go to Whittier and Whittier graduates take courses in Huntington Park.

Out in the heart of the orange-growing district some twenty-five miles from Whittier, is El Modeno Friends meeting. The Endeavor Society at this place is active in both Home and Foreign Mission work. There are a few old people in the Society, but responsibility is carried by the young people. There is talk of starting a gospel team at this place. This undertaking will no doubt result in much good for both the places visited and the Endeavorers themselves. This Society had representatives at both Yearly Meeting and the State Convention. Over fifty attended the meeting addressed by the Field Secretary.

(Continued)

THOMAS E. JONES.

THE YOUNG FRIENDS MOVEMENT

By THEO. FOXWORTHY

As many Friends know, there has come within recent years a revival of interest on the part of the young people of our church, both in England and America. Along with this renaissance there has been felt a need of oneness in purpose and in action. One result of this awakening is, "The Young Friends Movement."

This "Movement" is not an organization. It is an attempt to gather up the scattered forces of young people in our various Yearly Meetings, and, through the avenues of their respective organizations, unite them into one common working force for the furthering of the principles for which

our church stands and to promote the interests of Christ's kingdom.

To my mind this "Movement" is a God-send. Our past experience as an organization has been largely along the line of tribal advancement, each Yearly Meeting moving within its own realm. For this reason (and I make the statement with all due regard for those who have stood by the church so faithfully in the past) our progress has been slow, and we have failed to accomplish the work that we should have done. The Five Years Meeting with its various Boards has done much to remedy this weakness, but much more must be done if we would realize a fuller measure of our possibilities.

The world is looking to the young people today as never before to help solve her problems. The same can be said of the church. If we as a denomination have been in a rut and are getting out into the highway of progress and spiritual advancement, it is partly because our young people have caught the vision of new life, co-operation, and activity.

The Conference feature of the Young Friends Activities is accomplishing much in getting the young people of the different Yearly Meetings together to study our past history, the principles for which we stand and the ways by which we may better serve our purpose and proclaim the message of salvation. If we may judge the future by the past, greater blessings are yet to come from these gatherings.

The Young People's Board of the Five Years Meeting, together with the Field Secretary, in their efforts to ascertain the needs of the church and to unite the forces, as before suggested, should have the special prayers, support, and co-operation of every Yearly Meeting.

Our opportunity to serve humanity was never greater than it is today. If we would accomplish the work whereunto we are called, we must stand by those who are in the lead, and combine our forces on the plane of heart-cleansing and consecration, realizing that to be strong and to do exploits we must be a people who do know our God.

Plainview, Nebraska.

THE STUDY OF SOCIAL QUESTIONS

There is a growing conviction that the response of the Society of Friends to the call for national service may be made through the devotion of its

members to the building up of a Christian social order. The need for efficient training is recognized, but the responsibility for a right understanding of the conditions of life and of the present relations of men, women and children within the nation rests with all. The growth of slums, and of other evil conditions that hinder the spiritual life of men, is seen to be largely due to the absence from business, financial and civic relations of that sense of responsibility and duty to others which true Christianity carries with it. Hence the study of social relations, and of the application of Christian principles to business and industrial and national life, is a most important part of the equipment of those who would live rightly.

Social Study Text Books.

The Hope of the Redemption of Society, by Malcolm Spencer; "My Brother, the Tramp," by Mrs. Higgs; "The Child and the Nation," by Mrs. W. Paton; and "Christianity and the Social Crisis," by Walter Rauschenbusch.

FIFTIETH ANNIVERSARY

Bear Creek Quarterly Meeting Iowa was fifty years old on May 12 last. By arrangement of the committee in charge the anniversary, however, was not observed until the regular Quarterly Meeting, held August 11-13. An Earlham Iowa paper has an interesting and extended account of the anniversary proceedings written by D. B. Cook. We cull the following from the statement:

The first session of the program proper was Saturday at 10:30 a. m. It was intended that this should reproduce as far as circumstances would permit, a "Quarterly Meeting for devotion" of fifty years ago. Isaac P. Cook, a veteran minister recorded by Bear Creek Monthly Meeting in 1880, occupied the "head seat." The meeting opened with a "time of silent waiting" without chorus, organ or singing, after which many gave expression to words of prayer, praise, exhortation, song and council.

At the close of the meeting, an autographic register was made. The first contained the names of all present who were members at the time of the opening of the Quarterly Meeting May 12, 1866. The second, all others present. The first register contained 25 names. The second list contained 215 names, making 270 in all.

The business session of the Quarterly Meeting opened at 2:00 p. m. A. J. Hadley and Verda Kenworthy, Clerks. The opening minute noted the observing of the Fiftieth anniversary and a later minute contained the program as carried out. Much of the bus-

iness was given to the annual reports. The superintendent of statistics reported the present membership of the Quarterly Meeting to be 738, eight of whom were ministers. His financial statement was that \$7894.48 had been expended by the congregations for home work. This included the amount paid evangelists and pastors, the running expenses, etc. Paid for the support of missions \$872.15, making a total for all purposes of \$8769.63.

The Saturday evening session was occupied with the reading of an Historical sketch of Bear Creek Quarterly Meeting by Alistus J. Hadley, and the Roll Call conducted by Maria Cook and Nora Craven.

The Sunday morning session opened at 10 o'clock. The first subject presented was "Recollections of the first twenty years and a message to this generation" by D. B. Cook. The speaker used for his text, "Ask for the old paths" Jer. 6:16. After speaking of "Quaker Righteousness," showing how the Quakers had made a record of being "just in their dealings, punctual in fulfilling their engagements and clear of defrauding the public revenue" etc. as required by their book of discipline, he exhorted this generation to preserve the good name by doing likewise. He then asked from whence came this good fruit? and answered by giving a quotation from George Fox, giving his personal religious experience and from this announced what he called "the Soul of Quakerism," without which the Society of Friends could not exist, namely; Quaker worship. He then drew a word picture of Quaker worship and asked the present generation if they understood it, and could re-produce the same, perhaps not in exact form but in spirit. To show that some did understand and to urge others to follow the examples, he introduced, from the files of the American Friend of 1915, part of an account of the meetings of the "Quaker Group" at Hartford Theological Seminary, Hartford, Conn., at follows:

"The general plan of our meetings are as follows: We meet at eight o'clock and spend usually a half hour in worship. These meetings are true Friends' meetings for worship. No leaders are appointed but we seek to enter into each meeting with full dependence upon the spirit of God to lead us. All grow quiet as we bow in humble trust together. After a little some one may offer simple but trustful words of prayer. Another may follow and for a time no one may feel moved to speak aloud. We wait in

silence together, listening to the voice of God as He may speak to us. Soon some one may feel moved to read words of scripture or to speak forth some message inspired of God's Spirit. There is nothing formal about these meetings and no two of them are alike. Yet all of them have been singularly marked by the presence and power of Jesus Christ."

The next subject, "Recollections of the next twenty years and its lessons" was presented by W. Jasper Hadley.

The next twenty years was a period of expansion. Like a prosperous hive, new swarms went forth. With a membership of over 1200, the work began. Meetings were established not only in various parts of Iowa but in other states as well, far off Texas being included. The zeal and self sacrifice of these workers of the 80's is worthy of our imitation. Do not "lie down on the job" like a balky horse. There is much territory yet within the limits of Bear Creek Quarterly Meeting unoccupied, where Friends are needed and wanted.

The afternoon session was held in the grove. The subject, "Present and future of Bear Creek Quarterly meeting" was by David M. Edwards, before an audience of over 400.

The three divisions of his subject were: The Home—The School—The Church. He drew a picture of the Christian home, of Bear Creek Quarterly meeting as he remembered it in his young manhood how there were few homes without daily family worship. The Bible was read and each member was heard in prayer. From such homes have gone out the army of ministers, missionaries and Christian workers and educators which Bear Creek has furnished to the world's work.

My young friend you who have started homes of your own and others who are contemplating the event in the near future—for I see by your actions you are contemplating this—begin with old-fashioned family worship and keep it up at whatever cost. What your homes are the future of Bear Creek will be—was his appeal to the present generation.

The need of the world is Christian Education. Bear Creek of the past has furnished this. See to it that the next generation is equally well provided. The church life adds value to everything with which it comes in contact. Keep up the real Friends meeting and Christian faithfulness of your fathers. Make Bear Creek better than she has ever been. Others have labored faithfully and well, enter into their labors.

SERBIAN REFUGEES

F. E. Woodhouse writes from Wycliffe Hall, Oxford, where he is working amongst the Serbian boys under John E. Bellows:

"There are here about 130 boys, whose ages are mostly between 14 and 17 years; and it is hoped that these will form part of the backbone and brains of the new Serbia. The boys are for the most part surprisingly intelligent and, better still, are anxious to learn English and also our games and manners. Could they but learn all that is best in England and add that to the best their own country has given them, they would some of them make great men in the future.

"The boys seem to have but little idea of what is known to us as sport. They nearly all find amusement on the billiard table, but play a game of tennis quite their own, the chief point of which is to hit the ball as high and as far as possible. We are now beginning to organize sports, and we have the use of the Somerville tennis courts and of St. John's cricket ground, besides a boat and a punt on the river. . . . The Serbs are very fond of music. Their own music is very striking in its almost harsh simplicity. Their religious music is never accompanied, and is sung in two parts, the one a third below the other. The effect of this really cannot be described. An extraordinary characteristic is their habit of leaving some words unvocalized; I mean that perhaps here and there one or two words at the end of a line or verse are not sung but merely spoken or shouted. This gives a great deal of life and reality to their songs."

Lillian M. Law writes from Sieci, Toscana, Italy:

"I have given about 120 children sandals; some quite big boys and girls had them, including two university students. One poor lady also, whose shoes were in a dreadful state, asked if she might have a pair. They are a very inexpensive form of footwear, as the largest sizes only cost about 12 lire and they are of good leather. There are still more sandals to come. I have visited seventeen families in their homes whose names were given to me as being particularly necessitous through illness or otherwise. I have tried to help them with clothes, material for making up, shoes, etc., and sometimes in the case of illness by giving a little money to buy medicine, milk, better food and the like. In that way I have spent

about 270 lire. . . . What these people need more than anything else, and what, unfortunately, I cannot give them, is work. The Government allowance is quite generous, it is more than they give to their own soldiers' wives. No one will employ refugees; they are all of them suspected. The more middle-class they are, of course the harder it is for them; they can manage to house and feed themselves, but their clothes get shabbier and shabbier and they themselves more and more despondent. Particularly for small families it is a difficulty; it is really very hard for two middle-class people to live in a strange town on 3 lire a day."

Ethel G. Dunbar writes from Salonika:

"We are very busy, as the hot weather has now come. We have between 40 and 50 patients and at present only one Greek nurse, but another is coming. The patients are very grateful and very anxious now to come to the hospital if they are ill at all. It was 100 degrees in the shade a day or two ago, but we are lucky in having a cool building. Water is a terrible trial, or rather the lack of it! The supply is cut off; in the last twenty-four hours it only ran for a short time between 1 and 2 a. m., so that means getting up in the night to fill everything, and when our store is finished we have to fetch all water from a distance. The coolest time is about 10 p. m., when I often sit out on the garden wall, which still feels quite hot from the sun, and if it were not for the mosquitos and various other biting and stinging animals, it would be very pleasant."

Holland

Gouda.—"There are now about 40 workers. The farm work is giving temporary employment to many, and such workers have asked to be taken back when harvest work is finished. The mat work and shoemaking is improving under a new method. Four women work at lining the shoes, etc."

Uden.—"The work is much improved since last year; it is really wonderful how well some of the girls tackle a piece of new work and the interest which they take in it. Miss Lindsay has taken immense pains with the plain sewing of the younger girls, and at the dressmaking table we have one or two quite skilful embroideresses who have been taught in the zaal. We are hoping also at this table to give the younger girls an idea of cutting out and making up for themselves."

Ede.—"We had endless rehearsals with the girls for the anniversary S.O.F. entertainment held on the 17th of June. Fourteen of them learned country dances, and ten sang Flemish and English songs in parts. Owing to the cold weather, the fete had to be arranged in the Work Zaal at the last moment."

One of the workers writes from France:

"I wrote to some friends a plain account of what the people have to put up with in a burnt village and in these months of waiting away from home. It was as short and simple as I could make it. A French lady read it, a lady of no peace principles of any sort. She laid it down and just said, 'If it is like that, it says a lot for the Quaker point of view.'"

RECEPTION TO THE WOLFORDS

On the evening of August 29 at South Eighth Street Friends church, Richmond, Indiana, an informal reception was given in honor of H. C. and Anna B. Wolford, president and matron of Southland College, prior to their return for their fourteenth years' service in the work for the Master. Invitations were sent to the four Friends meetings of the city and to New Westville and Centerville. Owing to the splendid musical attraction booked for that evening at the Richmond Chautauqua, the attendance was not as large as the occasion deserved.

The program was good. Dr. N. S. Cox presiding, said a few words as to how Indiana Yearly Meeting came to be the father and the mother of Southland College, and of our duty and privilege to continue the good work. H. C. Wolford gave information regarding the buildings, their equipment, the farm and the light plant. Mrs. Wolford gave the talk of the evening, showing what has been accomplished and is still in progress. She named student after student, picturing their work at school, and then tracing their life's work afterwards showed how they had made good in the different avocations they had chosen. The occasion was opened with prayer, and interspersed with musical numbers which were much appreciated.

NOTICE!

Will Friends please report at once all Study Classes, Christian Endeavor Societies, Fellowship Groups, and any other Young Friends Organizations, with the names and addresses of the Leader, President, or Corresponding Secretary, to the Young Friends Board, Dunreith, Indiana. Thanks!

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The American Friend solicits interesting news accounts for this column about the work of Friends' meetings, Bible Schools, Young People's Societies, missionary societies and other agencies of the church; also about the work and movements of ministers and other workers in the church.

NEWS NOTES

The meeting at Oakland, California, observed its anniversary last Sunday, September 10.

Isaac L. Kinsey, of San Diego, California, began a gospel meeting in a big tent at Alamitos on August 6.

Elma Gordon, missionary to China, addressed the meeting at Oakland, California, on the evening of August 20.

Lyman G. Cosand, pastor of the meeting at Georgetown, Illinois, preached at Russiaville, Indiana, on August 20.

Sanford J. and Blanche Ford Pickering were expecting to take up pastoral work at Huntington Park, California, on September 1st.

Whittier, California, Friends are now holding their meetings at the college while the large and commodious new meeting house is being erected.

Dr. Sylvester Newlin has received and accepted a unanimous call to remain as pastor of the meeting at High Point, N. C. for another year.

Alexander C. Purdy, who took charge of the Biblical Department at Earlham College this week, preached at the West Richmond Friends meeting last Sunday morning.

From the Pacific Friend we learn that John Henry Douglas of Whittier, California, has been confined to his bed for some weeks and does not seem to rally very much.

Edgar T. Hole and Dr. Archibald Bond attended the meeting at Bloomington, Indiana, on Sabbath morning, August 28, and presented the needs of the African field in an impressive manner.

Professors Albert F. Styles and Henry H. Townsend, members of University church, Wichita, Kansas, have moved to Wellington where they will teach in the high school the coming year.

On account of the sickness of Charles E. Tebbetts the acting pastor, Murray S. Kenworthy preached at the West Richmond meeting on the morning of September 3.

Mahlon Perry, pastor of the meeting at East Whittier, California, recently made an extended tour of California Monthly Meetings in the interest of

Huntington Park Training School for missionary workers.

Grandmother Lydia Sharpless, who spent the winter with her son, William, at Los Angeles, California, has returned to her home at Whittier. On August 22 she celebrated her 106th birthday anniversary.

The address of Arthur Dann and wife, of England, has recently been changed. A note from him under date of August 10 says: "We shall be moving about, but letters, etc., addressed to 10 Drayton Park, Highbury, London, N., England will be forwarded to us."

Dr. Sylvester Newlin, pastor of the meeting at High Point, N. C., is one of a party of Sunday School workers who are making a tour this week of Guilford county, N. C., in the interests of the Sunday Schools. Meetings were held every day from September 5-13 inclusive.

Mrs. Aaron Napier of Amboy, Indiana, is rapidly recovering from a successful operation at the Mayo Brothers Sanitarium at Rochester, Minnesota and will be home again with her family in the very near future.

Aaron Napier is just closing a successful year's work as pastor of the meeting at Amboy, Indiana. He has served the meeting there since 1911 and will remain another year. The new parsonage will soon be ready for occupancy.

J. Arthur Wollam and family, who have been spending the past seven weeks in the mountains of Colorado, Wyoming, Idaho and Utah, have returned to their home at Wichita, Kansas. Mr. Wollam, who was compelled by ill health to suspend his work there, says that he has recovered his health perfectly and has resumed his duties as pastor of University Friends church.

Wichita Quarterly Meeting was held in Russell Hall, Friends University, September 1-3. It was one of the most interesting and helpful meetings of the year as the annual reports were read and considered. Rufus P. King of North Carolina, gave profitable and acceptable instruction at the morning meeting on Sunday and in the evening spoke of his experiences in and subsequent to the Civil war.

Bessie Fields of Greensboro, N. C., has been visiting Deep River meeting every two weeks during the past summer and the interest of the young people in the church is noticeably increased. She began a revival there on August 21 assisted by Dr. Sylvester Newlin, of High Point.

The annual roll call meeting of Springfield meeting, N. C., was held on August 23. Devotional exercises were conducted by G. J. Welker and the sermon was preached by Dr. Sylvester Newlin of High Point. Charles F. Tomlinson read a paper on Allan U. Tomlinson, while Archibald Johnson gave an address on "The Country Church."

George Deshler is leaving the pastorate at Cherokee, Oklahoma, and will take charge of the pastoral work at Lynnvile, Iowa, succeeding Zeno H. Doane, who takes charge of the work at Knightstown, Indiana, early in September.

Bunji Kida, of California, recently visited Friends meetings at Salem, Newberg and Portland, Oregon and also at Seattle, Washington.

George D. Weeks recently filled the pulpit very acceptably both Sabbath morning and evening at San Diego, California.

Charles M. Woodman, who recently resigned his pastorate at Portland, Maine, will arrive at Richmond, Indiana, with his family this week and will take charge of the pastorate of West Richmond meeting next Sunday morning. He is on the program to give an address at one of the sessions of Indiana Yearly Meeting next week.

Mary T. Pyle, widow of William L. Pyle, and the oldest member of the First Friends church at Indianapolis, Indiana, died at her home in that city on September 4. For many years she had been connected with the management of the Bertha Ballard Home, the Colored Orphans' Home and other charitable interests. She and her husband were for many years leading Friends in Western Yearly Meeting.

The Friends camp meeting held near Burr Oak, Kansas, from August 3-20 was reported to be the best camp meeting ever held at that place. It was under the direction of the three Friends' meetings near by with Lindley A. Wells, of Portland, Oregon, as evangelist and his son, Charles, as singing evangelist. The ministry was forceful, along the lines of repentance and faith and the baptism of the Holy Ghost. More than eighty persons knelt at the altar. Arrangements were made for another camp meeting next year.

The meeting at High Point, N. C., of which Dr. Sylvester Newlin is pastor, observed the annual missionary rally day on September 3. Pledges were signed amounting to \$225 and the missionary committee will make

a personal canvass of the members who were not present.

William and Abigail C. Haworth will retire from the pastoral work at Lawrence, Kansas, on the occasion of Kansas Yearly Meeting. They are undetermined as yet what field they will enter and arrangements about a successor have not yet been perfected. They have served the meeting there two years very agreeably both to themselves and to the meeting.

Thomas E. Jones, secretary of Young Friends' activities, has completed his extensive tour of Oregon, California, Nebraska and North Carolina Yearly Meetings, and is at the office of the Board at Dunreith, Indiana, for a few days, preparatory to entering Columbia University early in October.

CHURCH AT WORK

Northbranch, Kansas—We had our Quarterly Meeting last week, but owing to the union camp meeting going on in our Quarterly Meeting we held only the business sessions, the balance of the time being taken up by the camp meeting which is being conducted by Lindley A. Wells of Portland, Oregon, who is giving us some good teaching and admonition in spiritual things. Representatives and the pastors from each of the monthly meetings were in attendance at the Quarterly Meeting and an increased interest seemed manifest in the work of the church.

HELPING JAMAICA

Contributions toward a fund of \$350 for equipping trades rooms in the Happy Grove Industrial School, Jamaica, were given by Friends at Wichita and a few other persons not connected with the church. The sum collected by Charles Vincent, the Jamaica student in Friends University, amounted to \$65.00 and will be used especially in putting more suitable baths in the boys' dormitory. The solicitor wishes to thank all contributors for their generous help in a time of need.

INDIANA YEARLY MEETING

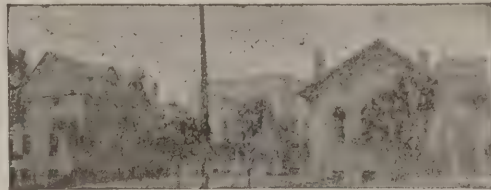
All persons expecting to attend Indiana Yearly Meeting next week and who desire to secure lodging before hand should write to Charles E. Newman, William J. Hiatt or Oscar E. Fulghum of the entertainment committee, address Richmond, Indiana.

WESTERN YEARLY MEETING

Western Yearly Meeting is holding

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WRITE FOR CATALOG.

OPENS OCT 3rd, 1916

its 59th annual gathering at Plainfield, Indiana this week. Eliza Armstrong Cox is giving lessons each day at one o'clock on the study book, "World's Missions and World's Peace." Enos Harvey was announced to preach on the opening evening. Mrs. Culla J. Vayhinger will give the prohibition address on Thursday at eleven. Elwood Kemp gives the address for the literature and peace committee at two o'clock on Thursday. Edgar T. Hole is to speak at the foreign mission session on Saturday forenoon.

Charles Lescault of Los Angeles, California, is expected to have principal charge of the evangelistic services which will be held each evening.

ANNUAL BOARD MEETINGS

Announcement is made that the annual meeting of the important Boards of the Five Years Meeting will be held at Richmond, Indiana, during the week of October 19. Various committees will meet during Monday, Tuesday and Wednesday, and on Thursday forenoon, beginning at nine o'clock, there will be a joint conference of all the Boards which may be in session during that week. The Executive Committee will convene on Thursday afternoon. Fuller announcements will be made later.

NOTICE!

Friends having a prospect of attending Kansas Yearly Meeting of Friends, to be held at Wichita, Kansas, October 3rd to October 9th, inclusive, 1916, and desiring to make arrangements for entertainment during the sessions, should address Herbert D. Barrington, Friends University, Wichita, Kansas, who has been named by the local committee to look after such inquiries.

THE HOMILETIC REVIEW

The preacher returning from his vacation will find in The Homiletic Review for September considerable helpful and suggestive material, covering almost every phase of his work. Then there are articles in lighter vein on "The Humorous Side of a Minister's Life," and "Uses of Humor in Church Life."

In the Pastor Department church methods are given a prominent place, and the Sermonic Department maintains its usual high standard.

A new feature appears in this number of The Review. It is that of a professor of homiletics passing upon the merits or demerits of a particular sermon.

Published monthly by Funk & Wagnalls Company, 354-360 Fourth Avenue, New York. \$3.00 a year.

CHRISTIAN ENDEAVOR

September 24

Topic—"Christianity Compared with other Religions." 1 Cor. 10:1-21.

(Foreign Missionary Meeting)

Plan to demonstrate in this meeting a meeting of the Foreign Mission Board. As the Board is seated at the table, let Endeavorers representing the Missionaries from the different nations come before the Board, presenting the work in the particular countries, and make appeals, either for money for some special purpose, or for workers. When all have been heard, the Board will then act on the matter, or pass it up till the "next meeting," as is so often done.

This can be enlarged upon to take the entire hour, and in a much better way than the old time method of papers or clippings, will appeal and interest.

Geologists say that the Bay of Naples is in reality the crater of an extinct volcano. In the cycles of ages past it was a great, deep roaring pit of fire and burning lava. The fires subsided and the lava ceased to flow. The great sea overflowed it and now the calm waters smile back in sunshine by day and in starlight at evening.

Christianity is a great calm sea that is gradually quenching and covering the old volcanoes and roaring pits of barbarism.

BIBLE SCHOOL
SEPTEMBER 24.

Lesson—Review.

Golden Text—We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal. II Corinthians 4:18.

The first lesson of the Quarter tells the story of Paul's Work at Thessalonica and Berea. Many crucial experiences happened to Paul between that time and his experiences as "A Prisoner in the Castle. Among these were his physical sufferings, or those of his friends, ending in the rough treatment by the mob and the Romans in Jerusalem. His doctrinal ideas, in many points, took definite form during this period and are well illustrated in his letters to the Corinthians, Thessalonians and Galatians. His practical teachings also are prominent phases of these messages. The apostle was thus shaping and fixing those doctrines and practices which were to distinguish the Christian from other religions.

This period was marked by certain controversies. In Corinth for instance the Gentile Christians were distressed by certain of their numbers claiming, on the basis of Paul's teaching of freedom from the Mosaic Law, certain liberties which threatened the purity of the home and family life. The activity of the Judaizers was also perplexing to the Gentile Christians and much space in the epistle of this period is devoted to refuting their claims. The chasm between the two branches of the church was widening and was destined in a few years to cause a definite and final break. The

Boosters for the Bible School

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The Bible School Board of the Five Years Meeting is organized to study and meet the needs of Friends Bible School work. Therefore we have a full line of exceptionally good school supplies. Tell us what you want for your school and we will promptly get it to you.

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Sunday School Collection Envelopes, 50 cents per dozen.

Sunday School Class Books; No. 1, for 14 names, 5 cents each, No. 2, for 20 names, 10 cents; No. 3, from 25 to 200 names, 15 cents each.

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offering and tokens of interest and good will which Paul and his companions took to Jerusalem probably did little to stay the final break.

This was a period of church expansion not only in Greece but in and around Ephesus. It is presumed that a number of the churches mentioned among the seven listed in Revelations were founded during Paul's sojourn in Ephesus.

Paul as a man and apostle is revealed to us through the incidents of this period as no where else. He became all things to the church. Founder, organizer, teacher, practical exemplar and inspirer of zeal and courage, in these things he had no equal in the church. Gentile Christianity was by this time an established fact. This branch of the church was now probably more numerous than the Jewish. This was a fruitful period and the careful student will find it full of interest and inspiration.

Sympathy is the great want of the human heart; man's heart as well as woman's.—Alice Freeman Palmer.

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RICHMOND, INDIANA

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MARRIED.

Harvey-Beasley—At Greensboro, N. C., August 26, 1916, Avan Harvey and Alpha Beasley, both of Mt. Airy, N. C.

Perisho-Beebe—At Ipswich, S. Dakota, August 30, 1916, Ellwood Chapelle Perisho, President of State College at Brookings, S. Dakota, and Inez Emily Beebe. At home after September 15, 1916, president's house, State College, Brookings, South Dakota.

BORN.

Connor—At Amboy, Indiana, June 21, 1916, to Fred and Gladys Connor, a daughter, Helen Marie.

Hockett—At Amboy, Indiana, June 9, 1916, to Wilbur and Zoe Hockett, a son, Russell Howard.

DIED.

Brown—Winifred Beatrice Brown, daughter of Mr. and Mrs. F. Barnett Brown, died after seven weeks' illness at her home at Fairy Hill, parish of Portland, Jamaica, August 6, 1916. Her parents are most helpful members of the Friends mission church at Seaside, Jamaica.

Not dead but gone before.

Thy will be done.

Hadley—Joshua Hadley, son of Edward and Elizabeth Hadley, was born in Morgan county, Indiana, August 23, 1851, and died at Des Moines, Iowa, July 27, 1916. He was a life-long member of the Friends church, for which he had esteem throughout his life. He was converted at the age of twenty-eight and during the last years of his life was especially active in Christian work in Des Moines meeting and became very solicitous for the Christian welfare of his relatives and friends. He married Spica A. Barnett in 1872 and they resided in Des Moines, where he has been a contractor and builder for twenty-five years. His lingering illness of a year saw him increase in spiritual health. He leaves the widow, five children, eleven grandchildren and one great-grandchild. Interment was at Earlham, Iowa.

Mills—Emma J. Mills, daughter of Joseph and Amy Hill, was born near Thorntown, Indiana, April 25, 1856, and died at her home at Hemet, California, July 9, 1916. In 1875 she married W. Elwood Mills according to Friends ceremony at Sugar Plain meeting, Indiana. She gave her heart to the Lord in early childhood and lived a beautiful Christian life, both as a mother in the home and a co-worker with her husband in the ministry. After many years of suffering she passed gladly and peacefully into the fuller life with her Saviour. She leaves the husband and two sons.

Morgan—Sherman Parker Morgan, son of Arthur and Martha L. Morgan, died recently after a brief illness at

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THE AMERICAN FRIEND, Richmond, Indiana

Grand Rapids, Michigan, in the twenty-second year of his age. He graduated with honors at Haverford College in June this year and was a member of Haverford meeting, Haverford College, Pa. Burial was at Wheeling, W. Va., the home of his parents.

Woodard—John E. Woodard, son of Thomas and Sarah Woodard, died at his home in Bloomington, Indiana, August 26, 1916, age 81 years. He was remarkably vigorous and strong, both mentally and physically, for one of his years, and was a leader in every move-

ment for moral reform and community betterment. He was a birthright Friend and was most loyal to the convictions and doctrines of the church. He was elected twice to membership in the Indiana House of Representatives, and was ever a strong advocate of right principles of government. He was fearless in his denunciation of wrong in any form. He is survived by the widow, Sally M. Woodard, a minister; a son, Edward M. Woodard, now of Orange, California, a daughter, Hattie F. Harn, and a sister.

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Cincinnati, Ohio. Meeting House N. W. Corner 8th and Mound. Take Warsaw Avenue, Elberon Avenue, or Sedamsville cars to door. Meetings for worship, First day 11:00 A. M. Visitors welcome.

Colorado Springs, Col., Friends Church, Teajon and Fountain Streets, on car line. Bible School 10:00, meetings for worship, 11:00 and 7:30. Prayer meeting, Wednesday 7:30. Visitors welcome.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting, 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday: Prayer meeting, 7:45. Earle J. Harold, Pastor.

Meeting Houses, 144 East 20th Street, New York City and Lafayette and Washington avenues, Brooklyn, New York. Meetings for worship Sabbath morning at 11 o'clock.

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

UNIVERSITY FRIENDS MEETING occupies Russell Hall, Friends University, Wichita, Kansas. Sunday service: Bible School 9:45 A. M., Worship 11:00 A. M. and 8:00 P. M.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

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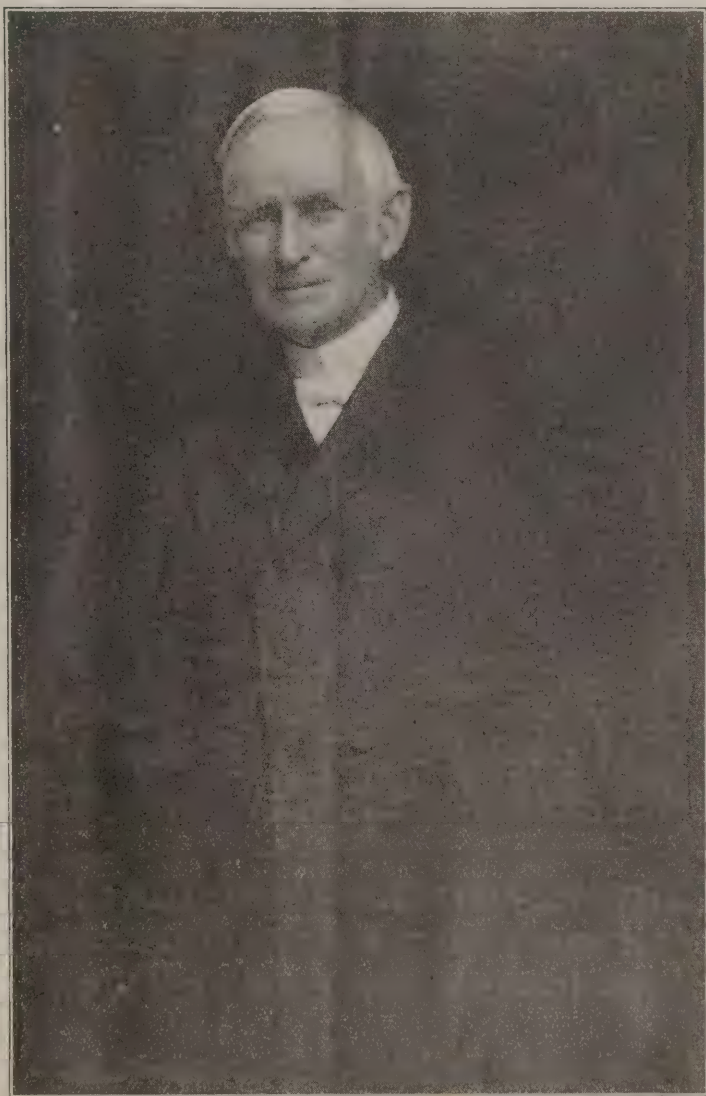
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The American Friend

Old Series
Vol. XXIII. No. 38.

NINTH MONTH 21, 1916.

New Series
Vol IV. No. 38.



CHARLES FISHER COFFIN
1823-1916

THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting

Published Weekly by

THE FRIENDS PUBLICATION BOARD
URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year

Headley Brothers, 136 Bishopgate, London, E. C.,
Agents for Great Britain and Ireland,
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

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All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.
For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

A SIGH FOR THE OLD TIME "QUAKER MEETING"

By EMMA VARNEY ROBINSON

Well, I went to Quaker meeting
For the first time, yesterday,
Since I wandered from the hearthstone,
Of the dear old home, away;
But so strange and unfamiliar
Was the scene that met my sight
As I gazed around about me
That my heart grew homesick quite.

For there were no "facing benches"
And no "gallery" in view
While the rows of saintly faces
Ah, alas! had vanished, too.
Then no "broad brim," no "plain bonnet"
And no "plain coat" met my sight
And no "shutters" or "partition"
As I gazed to left and right.

While the "Friends" both men and women
Were mixed up unblushingly
And it was no Quaker meeting
Such as I was wont to see.
Then they sang and had a choir,
Yes, and played the organ, too;
Had a pulpit, took collection,
Just as other people do.

So, I looked and longed for something
That would unmistakably
Mark this gathering as "Quaker"
But not one thing could I see.
Now, of course, I know there's nothing
In "plain bonnet" or "broad brim"
That facilitates true worship
Or sweet fellowship with Him.

While the grounds of Christian kinship
And of brotherhood in God
Than our human forms and fashions
And traditions are more broad.
And I know that in that hour
When our Saviour shall appear
"Quaker", "Methodist" and "Baptist"
Will be names we'll no more hear.

But ah, me! while in this temple
Of frail clay I still shall dwell,
I am sure that childhood memories
E'er will hold their subtle spell
Firmly, on my heart's affections
And still dear, will be to me
That quaint old time 'Quaker meeting'
Which I ne'er again may see.

La Habra, Calif.

SOME OPPORTUNITIES

The American Friend to new subscribers from now until January 1, 1918, \$1.50. Tell all your friends and neighbors about it and solicit their subscriptions. This is a work in which young Friends especially may engage.

Tell your friends about this combination offer. Charles M. Woodman's book, "The Present Day Message of Quakerism," and a new subscription to The American Friend for one year can be secured for \$2.00, which means a saving of 50 cents.

Send in your order without delay for a copy of the Men's Conference proceedings. One hundred and sixty pages of most valuable material which ought to be in every Friends' library. Paper cover, 50 cents, cloth 75 cents. Address, The American Friend, Richmond, Ind.

Notice the book department ads in this paper from time to time and send in your order for the books desired. Prices of other books will be given upon application. Address, The American Friend, Richmond, Indiana.

Money is still coming in for help in the relief work which English Friends are doing on the European continent. The American Friend will be glad to forward all money received.

Do not send news matter or funds for European sufferers or orders for books to the office at Urbana, Ohio. These should all be sent to the office at Richmond, Indiana. Only communications about subscriptions to The American Friend should be sent to Urbana.

Do not forget to send your suggestions about the program of the next Five Years Meeting to L. Hollingsworth Wood, Secretary of the Committee on Arrangements, 20 Nassau Street, New York City. Or in lieu thereof The American Friend will be glad to print brief and pointed suggestions along this line.

A NARROW ESCAPE

Some years since, a young lady on a pleasure excursion in the harbor of Portland fell overboard and was nearly drowned. After her return to consciousness, she stated that while in the water her whole previous life, even to the minutest incidents, had passed before her mind as in a visible panorama. This review of her life so affected her with a sense of God's goodness and her own ingratitude that she cast her soul upon the mercy of Christ and consecrated herself to His service. Prior to the accident she had been frivolous, worldly-minded, and utterly adverse to religious things. But, immediately on her recovery, she mentioned her strange experience while in the water, and informed her friends that she was now a Christian, and meant henceforth to live a Christian life. And she did. From that day to the day of her death she was an earnest and faithful disciple of Christ—Congregationalist.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 38.

NINTH MONTH 21, 1916.

New Series
Vol IV. No. 38.

Salvation and Its Evidences

We have said that to be a Christian is to become a new creature. Christianity is revolutionary, and begets a venture of faith that is the test of man's willingness to go the whole way of life with God. Discipleship does not amount to much that does not stake every hazard upon obedience to the program of Jesus Christ. The heroism of faith is a challenge to all who take life seriously and who are conscious of soul needs which ordinary experiences cannot satisfy. We need a type of Christianity the world over that balks at no trial or no problem; that sees in every storm the bow of God's promise; that yields not one whit in the face of evil machinations; that confronts the spirit of suspicion and hate in the old order with the spirit of love and fellowship and good will as the essential elements of a new order; that prizes stability and character and soul values above all that worldliness can suggest.

We cast no reflection upon evangelism when we say that religion is stabbed oftentimes in the house of its friends by appeals that cheapen man's holiest relationships and put the stamp of insincerity upon his sacred professions; and we are making no attack upon the fundamental character of evangelical truth when we say that the test of religion is the fruitage of life, and that men are saved, not by the standards of creeds or doctrines, but by direct faith in Jesus Christ and through a fixed purpose to accept his program as binding upon the whole personality of man. Because men have dimmed the value of holiness by cloaking it with theologic definitions, multitudes even within the church are wandering close to the uncertain line of demarcation between discipleship and the world, and are missing the beauties of a land where the desert literally is being made to rejoice and to blossom as the rose. We need in these troublous days to return to the simple theology of the early church, and of the early Friends, by which men were brought face to face with Jesus Christ as the one and only one who could speak to every condition of life, as the only one who could speak peace to every soul.

Salvation is not a talisman, not a thing of enchantment, not something to conjure with, but is a work of God's grace in regenerating human life, conditioned upon repentance and faith in God, upon receiving the divine forgiveness and being restored to heirship in the family of God. The genuine experience of being born again will not break down by changes in the weather, or health, will not vary with environment of any kind. No man can preach redemption effectively who professes sanctity in the councils of the brethren and flies into uncontrollable passion when nature or his neighbor's stock destroys his crops, or the market shows evidences of a precipitous decline. No one can maintain his standing as a shining example in the ranks of Christian discipleship who claims to be holy in the prayer meeting and on the next day befouls himself and the community by slanderous gossip about his neighbors. An old book has declared that men shall be known by their fruits, and the church has lost standing because all too many of its communicants have been professing one thing in the sanctuary and living another thing at the parlor social, at the ballot box or in the market place.

Because nations have professed to be Christian, and have lived according to the law of an eye for an eye and a tooth for a tooth, we find Europe today torn and bleeding and the whole world waiting in horror for the final scenes of a murdered civilization. What a challenge it is to the American church to rebuild its lines more closely after the pattern of its Founder! What a challenge it is to the Society of Friends, which has always stood, theoretically at least, for the essence of holiness, to pray and strive for a rebirth of denominational integrity, purpose and zeal, that will raise up new prophets of Jehovah, to be sent out into all the world with fresh revelations of spiritual power and new messages of truth for the redemption of worldwide humanity! What a challenge there is today to Christian personality the world over to show forth the fruits of the Spirit as evidences of the power of God to save to the uttermost, not only

in terms of individuality, but in terms of nationalism and internationalism as well.

The church increasingly is applying the every-member plan to its finances with excellent results. It is time that the every-member plan were being applied to the task of Christian living and world-wide service for the Master. The religion of Jesus must be able to show a fruitage of something more than keeping the forms of discipline, something more than repeating texts in the prayer meeting.

Unless it can make the desert over into fertile valleys, unless it can substitute joy for mourning, unless it can put divine purpose into human action, unless it can personate the fruits of the spirit in daily conduct, it is bound to fail at the point of its best purposes. But the religion of Jesus must be able to operate through willing human personality without reserve, and the test of its operation is the fruitage which it yields.

Our Attitude Toward Public Education

By W. J. REAGAN

During the early weeks of September, one of our biggest institutions opens its doors for another busy season. It has offices in every city and village, and in every country community in our United States. It is big in scope and compactness of organization; big in its expenditure of funds and property holdings; but most important, it is big in its control and formation of human life. This institution—our Public School System—backed by enacted law, demands the presence of our boys and girls for five days out of each week. It has a large part in guiding, at this plastic period in life, little feet that are destined to walk forever down the centuries. Do we realize, I wonder, the importance of this institution and our obligation to it? As a Church, with private schools of which we have a right to be proud, do we realize that, since the majority of our children must get their impress from the public school, we must give it and its work our earnest thought and prayerful criticism and loyal support?

These specific things we may do this year:

1. Arrange for an Education Day in our churches. Consider together the opening year and its work. At some public meeting give the public school teachers an opportunity to tell parents ways of showing interest, and methods of aiding in the progress of the school. United prayer should be so real, so intelligent, so insistent that its influence will make a difference to teachers and students.

2. Then we can visit the schools early in the year and try to understand their work. There is a visitor's page in every school register and it is never full. We watch carefully the work of the farmer, who runs the farm for us; we closely supervise the maid, who lives in the kitchen; but too often we ignore the guides of our boys and girls. Our teachers need co-operation and intelligent sympathy. They see commercialized temptation defeating their work at every turn. They feel the criticism of politicians who are in the game for gain only. They are usually interested in the highest development of their students. They are worthy of our support, and certainly there is no more worthy cause than their cause.

3. Study carefully the subject of military train-

ing in Public School. We believe that it is undemocratic, that it violates the best pedagogy, and that it fosters a cheap, narrow, circumscribed patriotism. We are caught in a wild passionate outburst of militarism. It is about to strike at the public school system. We need quiet honest thought about the matter. Our public school teachers are willing to think the thing through; they seem anxious to know; the material is abundant; their attitude is important for the final outcome; but the material must be carried to them.

Write to the American Union Against Militarism, 641 Munsey Building, Washington, D. C., for a description of their War Against War Exhibit, and other literature. Hold Peace contests and debates on this question. Use the school building as a meeting place and enlist teachers in the movement.

4. Help in an effort to meet the wave of vice and immorality which threatens our boys and girls. Use freely these books and pamphlets:

- (a) "The Little White Slaver," a discussion of the cigarette evil, compiled by Henry Ford. Write to Henry Ford, Detroit, Michigan, for free copies of the pamphlet. The boys will read it, and it will appeal to them.
- (b) Write the Department of Child Welfare, University of Kansas, Lawrence, Kansas, for the pamphlet, "The Cigarette Problem."
- (c) Get "From Youth Into Manhood," by Winfield Hall, M. D., Ph. D., for boys between eleven and fifteen.

5. Help discouraged boys and girls to continue their school work. This year, hundreds, who need to complete the work, will drop out and bear through life the handicap of a meager education. Some of these could be saved by people who are interested. The President of one of our Friends Colleges was encouraged to go on through high school. A minister of another church provided a pair of shoes at a critical time. A pastor of one of our larger churches in New York was kept in school by a pastor who provided board during some severe weeks of financial strain.

The work of the public school will go on through

these months, with or without our co-operation. At present there is uncertainty and hesitation in our schools. The old land-marks are gone. Our schools feel the need of training—religious and moral—but this training must not encroach on the religious liberty of those who differ most widely from us. It is doubly important, therefore, for us to co-operate in every possible way, during this year when all life and practice must be surveyed by the critical eye of a restless, excited people, bewildered by hate abroad, and greed, distrust and uncertainty at home.

"Not to live but to love, not to save ourselves but to save others, not to survive at any cost but to die for any cause—this is the standard by which we gauge our conduct."—John Haynes Holmes.

Union Springs, N. Y.

THE PASTOR'S PLACE IN THE "TEAM"

By A. L. KNIGHT

In a recent number of *The American Friend* a writer of Bloomington, Indiana, says some very good things about team work, but he characterizes the pastor in a way that seems unjust to the Quaker ministry.

He presents the pastor as "professional clergy", surrounded by a "poisonous atmosphere", presumably created by himself, performing a "classical Sunday service" in which the pastor, willing to "do it all" and "say it all", "scorns into silence" the "almost preacher" as a "useless person", giving no one a chance to talk "even a little bit."

Such pastors and such conditions no doubt exist in some localities, but usually as a reaction against the intolerable abuses of the free for all policy of former days. But my friend has pictured his pastor as a typical, and not as an exceptional, character. He has made a rule of the exception.

I have seen instances where the pastor, as the head of the meeting, was almost compelled to close the meetings for worship without giving time for others to speak because of the bold, undesirable, unfit "takers", who insisted on occupying the time to the very great embarrassment of the congregation. Such a situation is not the fault of the pastor nor of the pastoral system, but of an unwatchful eldership.

In its normal operations the pastoral system has not been found wanting in developing the gifts in the ministry. The writer remembers with much appreciation the wise guidance of his pastor in the early years of his ministry.

On the other hand, some very serious misfits, so common in former times, have been avoided since the work of the ministry has been more guarded, and the ambitious and the "not called" have been restrained.

From my observation in three Yearly Meetings and five states, I will venture the assertion that one will more often find a pastor looking for a team

than a team neglected or restrained by the pastor. What pastor does not more than welcome the active, intelligent co-operation of the spiritual members? The average Friends' pastor is quick to recognize the importance of team work. He has been thoroughly schooled in the principle. The term, "team", is the only new thing in the plan.

What is Christian Endeavor but practical team work? What is the pastoral committee for if not for team work? Perhaps we have had too much regard for "weight" and not enough regard for energy in the selection of the members of the pastoral committees. More energy, even at the expense of gravity, might be doubly beneficial. We need a reorganization and a fresh grooming of the teams we already have. Harness the colts.

In his relation to the team work of the church the pastor should occupy the place not of a driver with whip and rein, but as a member of the team; the leader—strong, willing, tractable, masterful—dominating, but not domineering; directing, but not bossing. He is the "servant of all."

Alba, Mo.

CORRESPONDENCE

Editor *The American Friend*:

Ever since reading the article by Charles W. Dickinson, in No. 21, date May 25th, asking for more place for the teaching, both in this paper, and from the ministry, on the "Higher Life", my heart has been deeply stirred, and, in fact, long before this letter appeared, the same question had arisen in my own heart, "Where are those men and women who used to so hold up Jesus Christ as a Saviour who was able to deliver from sin, not only its penalty, but its power in us; able to satisfy our inmost and utmost need, to cause all grace to abound toward us, that we always, having all sufficiency in all things, might abound to every good work?" There is a lack, we all know it too well. The article, later, by Wm. Smith, shows us that our early Friends did not tell us that we must always be in the bondage of sin, or fear. "Are we standing fast in the liberty wherewith Christ hath set us free?" This denotes that the work has been done for us by Jesus Christ. Why do we not "Go forward"? Have we not "compassed this mountain long enough"? My heart burns within me, and I long for the ministry to claim what is their's in Christ.

ALICE C. WINSLOW,

Pinecrest, Henniker, N. H.

Did Christ ever come into the heart without bringing summer with him, without making the heart conscious of a vitalizing energy, so that the heart felt itself growing, felt itself to be not unfitly imagined by a garden in springtime?—Joseph Parker.

A Builder of Western Quakerism

Charles Fisher Coffin, 1823-1916

By HERMAN NEWMAN

Early in the closing year of President Monroe's Administration, Elijah and Naomi Coffin left their home in Guilford County, North Carolina, and with their two children, Miriam, three, and Charles, barely one year old, moved in a two-horse wagon westward over the Cumberland trail to Eastern Indiana and settled on the west branch of the Whitewater, where the town of Milton now stands. Elijah Coffin and his father-in-law, Benajah Hiatt, took together 160 acres of timbered bottom land and began the arduous task of clearing and farming it. At first the Coffin's lived in a cabin near the river, but later built a "hewed log house" on the elevated ground farther back. It had but one full-story room with an attic above, reached by a step-ladder. In his "Personal Notes," Charles records as one of his earliest recollections that of sleeping in this attic and hearing the downpour of rain on the roof.

Elijah Coffin was appointed Clerk of Indiana Yearly Meeting in 1827, the year before the Hicksite Separation. There was some objection to him because his hat brim was not wide enough, but the objection was overruled and he entered upon a service which he continued for 32 years. Charles, while not old enough to understand what the Hicksite Controversy meant, was nevertheless moved with the intense feeling which it engendered.

Charles was taken to meeting regularly in the middle of the week and on First days. He seems not to have minded the First day Meeting, but to be called from his play on Fifth day, to sit for an hour and a half at his father's side without his feet touching the floor, was an ordeal. This discipline was supplemented with a form of family worship not universally found in Quaker Families of that early day. In his "Personal Notes" Charles records: "as far back as I can remember, my parents had family worship in the morning, and my father read straight through the Bible, beginning at Genesis and closing at Revelations, not omitting a single chapter on the way. This gave me a very thorough knowledge of the Old Testament, the Law of Moses and a great many portions of the Bible which but few young persons now read and study."

Following 1833, the family resided for a time in Cincinnati, but in the Fall of 1834 they returned to Indiana and settled in Richmond, where Charles made his home for 50 years. The removal to Richmond was occasioned by the appointment of Elijah Coffin as Cashier of the Richmond Branch of the First State Bank of Indiana. Elijah Coffin continued in the banking business the balance of his life, and naturally Charles found employment with his father. He was 12 years old when he began work as a clerk, copying letters in long-hand and before the closing of the bank in 1854, he had filled nearly every position in the establishment. He

continued in the banking business until 1884, as Assistant Cashier, Cashier and President of the Bank of the State of Indiana, as junior partner in the firm of Morrisson, Blanchard & Company, and later as President of the Richmond National Bank.

His "schooling" was begun by his father. Later he had the advantage of a few months teaching, under Robert Harrison, a Philadelphia Friend, who was "high tempered" but "could repeat pages of Virgil and Homer." For some months after the family moved to Richmond, Charles attended a Friends' School, taught by Isaac Hiatt. His work in the bank early interfered with a continuance of his school work, but for a time he took private Latin lessons. More important, however, was a "habit of private study," which he early formed.

His first religious awakening came in his 12th year. He speaks of it as a very marked and definite experience. It occurred one First day while he was at home alone. A strong sense of his sinful condition pressed upon him, and he yielded his heart to Christ. The first effect upon my mind, so he says, "was to lead me to an extreme in all the outward duties of Christianity * * * As I look back now, I can see that a little correct instruction might have relieved me from much straightness and given me a much more cheerful view of Christianity. My idea was formed on my mother's basis * * * was of a monastic type * * * and prevented me from associating to any great extent with others who had not a like religious experience. As I grew up in this straight life, I adopted the full uniform of Friends' dress, and continued to wear it until I was 50 years of age, when I felt entirely relieved from the necessity of maintaining the outward garb."

An event of great significance in his early life was a trip to the Eastern States. While in Baltimore he was entertained in the home of Dr. Richard H. Thomas, beginning a friendship which lasted until death. From there he went to Philadelphia and attended the Yearly Meeting. "It was the largest body of plain, genteely-dressed men and women that I had ever seen together * * * I recollect especially the women's Meeting, where there were from one to two thousand dressed in the uniform of the Society, and looking like a lot of princesses to me." He went on to New York and Boston, and returned by way of the Erie Canal and Cleveland. He traveled much in later life, his most extensive trip being that with his wife and one son, when, in 1872 and 1873, he covered much of Europe, Egypt and Palestine. While these were all interesting and instructive, nothing surpassed this initial tour in its novelty and its effect upon his life.

About three years later, Third Month, 1847, he united in marriage with Rhoda M., daughter of

John and Judith Johnson, of Warren County, Ohio. The event was solemnized in a quiet friendly way in the old Miami Meeting House. The union was a most happy one, she proving to be an efficient help-mate in his various interests, and a good wife and mother. They were favored to live together for more than 62 years. To them were born five sons and one daughter, all of whom are living, except the daughter, who died in childhood.

He early became identified with the work of the church to which he freely gave much of his time. Seldom has there appeared in the Society a character who has rendered more eminent service in so many lines. He was appointed Assistant Clerk of Indiana Yearly Meeting in 1851 and succeeded his father as Clerk in 1857. This position he held until 1884.

During the intervening years the country passed through the Civil War and the Reconstruction Period, and the Society through the greatest transitions in its history. Through it all, he held the reins of the largest Yearly Meeting in America with a wise and steady hand. He was firm but kindly in his bearing, keen to sense the mind of the Meeting and happy in his drafting of minutes. A story is told of how "during the Yearly Meeting of 1869, when radicalism was most aggressive, a heated discussion arose which lasted nearly three hours. For a time it seemed as if the radicals were going to carry everything before them. Charles F. Coffin, as Clerk, had power to 'call the meeting to order', but instead of doing so, he turned to an old friend, Joseph Cox, who sat behind him, at the head of the meeting and said, 'Joseph, shall I stop them?' Joseph Cox replied, 'not yet, Charles, let them run.' Later, the same question was asked and the Old Roman replied 'wait a while longer, this is not a northeaster' (referring to a storm from the northeast which usually continues several days). In time the rebellious ones talked themselves into silence and the business was resumed as if nothing had happened." Undoubtedly this skillful handling of the situation prevented a more protracted scene of shameful confusion.

Merely to catalog the various lines in which he was active is no small task. He was only 17 years old when he became Clerk of the Bible Association of Friends of Whitewater Quarterly Meeting, an organization for the distribution of bibles among Friends. When nineteen he was made Clerk of Whitewater Preparative Meeting and served two years until he became Assistant Clerk of Whitewater Monthly Meeting. In 1848 he was promoted to the clerkship, which position he occupied for six years. When twenty-one, he became a life member of the American Bible Society. He was made the first President of the Wayne County Sabbath School Association in 1861, and in 1867 President of the State Sabbath School Association, which position he held for two years. From 1862 to 1871 he was superintendent of a Mission and Bible

School for soldiers' widows and orphans.

It was upon his advice that President Grant appointed the Associated Executive Committee of Friends on Indian affairs. He served as first clerk of this Committee, was for a time chairman of the sub-committee on "Religious Interests," and a member of the "Washington Committee" which formulated its reports from the National Government.

He was one of the band of young Friends who felt the early breathings of the religious awakening which swept over American Quakerism the last half of the last century. At his home the prayer group gathered for its initial meeting in 1860, and there interested Friends continued to meet for six years. From this nucleus grew South Eighth Street Meeting, Richmond, Indiana.

In Fourth Month, 1866, he was acknowledged a minister by Whitewater Monthly Meeting. In 1871 a movement was started in Indiana Yearly Meeting to promote Foreign Missionary labor, and the Foreign Missionary Association of Friends was organized. He and his wife were members of this Association, which for a time was not directly responsible to the Meeting, considerable difference of opinion having prevented the Meeting from undertaking this work. This Association sent Samuel Purdy to Matamoras, Mexico.

The work to which he gave the major part of his time during his last ten years in Richmond was a "Committee on Ministry." He was made its Chairman and Robert W. Douglas, Superintendent. In much of this labor he was assisted by his wife. He thus writes of the work: "A large number of ministers were soon placed actively at work. Series of meetings were held in all the Meetings in the Yearly Meeting. The results were soon shown in a large accession to the membership of the Church. Old Meeting houses were remodeled and made more attractive and new ones in many instances constructed. And in some parts of the Yearly Meeting, particularly in Van Wert County, Ohio, and in the limits of Winchester Quarterly Meeting, Indiana, new Meetings were formed, where they had never existed before, and a large and interesting work of evangelization was carried forward."

Various as were his activities in the church, he found time for much other public welfare work. In 1844 he served as treasurer of the Young Friends' Boarding School Association, which, at that time, was raising funds to erect the first building now constituting Earlham College. Under commission of Governor Baker he devoted months to the study of methods for the care of the insane in Europe, and, as a result the "Cottage System" was installed in two of the Indiana State Asylums.

For two years, following the close of the Civil War, he was a member of a Citizens' Committee to look after the physical needs of soldiers' wives and children and to assist returned soldiers to secure positions. During Lincoln's Administration

he was a member of a Yearly Meeting Committee to intercede with the President in behalf of Friends drafted into the army, and later during Johnson's Administration he served on a Committee to confer with the President on the care of the People of Color, who were left destitute throughout the South. He organized the Indiana Reform School for boys and was for years its president. He was instrumental in procuring for Indiana the first women's prison in the world, managed exclusively by women.

In the midst of his most active service, the bank of which he was president failed and he found himself forced to begin life anew. It was then that he and his wife came to Chicago. He began work for the Provident Life and Trust Company, of Philadelphia, as General Agent for Illinois and Indiana, and later became their Western Loan Agent. His connection with this Company was interrupted at two periods; once when he was appointed receiver for the Fort Scott Water Company, and once, as receiver for the San Diego Water Company. In order to handle these trusts satisfactorily to the English bondholders whom he represented, he spent about two years in London, beginning his residence there in the Fall of 1887.

From 1899 to the time of his death, he was not in active business, but had a desk in his son's office and devoted a portion of his time to the care of two estates for which he was Trustee.

He came into the Chicago Meeting, and while assuming little official responsibility, wielded a most beneficial influence. He continued to exercise his gift in the ministry and his presence at the head of the meeting was a benediction for a generation. His sympathies and affections grew and deepened with the passing years until his very presence radiated the spirit of his Master, and his death on the 9th of Eighth Month, 1916, was a peaceful, trustful closing of a victorious life.

Chicago, Ill.

CHARLES F. COFFIN AND QUAKER HISTORY

(An address delivered by Francis C. Anscombe, pastor of South Eighth Street Friends, on the occasion of the funeral service of the late Charles F. Coffin at South Eighth Street Friends Church, Richmond, Indiana, Eighth Month 12th, 1916.)

"Other men labored and ye are entered into their labor." John 4:38. These words of Jesus seem singularly appropriate upon this occasion. I did not have the pleasure of knowing Charles F. Coffin personally. I do not intend to repeat anything I may have heard about him. I venture to speak of him from an indirect source. I have endeavored to fit Charles F. Coffin into what little I know of Quaker History in America. It seems to me he occupied a strategic position. It cannot be amiss to say that he exercised marked influence upon Indiana Yearly Meeting at a time when that body stood at the parting of the ways. It seems to me

that this Yearly Meeting is today a progressive evangelical body, largely in consequence of the attitude and influence of Charles F. Coffin.

The Society of Friends in America has had a very extraordinary history. The beginning was marked by dramatic and tragic events in New England; William Penn and his Holy Experiment in Pennsylvania made Quakerism a national force. Then followed the long period of conservative quietism. During these decades the Friends were mainly agriculturalists. They read but little; the Bible was seldom used at home and was taboo at most meetings for worship. The preaching was mainly exhortatory. The energies of the Society seem to have been largely consumed in enforcing discipline by disownment of members for trivial delinquencies.

Then came the Hicksite controversy. Elias Hicks was a great man—yet he was an extremist. He appears to have had no adequate appreciation of the historic development of Christianity. He was a mystic; and, therefore an individualist. Lack of patience and sympathy caused both Hicks and his opponents to take extreme points of view. The resulting disruption did grave damage to the Orthodox body; it robbed them of many brainy men, whose guiding hands would have been of invaluable service.

The visits of Joseph John Gurney resulted in great good. He established Bible Schools and brought Friends back to a knowledge of the Scriptures. Yet Gurney was a traditionalist, and it is not surprising that many of the simple American Quakers were soon interpreting Scripture in an unwarrantable literal manner.

That John Wilbur threw himself across the track of J. J. Gurney is not at all surprising. Gurney was an English aristocrat and would not brook opposition. The result of the unhappy controversy was, as we all know and deplore, that the Orthodox body was torn into fragments. Separations occurred in practically every Yearly Meeting.

I speak of these things because Charles F. Coffin, wonderful as it seems to us today, was actually born before the Hicksite Separations of 1827-1828. He was old enough at that time to have heard Friends discuss the matter, and doubtless he remembered it. Charles Coffin lived through the whole of the critical period of Quaker history. He certainly was a link with the past. He was an active participator in Quaker affairs in the stormy days of the middle period of the last century. His father, Elijah Coffin, was Clerk of Indiana Yearly Meeting from 1827 to 1859. Charles succeeded and was Clerk for 27 years. Thus he and his father have helped to make Indiana Yearly Meeting what it is.

Owing to the strange distrust of human reason held by the old Friends they were not able to meet the renaissance of the last century. There were few who could debate with Hicks and none was the equal of Gurney. These two men were, of

course, the very antitheses of each other, Hicks being a mystic and Gurney a literalist.

Thus the Society, rent and torn, heated with anti-slavery and doctrinal passion, scarce knowing what it stood for, and none knowing what its future should be, met the Revival of the fifties and sixties. This movement was not a mere Quaker Revival; it was one of those strange, psychological upheavals, which occasionally sweep across the continent. It affected nearly every religious body.

The Revival gave Charles F. Coffin his opportunity. It tested his genius. When the whirlwind struck Richmond he stood firm. He saw the trend of events, and prophet-like, saw the way the Friends should move if they were to survive as a religious body. In many places the Friends resisted the Revival, and, as a consequence settled down into conservative "deadism." In other places Friends were swept off their feet by the movement. All sorts of excesses resulted. In a neighboring state astonishing and disgraceful proceedings occurred.

As I look over the field of Quaker history, I believe I see where Charles F. Coffin belongs. By this indirect, yet perfectly justifiable method, I arrive at the conclusion that it was largely due to the sagacity, far-sightedness, level-headedness and statesmanlike abilities of Charles F. Coffin (and a few others) that Indiana Yearly Meeting has avoided conservatism on the one hand and ranterism on the other.

This is his unique contribution to Quakerism. He helped to make Indiana Yearly Meeting a sane, progressive, evangelical body. He labored, and we have entered into his labors; it is, therefore, fitting that we thus meet to honor his memory.

TRADITIONAL QUAKERISM

By CORNELIUS R. SMALL

We have no disposition whatever to set ourselves up as a critic, neither a prophet, a poet nor a dreamer. In an effort to make our viewpoint clear we may state some pointed facts, only as words of caution to our beloved church. We have for some years been much interested in the success of the Friends church in carrying out the mission for which she was brought into the world. This interest has begotten in the writer a real conviction leading to this paper. We hope, and pray, the readers of *The American Friend* will read and consider it in the same spirit in which it is written.

We will all no doubt concede there is nothing so much needed in the Christian life and Christian service as the Holy Spirit of God. True, our beloved church wants many things—social position, influence, wealth, etc.—that she may feed the poor, clothe the naked, fight disease, intemperance, oppression, foster education, care for the orphans, and scatter sunshine where darkness reigns. These things are all very good, but nothing can take the place of the Holy Spirit as an aid in maintaining the message as given to the primitive church of the

Society of Friends, which was abundantly blessed and sustained as a peculiar people chosen, by obedience to the Lord, to give the world a Gospel message entirely suited to the needs of the people in all ages, a full Gospel, a higher standard of righteousness, a purer life emanating from that of the living Christ.

That the Society of Friends as a message bearing church is undergoing a change or drifting away from a leadership by the Holy Spirit seems, in evidence, true. In casting about in a diligent search for truth, we find her nearing the shoals of tradition that played havoc with God's once chosen people, Israel. Since the Society of Friends has no commission from the Bible, or its author, to which we may go to support us in the use of the name Quaker, and since it was originated and applied in derision to the followers of George Fox more than 260 years ago because of a physical manifestation of religious emotions, a demonstration that has long since passed from us and does not apply to Friends of the present day, it is therefore a misnomer. The name Quaker has become a traditional term rather than one of merit in the cause of Christ. The speakers and writers of our day who seem eager to popularize the traditional term are very far from encouraging that physical manifestation of religious emotion that brought forth the name.

We have asked some Friends, who are well informed and good thinkers, to define Quakerism. They have come with a ready answer. But, when asked to define the term in the light of its origin rather than the light of its tradition, we have never been able to get an answer satisfactory to the persons themselves or the writer. One Friend, a good writer and an author, said it would be quite awkward to use the term Friendsism instead of Quakerism. This led us to remember "The world grew light-headed and forth came a spawn of isms which no man can number." We cannot hope as a church to succeed on the dead past of isms and traditions. Jesus Christ said to the Pharisees: "Full well ye reject the commandments of God that ye may keep your own tradition." Mark 7:9. In the wisdom of God, in the council with His only begotten Son, did it not seem more expedient to institute a new dispensation and start anew rather than to wean Israel away from the numerous traditions added to God's word and law? Let us therefore be very careful, as a church, that we do not traditionalize God's law into a programmed system of ritualistic ceremonies that cannot evangelize, or give to the world, the message entrusted to us. The tendency among us seems to traditionalize Quakerism, making it prominent as an end. We should accept God's Word and Message to the church only as a means to an end.

We pledge our loyalty, as a Friend, to God's Word and Message, in all sincerity and tenderness of spirit.

Fairmount, Ind.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

Home Office, Second National Bank Building, Richmond, Ind.

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THE GOSPEL IN ORANGE HILL SCHOOL, JAMAICA

We have such a good opportunity in our schools to teach the Scripture as it is required by law and I have felt that God has wonderfully blessed me in giving these lessons. I am sure it is getting hold of their young hearts and not the children alone but also the parents as you will see in the following incidents.

One little Indian boy eleven years old, Harold Balisingh by name, was converted a few months ago. He is an exceptionally bright boy. It would be hard to find one with a keener intellect than his in any race or country. He sits and drinks in the Gospel like the thirsty earth drinks in the water after a sudden shower. One day something was said about idol worship and offering food to idols. Harold said, "My mother always gives a cock for a certain heathen festival. But I told my mother she must not do it again and she isn't giving one this year." He has now united with the church and I am praying that God's spirit will so get hold of his heart and life that he may be used in winning many souls.

A few weeks ago I was speaking to the father and mother of another one of my boys about getting married. As I was talking, this little ten-year-old boy spoke up and said, "That's the same thing I was telling them." I could only reply, "That is right, Niehulsingh." And I thanked God for the seed that had been sown in his young heart. We pray that before long these parents shall be united, not only in marriage but also with God and the church.

Louise, a little girl of nine years, whom Miss Stanley took into her home about two years ago, was sent for by her parents so she might attend "Hoosey" a heathen festival. When asked what was wanted she said very decidedly, "They came after me, but they are not going to get me."

As our school has increased in numbers and interest, we have seen also a marked increase both in our Sunday School and church services, which of course is the goal for which all our work must be aimed, and in the fu-

ture we hope to see a large church built up in that place filled with native workers who will be able to carry much of the burden of the church.

JENNIE M. HOOVER.

NEWS FROM THE FIELD

Recent letters from Cuba tell of increase in the number of candidates for enrollment in the Mission Schools. These schools opened the first of this month, but all workers have been too busy thus far to write in detail about the opening. It is encouraging to know that our schools are gaining favor with the people and that through them boys and girls are in greater numbers being trained for usefulness in the Church in Cuba.

Emory J. Rees is making good progress with Scripture translation. An edition of St. John's Gospel, in Kavirondo, has just been printed on the mission press at Maragoli. St. Mark was issued nearly two years ago.

The translation of Matthew is completed and work on the Acts is nearly finished. Little has as yet been done on Luke. Emory Rees hopes to be able to finish the translation and revision of the four Gospels and the Acts before going on his furlough next year.

The officers of the Board of Missions and workers on the field are awaiting with deepest interest the result of the conferences between Mexican and American Commissioners now taking place at New London, Connecticut. Solomon Tice's recent visit to Victoria gave him assurance that the mission schools there can be opened with native teachers—whether American workers can safely remain at Victoria remains yet to be seen. On the 13th inst. Solomon Tice started again for the interior, expecting to arrange for the opening of work at Victoria and to spend a few days at Matehuala. As soon as the weather will permit, Genaro Ruiz and Solomon Tice prepare to start on an evangelistic tour through the towns and villages of the state of Tamaulipas, which will give an opportunity of reorganizing scattered congregations and of visiting members who have been cut off from church privileges for three years past.

BULLETIN

AFRICA CUBA JAMAICA MEXICO

Friends have accepted the responsibility of carrying the Gospel to these four great foreign fields.

Without the Gospel countless multitudes in these lands are lost.

Missionary contributions thus far have not been sufficient this year to meet the cost of carrying the life-saving Gospel to our four fields. Several thousand dollars are still needed.

The year of the Board of Missions closes Ninth Month 30th.

Only by immediate action on the part of Friends who see this bulletin can a deficit be avoided.

Let individuals and meetings send, according to their ability, additional gifts of \$1, \$10, \$50, \$100, \$1000 or other sums.

Let all treasurers forward immediately missionary funds now on hand.

To be counted toward this year's work, funds must reach our treasurer, on or before the 30th instant.

To fall short in the support of our Foreign Missionary work this year would necessitate retrenchment next year. It would mean disloyalty to Christ. It would be a calamity to the Church.

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Edgar F. Hiatt, Treasurer
Richmond Indiana

YOUNG FRIENDS BOARD

YOUNG FRIENDS IN SOUTHERN CALIFORNIA

San Diego is a fresh, clean city of Southern California. It is but fourteen miles from the Mexican border, and is situated at the edge of the sea with a very even climate. One may expect therefore a cool reception in summer and a warm one in winter. A newcomer is often not aware of this and to his disgust is caught up in a Palm Beach suit or light dress. The discomforts of a mistake of this kind are compensated, however, by the beauty of the place. One is impressed with the broad streets, white or grey business blocks, extensive parks and abundance of flowers. As in other California cities one finds the saloon an eye sore to the community and a draw back in social and religious development. Let us hope that the day is near when the beauty of no American city will be marred by this evil. Here, as in other Pacific Coast towns, the shifting population presents a difficult church problem. While it is almost impossible to build a permanent work, a meeting can take advantage of the training and culture of some tourists by putting them to work in the Sunday School and C. E. Societies during their stay in the meeting. This will do the meeting much good and will help the new comer. Of course there must be a large element of staple people or this cannot be worked to advantage. The Friends Meeting at San Diego is not large, but it is a good meeting and the workers are earnest Christians. They are interested in progressive church movements and are trying as best they can to establish a solid city Friends Meeting. The new pastor, Mr. Kinsey, is a graduate of West-town and has had much experience as a pastor. He is deeply interested in a broader and better Quakerism. Under his leadership we hope the Meeting will move ahead to far greater fields of service. The Young Peoples Society is striving nobly to maintain an efficient organization of Christian Endeavor.

Ramona Meeting is situated thirty-five miles northeast of San Diego. It is in the center of a farming district which is surrounded by a series of mountains. To reach the place one has to climb up, up through canyons, over sandy river beds, through nar-

row gorges and along waving wheat fields. The country is romantic and fascinating. Part of the way between San Diego and Ramona leads through the wasted valley of the Santa Ana river. The floods of a year ago swept away beautiful farms, drowned cattle and left hundreds of farmers destitute. Wheat, oats and corn are grown around the Ramona meeting. The rather scanty rainfall this year has cut the crops short and Friends are a little pressed for funds, still there is a spirit of optimism about the whole place and one cannot help feeling there are better days ahead of the Ramona Meeting. The Young Friends here are eager for some organization, that will minister to the social, intellectual and spiritual side of the meeting. They are growing very interested in the community church idea and are asking that it be tried. A church with a positive program, which will really minister to young people along the above mentioned lines seems to be needed in this place.

T. E. Jones.

FRIENDS IN COLORADO

After a two days' ride from Los Angeles, which for the most part is over hot deserts, one arrived in Boulder, Colorado. Here is one of the largest and most progressive Friends' meetings in Nebraska Yearly Meeting. Through the efficient services of Kirby V. Bowen, the church has gone ahead apace in the the last two or three years. Effort is being made now to erect a much needed meeting house. The congregation has so grown that the present accommodations are entirely too small.

At present Friends meet in a house which belongs to the Seventh Day Baptists. A building site has been purchased, however, and building operations will begin soon. The Christian Endeavor Society is wide awake and is helping much on the new building. The young people are very loyal to the church and are devoted to the cause of Christ. They have emphasized the social side of the meeting also. Often prayer meetings are held in one of the canyons just at the foot of the Rocky Mountains. A great future seems ahead of Boulder Friends.

Boulder, Colorado, has a population of 9,539, and is situated at the foot of the Rocky Mountains. Within an

hour's time one can reach any of the large mountains and be started on his climb to the top. I shall not soon forget a climb up Green Mountain. This overlooks Boulder and the broad prairie that stretches beyond the horizon to the east. The picturesque city nestled at the foot of the great mountain is surrounded by dozens of lakes which sparkle in the moonlight like so many fields of silver. Broad white roads run to Denver and other cities of this section, while wheat and oats fields lying like big squares of gold dot the broad dark plain. There are few cities that furnish a more invigorating climate than Boulder and hundreds of people come here for a rest in the summer. Many students from Colorado University attend meeting in the city and take leading positions in the work of the church. In such a city as this the Friends are undertaking to build a meeting house and to extend the lines of the church. If any one is looking for a new home he would do well to visit the Friends in Boulder and hear at first hand the advantages of the place. There are bright prospects for Friends in this city.

Denver Meeting presents a rather discouraging aspect at present. The meeting is small. It is situated in the extreme northern part of the city and is not of ready access to Friends generally. Yet there is a growing population about it and if aggressive work is done no doubt the meeting can be built up. The Christian Endeavor Society is planning to reorganize and undertake greater things in the coming year. If Friends of the meeting would co-operate more closely and permit the love of God to surround all the efforts of the meeting no doubt many could be lead to Christ and the Meeting strengthened. All the problems of a small meeting in a large city seem to be summed up in the Denver Meeting.

T. E. Jones.

Arrange to be alone with God, heart to heart, ten minutes in the morning, and again for as many every evening. Surely this is not too much to give up to secure eternal life.—Fenelon.

SUITABLE TEXT BOOKS

"The Story of Quakerism," Emmott, Price \$1.35 (outline .05); "George Fox's Journal," Parker, Price \$1.00; "Rise of the Quakers," Harvey, Price 75 cents; "Present Day Message or Quakerism," Woodman, Price \$1.00 (outline .02). The above books may be procured from the Young Friend's Board, Dunreith, Indiana.

PEACE DEPARTMENT

NOTE—It is hoped that this page may present in brief form a record of activities typical of the work Friends are doing for peace. News items, short, pointed arguments, suggested plans, all will be welcome, and will be used subject to the limitations of space and the proper distribution and arrangement of the matter received. All communications intended for this page should be addressed to **Allen D. Hole**, President, 615 National Road, West, Richmond, Indiana.

MUTUAL AID

vs.

STRUGGLE FOR EXISTENCE

From The Messenger of Peace.

(In view of the fact that the recent increase in number of subscribers to the MESSENGER OF PEACE has included many readers of the AMERICAN FRIEND, articles from the former paper are not now as a rule reprinted here. The unusual importance of this article seems, however, to justify its appearance in both papers.—A. D. H.)

The Author Of a New Book, and His Subject

A Russian author, Prince Kropotkin by name, published fourteen years ago a book entitled "Mutual Aid, a factor of Evolution," which is only just now becoming known to English readers generally. The present great war in Europe has been the occasion of bringing it to the attention of the public, because of the new emphasis the author places on the principles which underlie the process of development of man and the institutions of civilized society.

The author's thesis is that the development both of the lower animals and of man depends as much upon MUTUAL AID as upon rivalry; perhaps, indeed, mutual aid is the more fundamental PROGRESSIVE element.

Why Has There Been Progress?

The advocates of military methods insist that the progress of civilization depends fundamentally upon the fighting instinct, and since Darwin's time the phrase "struggle for existence" has been used frequently and perhaps effectively in support of their claims. As a result of the emphasis thus given to the function of rivalry in development not a few of our citizens, including many devout Christian men and women, have come to believe that wars are "inevitable," and some believe also that wars will always be inevitable.

Since this disheartening belief is apparently founded on advanced scientific principles, it is refreshing and encouraging to those who have refused to accept such views, to find a work which with such care and scien-

tific accuracy presents for consideration the case for mutual aid. Perhaps it may yet be established as a scientific truth that the progress of the human race has come about in spite of the fighting instinct, rather than because of it.

Outline of the Book

In the limited space which can be given to a review of the book at this time, the argument followed and the facts adduced cannot be presented. The plan and spirit of the work can, however, be at least partially understood by reading the following extracts from the Preface to the edition printed in 1914. Those who are interested in the principles here discussed should become familiar with the work as a whole.

Extracts from the Preface

"When the present war began, involving nearly all Europe in a terrible struggle, and this struggle assumed, in those parts of Belgium and France which were invaded by the Germans, a never yet known character of wholesale destruction of life among the non-combatants and pillage of the means of subsistence of the civil population, 'struggle for existence' became a favourite explanation with those who tried to find an excuse for these horrors.

"A protest against such an abuse of Darwin's terminology appeared then in a letter published in the Times (London.) It was said in this letter that such an explanation was 'little more than an application to philosophy and politics of ideas taken from crude popular misconceptions of the Darwinian theory (of 'struggle for existence' and 'will to power,' 'survival of the fittest' and 'superman,' etc.); that there was, however, a work in English 'which interprets biological and social progress not in terms of overbearing brute force and cunning, but in terms of mutual co-operation.' It was suggested, therefore, that a cheap reprint of this book should be published without delay.

"Twelve years have passed since the first edition of this work was published, and it can be said that its fundamental idea—the idea that mutual aid represents in evolution an important progressive element—begins to be recognized by biologists. In most of the chief works on evolution which have appeared lately on the Continent, it is already indicated that two

different aspects of the struggle for life must be distinguished: the exterior war of the species against the adverse natural conditions and the rival species, and the inner war for the means of existence within the species. It is also admitted that both the extent of the latter and its importance in evolution have been exaggerated, much to the regret of Darwin himself; while the importance of sociability and social instinct in animals for the well-being of the species, contrarily to Darwin's teaching, was underrated.

"The leaders of contemporary thought are still inclined to maintain that the masses had little concern in the evolution of the sociable institutions of man, and that all the progress made in this direction was due to the intellectual, political, and military leaders of the inert masses.

"The present war, having brought the majority of the civilized nations of Europe into a close contact, not only with the realities of war, but also with thousands of its side effects in daily life, surely will contribute to alter the current teachings. It will show how much the creative, constructive genius of the mass of the people is required, whenever a nation has to live through a difficult moment of its history.

"It was not the masses of the European nations who prepared the present war-calamity and worked out its barbarous methods: it was their rulers, their intellectual leaders. The masses of the people have nowhere had a voice in the preparation of the present slaughter, and still less so in the working out of the present methods of warfare, which represent an entire disregard of what we considered the best inheritance of civilization.

"And if the wreckage of this inheritance will not be complete; if notwithstanding the crimes committed during this "civilized" war, we may still be sure that the teachings and traditions of human solidarity will, after all, emerge intact from the present ordeal, it is because, by the side of the extermination organized from above, we see thousands of those manifestations of spontaneous mutual aid, of which I speak in this book in the chapters devoted to Man."

Who can now listen? To hear is a divine accomplishment. Who hears well? To have a responsive hearer is to make a good preacher. The pew makes the pulpit.—Joseph Parker.

THE IOWA PAGE

EVANGELISTIC AND CHURCH EXTENSION WORK

In an unusual way this is the beginning of a new year. Upon the recommendation of this Committee, the Yearly Meeting changed the size and method of appointment of the Committee having this work in charge. Now it consists of nine members, three retiring each year, appointed by the Yearly Meeting. The Quarterly Meeting Superintendents are now advisory members. The personnel of the Committee has also been considerably changed.

In the process of revising the Iowa additions to the Discipline, the field and scope of the Committee has been somewhat altered with the thought of removing any suspicion that the Committee was seeking to use delegated or assumed authority over Meetings or pastors, but to strengthen the ties of friendly relationship through counsel and advice. Then, too, the Committee has a new Superintendent, Charles O. Whitely, who has moved from his pastoral work in Newberg, Oregon to Oskaloosa and has already entered with zeal into his new work.

All this newness will, for a time, make for slowness in the work, but the Committee has every reason to believe that the Meetings and pastors, realizing this handicap, will the more readily co-operate with them and be the more free to let their needs be known to the Superintendent or members of the Committee. The persons appointed by the Yearly Meeting to assist in the pastoral, evangelistic and church extension work are all at the command of any Meeting or pastor who may be served.

The Committee is composed of the following persons: E. H. Stranahan, Chairman; A. J. Hanson, Vice Chairman; Adaline Hadley, Sec.; J. Milo Hockett, Treas. of the Yearly Meeting, Colfax, Iowa, Treasurer; W. Jasper Hadley, Viola Smith, A. J. Hadley, William S. Kitch, Clarence M. Case, Isaac N. Rich.

Among the evangelists available for work in the Yearly Meeting are: Viola Smith, Salem, Iowa, now ready for work; Taylor Guthrie, Cummings, Iowa, available for a few meetings; F. Olin Hunt, of Kansas, available for a few meetings, possibly, after Christmas. There are a few singers, women, and some pastors who will hold one or two meetings. Charles O.

Whitely, 638 North Market Street, Oskaloosa, Iowa, should be written to concerning dates, etc.

OUR POLICY

During Yearly Meeting the Committee decided that it is to be the policy of this committee to give its attention, as a body and through its Superintendent, to the individual Meetings rather than to Quarterly Meeting sessions. It is accepted that the Quarterly Meeting should be made an occasion of spiritual uplift by means of strong sermons, but this committee does not hold that the Superintendent is secured for the sole purpose of being Quarterly Meeting preacher. For this year however, because of the necessity of Charles Whitely becoming thoroughly acquainted with Friends and all of the Meetings he will visit many if not all of the Quarterly Meetings once during the year. Quarterly Meetings should direct their proper committees, though, to make such arrangements as will permit the general superintendent to be somewhat free during its sessions so that he may assist the Meetings of the Quarter through conferences with persons in attendance. In most cases he will plan to spend several days visiting Meetings before or after the Quarterly Meeting sessions.

AMONG THE PASTORAL CHARGES

George Deshler goes to Lynnville after a year at Cherokee, Okla., Birdie V. Batchelor to Hubbard; A. J. Hanson to Indianola; George McClellan to Ackworth; Laura Townsend to West Branch.

There are several Meetings that have not made final arrangements as to pastors, among them being Wright, Bloomfield, Searsboro, Liberty, Cummings, Scranton, Springdale, Sawyer, Hesper, Velton and Highland.

An unusually large number of changes have taken place at the end of the year. It is hoped that all Meetings may soon be supplied and that all pastors may soon be located. It is important that all concerned should give careful attention to this.

NEWS NOTES

Charles O. Whitely conducted an "all day meeting" at Pleasant Chapel, in Honey Creek Quarter, on the 10th. He will attend a similar meeting at Middle River on the 24th.

General Superintendent Charles O. Whitely and the chairman of the committee recently visited in the Bloomfield and Wright neighborhoods look-

ing after the matter of pastoral care for these Meetings.

The Committee is expecting to have a meeting soon to more definitely plan its work for the year. Any Meeting desiring any assistance in regard to pastor, evangelist, or special meetings of any description should communicate immediately with the Superintendent or Chairman.

PEACE DEPARTMENT

The report of the Peace Committee of Iowa Yearly Meeting for the past year shows that 37 peace meetings have been held, 39 sermons preached, 3 programs rendered and 31 addresses given. Many meetings report having written their congressmen asking them to use their influence against further increase in armaments. More than 25,000 pages of literature have been distributed during the year and there has been an expenditure aside from money appropriated by the Yearly Meeting of \$41.40

Samuel L. Haworth of Minneapolis, beside serving as President of the Minneapolis Peace Society, has given nine addresses on important occasions, some of which have been outside the limits of the Yearly Meeting and has also preached several peace sermons before the local congregation. The chairman of the committee has visited a number of meetings during the year, giving 20 addresses in all, 16 of which were illustrated by aid of stereopticon.

The committee and organization for the coming year are as follows: Chairman, Alvin Hoskins, Richland; Secretary, Bessie F. Collins, Salem; Samuel L. Haworth; Dr. Clarence M. Case; Chase Conover and John M. Baldwin.

The following is the program of work as outlined by the Committee. Clarence M. Case and Alvin Hoskins were appointed a sub-committee to care for the legislative interests of the work. Arrangements were made to send the "Advocate of Peace" gratis to a number of interested pastors. The committee decided to continue its lecture work believing that to be the most effective method of reaching the people. It is hoped that Clarence M. Case of Penn College will be able to give a few addresses. Samuel L. Haworth will likely be available for a limited number of addresses and Alvin Hoskins expects to give some time to the work with his illustrated lecture on "The European War and International Peace" and a new

lecture now in preparation treating on, "The Grounds and Practicability of the Quaker Position on War."

Correspondence is solicited with meetings and others desiring the services of the committee or to secure speakers for peace meetings; it is urged that meetings be arranged for as early as possible, and that when possible union meetings of all churches in the community be held.

The committee desires that all peace news, such as addresses, sermons preached, and programs rendered, etc. be sent to Alvin Hoskins, Richland, Iowa, for publication in *The American Friend*.

NOTICE

The Foreign Missionary Committee of Iowa Yearly Meeting has been organized with the following officers: Chairman, A. J. Hadley, of Earlham; Vice Chairman, S. M. Hadley, Oskaloosa; Secretary, Anna M. T. Kelsey, Oskaloosa. All funds go through the hands of Milo Hockett, our Yearly Meeting Treasurer.

AS OTHERS SEE US

The following interesting editorial is taken from a recent issue of "Charities and Children" of Thomasville, N. C., and has been sent us by our friend, Dr. Sylvester Newlin, of High Point. We are sure that many of our readers will be interested in seeing this statement:

The Quaker Attitude

Quakers are not cowards. They are as courageous as other people; but they are opposed to war and they are right. It is with them a positive and overwhelming conviction that men were not made to slaughter each other. They have stood true to their conviction through all the ages and have been entirely consistent. They are excellent citizens and stand for civic progress everywhere and all the time. They are patrons of education, advocates of good roads, of improved agricultural methods, and of moral and material progress along every line. It has been the pleasure of the writer to mingle with them a good deal of late, and our admiration for them grows as we know them better. A Quaker community not far from here is a model neighborhood. They live in beautiful homes, are enterprising and prosperous citizens and are never forgetful to entertain strangers. In religion they manifest a high devotion and unswerving loyalty to the Bible. There are no higher critics among them. They adhere to the simple

form of worship and are always tolerant and considerate of the feelings of others. A recent visit to Springfield, a Quaker neighborhood near High Point, prompts these remarks. For more than a hundred years a church and school have done their blessed work among the people. For years a demonstration farm was run by the community that led the way in better farming, improved stock, etc. A paper read at a memorial service on Aug. 23 on Allen M. Tomlinson, one of the pioneers in the development of the community, was to this writer exceedingly luminous. Among many other valuable historical incidents the following was given: In the bloody years of 1861-1865, as the fortunes of the Confederacy were waning, and the southern forces were being rapidly depleted, an infamous bill was proposed in the legislature to compel all Quakers to bear arms, albeit this meant the crucifixion of their consciences. The penalty for failure to obey this outrageous law was the confiscation of the property of the Friends and their expulsion from the state. With the deepest apprehension of the danger of the proposition, Allen M. Tomlinson with three or four other Friends went to Raleigh and appealed to Gov. William A. Graham, who was a member of the Senate, to stand against this cruel bill. He heartily championed their cause and when the bill came before the Senate made a speech of such wonderful power that the body defeated the measure by a unanimous vote and the Quakers were saved. Gov. Vance afterward asked them to go to the salt works on the coast and help to make salt which had become a stern necessity. To this request they gladly responded, and were of great service to the Confederacy in this capacity which did not outrage their consciences. There has been much senseless prejudice against these honest citizens, but the world is coming around to their position and perhaps sooner than we think, their wisdom will be vindicated. They believe that war is of the devil and that we ought not to be engaged in the devil's business, and they are everlastingly right.

DANVILLE QUARTERLY MEETING

The different sessions of Danville Quarterly Meeting, Western Yearly Meeting, were held at Millcreek church, September 1-3. It was regarded as being one of the best Quarterly Meetings held for a long time. We

had the acceptable services of Edgar T. Hole, now on furlough from the Africa Industrial mission. He was accompanied by Dr. Archibald Bond and wife and little daughter of Westfield, Indiana, who are expecting soon to enter upon work at the Africa mission.

Thomas C. Brown of Plainfield, Indiana, was present at the Sabbath morning services and preached a searching sermon from the text, "And will ye also go away?" The services of a male quartette, consisting of Messrs. McCormack, Lawrence Hadley, Jewell Stephenson and Herman Haworth, were highly appreciated. The reports indicated that better work is being done in most of the meetings than last year. A request came from Danville to have a Monthly Meeting set up at that place.

Following the Quarterly Meeting the missionaries visited all of the meetings constituting this Quarter.

Some changes are being made among the pastors of the Quarterly Meeting. Mary Miars Harold will continue in service at Danville and Austin Osborn at Amo. Martilla and Mary A. Cox, who have had charge of the work at Hadley and Mill Creek, will be located at West Middleton, Indiana, having charge of the work at Lynn in New London Quarter.

HELP ARMENIA AND SYRIA

To the Churches of Christ in America:

In response to the proclamation of the President of the United States, appointing Saturday and Sunday, October 21 and 22, as days for the relief of the suffering Armenian and Syrian peoples, the Federal Council of the Churches of Christ in America earnestly urges upon all of the Churches of the thirty constituent bodies of the Federal Council, and upon all Christian people, that Sunday, October 22, be set apart for earnest intercession in behalf of our brethren of these races.

The Federal Council will send to all the pastors of its constituency full informational material for use in presenting this great cause to the people and recommend that contributions at all the services on this day be secured for distribution through the American Committee for Armenian and Syrian Relief.

In the name of Federal Council of the Churches of Christ in America.

SHAILER MATHEWS, President.
CHARLES S. MACFARLAND,
General Secretary.

THE NEBRASKA PAGE

PLAINVIEW, NEBRASKA

Our pastors, Theo. and Estella Foxworthy, recently returned from their vacation trip to Iowa. During their absence Stella Hockett, of Kemma, preached the first Sunday, the next Sabbath the Mens' Gospel Team had charge of the morning services and the Young People's Gospel Team of the evening meeting. Brother Foxworthy is now visiting meetings in western Nebraska and eastern Colorado in the capacity of Evangelistic Superintendent of the Yearly Meeting.

The Men's and Women's Bible Classes of the Sabbath School met at the parsonage for their regular business meeting Tuesday evening, September 5. The social feature was enjoyed by all and the business was transacted with much interest, after which refreshments were served.

A most interesting phase of our Bible School work, introduced by the Superintendent, Philip Stein, is proving very beneficial. In the classes above the primary department, the class secretaries on calling the roll each Sunday are responded to by the per cent earned by each individual, "Attendance" counting 60, "Home Study" 15, "On Time" 15, "Collection" 10. A marked advancement has been made in home study and the collections have increased. Being able to answer 100 at roll call is a point of appeal to children and young people of the Bible School as well as it is of the public schools. We notice that the men and women are also helped by the system.

CENTRAL COLLEGE OPENS

On Tuesday, September 5, Nebraska Central College opened her seventeenth year's work, with a large increase of enrollment in all departments, especially in the College Department. Short addresses were given on this auspicious occasion, by Dr. S. L. Hull, President of the Board of Trustees, by Prof. Homer J. Coppock, one of the new members of the faculty, by John D. Mills, pastor, by Prof. Ray Lewis, Traveling Secretary, and by President Eli H. Parish.

Prof. Coppock said in part, "Entering College is like embarking on a journey through a land of variegated beauty. We as your teachers hope to be able to help make your College work as a journey through a land of beauty in these days to come."

NEBRASKA CENTRAL COLLEGE ENDOWMENT CAMPAIGN

One year ago the board of trustees voted to undertake the raising of one hundred thousand dollars, permanent endowment by October, 1917. At the Yearly Meeting last June, a joint endowment campaign between the College and the Church Extension Board for this amount was agreed upon. This campaign is now in progress under the leadership of Prof. W. R. Lewis and quietly but surely is moving along toward ultimate victory.

Our own Central College has proved its right to permanent existence by seventeen years of steady consistent growth. Through lean years and fat years she has lived and labored onward. Already more than one hundred graduates from her department "rise up and call her blessed." So far her expenses have been met almost entirely by tuitions and donations. Such has been true indeed of many Christian Colleges in their earlier years. However it is a fact recognized by all that before coming to her own in the greater work of a standard college she must have the ballast and the security of a strong endowment fund.

Now there are four or five reasons for which this campaign should be won by October, 1917.

First—The interest-income to the school.

Second—The greater security and credit.

Third—The foundation and attraction for legacies or gifts from the aged.

Fourth—The ranking among sister colleges here in Nebraska.

Fifth—The establishing of her place among the Quaker colleges of America.

To Mr. Fred Marsh, former county superintendent of schools is due the credit for the beginning of our endowment fund, ten years ago. To him and to many others also we are indebted for their responding to the call at that time and later under the administration of Stacy J. McCracken.

And to the Nebraska Central College Alumni—and their generosity at their banquet in 1912—are we forever grateful, in that forty of them gave \$100 each to the permanent endowing of their alma mater.

These Friends saw afar. They believed in the cause early. Many of them "out of their want have given all that they had." Altogether a sum

of \$16,635.00 has accumulated which sum is in the hands of the endowment trustees.

But with the larger prosperity of the state of Nebraska and with the consequent larger day in all her institutions of learning, comes the larger challenge for Nebraska Central College to keep abreast in a way altogether in keeping with all the institutions of Central City and Merrick County, and her constituents are not failing her.

Professor Lewis and the endowment committee have been studying for several months upon a plan that has long been in effect at Park College near Kansas City. This is a plan whereby the land owned by the college there is farmed by the school boys themselves under the direction of an able superintendent of labor, and it has demonstrated the practical benefits to the school in every way and has enabled hundreds of young men to attend college who otherwise would never have dared undertake it. A similar plan is there in effect for dormitory, laundry and greenhouse work for the girls and thus the "self help system" is extended also to young women.

This idea has evoked much favorable comment from the citizens of Merrick county and many already have offered to contribute to such a phase of the endowment fund of the "Greater Central College."

The trustees, teachers, and officers of the Nebraska Central College are the products of Penn College and Earlham, of Guilford and of Friends University and the product of their labors cannot be other than a school of the calibre and standard and fruitage of the worthy schools above named. The best is none too good for Central City. There is not a citizen here who will not thrill with pride as they see the local college flower out into her best and take her place with Nebraska's best and give out unto the world a veritable stream of young men and women—equipped with that which will not only make the world better—but will lead it to its best.

A Valuable Offer

"The Present Day Message of Quakerism," by Charles M. Woodman...\$1.00
The American Friend (1 yr)..... 1 50

Total\$2.50

Read This: The above valuable book will be sent together with each NEW subscription to The American Friend for one year for \$2.00. Address
THE AMERICAN FRIEND
Richmond, Indiana.

CHURCH AT WORK

Alamitos, California—On Sunday, August 6, special meetings were begun at Alamitos with Isaac L. Kinsey as the evangelist in charge. The Yearly Meeting gospel tent was set up on the school grounds, the desire being that the meetings for which we had prayed long and earnestly might be a union of all the churches for several miles around. A cordial invitation was extended to each one and though the response was not what we had hoped, the Lord was manifestly present from the beginning and blessing fell upon many hearts. A number of ministers dropped in at different times, some from quite a distance, and joined heartily in the services. The greatest blessing centered upon the young people of our Bible School. Several accepted and confessed Christ. For fifteen days and evenings the evangelist broke to us the "bread of life" in loving earnestness. There were several special messages, all of which were masterpieces of strength and eloquence. Church and world conditions were faced and flayed fearlessly.

The Whittier Quarterly Meetings met at Alamitos on August 19. Mr. Kinsey brought the morning message from Numbers 22:18. The evening was given over to a young peoples' rally and the tent was well filled. The meeting closed on the 20th, but the memory and blessings still linger and we are sure will continue.

Portland, Indiana—Portland Quarterly Meeting was held here September 9, and was well attended. Good reports were brought from all the local meetings. The visiting ministers present were Clyde Horne of Amboy, Indiana, Clifton Hinshaw of Winchester, Indiana and Chloe Brooks of Richmond. Their labors of love in the gospel were well received as was also a message from our home pastor, George Bird, which was given somewhat in the nature of a farewell sermon. He has served as pastor within the limits of this Quarterly Meeting for the last four years and he now goes to Greenfield, Indiana, as pastor.

Portland local meeting will miss the personal work and plain gospel preaching of George W. Bird. Percy Thomas of Arba will succeed him as pastor the coming year. Brother Bird has gained a very high standing here in the ministerial association of our

county. Luther Addington of Pennville has been appointed evangelistic superintendent of the Quarterly Meeting. Chloe Brooks of Richmond has been chosen as pastor at Monroe. This Quarterly Meeting in a general way is in a good growing condition.

Spiceland, Indiana—Spiceland Quarterly Meeting was held at Spiceland September 9 and 10. The first session at 9:00 a. m. on Ministry and Oversight was devoted largely to reports on the state of the church from the five Monthly Meetings, all of which were encouraging. At 10:30 the Quarterly Meeting assembled for worship and was opened by singing "All hail the Power of Jesus' Name." Besides the home ministers there were present Charles and Lenna Lescault of Los Angeles, California, former pastors of the local church, Zeno Doan, recently chosen pastor at Knightstown; John Butler of Dublin, Indiana, and Murray S. Kenworthy, of Glens Falls, N. Y. After a brief prayer service led by Lenna Lescault, Charles Lescault brought a stirring message delivered in the power of the Spirit, showing how God had always found a man to respond to His call in hours of crisis in the world's history, and emphasizing the call of God today for men and women to solve the social, political and religious problems of the world, which will require a degree of courage and sacrifice too rarely found. He was followed by Zeno Doan, who briefly referred to the method of team work so often chosen to accomplish needed results.

At the noon hour a bountiful dinner was served to more than one hundred and twenty-five people. The afternoon was devoted to the business session. The twelve meetings constituting the Quarter were all well represented and each reported its quota of Yearly Meeting stock paid. In reports from Superintendents of Departments, much interest was shown in the different lines of work, especially that of Bible Schools and Foreign Missions, the latter reporting \$767.75 forwarded during the year to the American Friends' Board. The delegate to the Young Friends Conference at Cedar Lake gave a comprehensive report. The clerks disposed of the business in a very satisfactory manner and all felt it had been a good day. On Sabbath morning Charles Lescault was again used in delivering a helpful message from Gen. 1:8, in which he magnified the institution of the home and made an appeal for family worship and a revival of parental

control.

At 4:00 o'clock Sabbath afternoon the young people of the Walnut Ridge, Dublin and Spiceland Quarterly Meetings met in conference. The purpose of the conference was to inspire in the young people a desire to meet the present day needs of the church, and to discover how some of the needs might be met. Murray S. Kenworthy, as an adopted son of Spiceland, gave the address of welcome, after which Harry R. Hole of Carthage, Indiana, led the devotions. Following this, three simultaneous classes were conducted, one by Ross A. Hadley on missions; one by Ancil Ratliff on the rural church, and one by Ralph F. Foster on Christian Endeavor Methods. All were interesting and helpful. All classes then assembled for general discussion, which was led by Ralph Foster.

At 6:00 o'clock the various groups ate lunch on the lawn, and at 7:00 o'clock vespers were conducted by Thomas E. Jones. Mr. Jones also presided at the closing session which followed. Special music was furnished by the Spiceland choir and orchestra. President Robert L. Kelly, of Earlham College, brought an inspirational address, which was a fitting climax to the services of the day.

Emporia, Kansas—On July 27 we had the great privilege of having with us the gospel band of Cottonwood Monthly Meeting. This band is composed mostly of converts from the revival wave which passed through these parts last winter and spring. Thirty-five members were added to Cottonwood meeting. The fresh ringing testimonies of the thirty Friends who came in a body to visit our meeting were inspiring and certainly gave us an uplift. Willard Coppock of Oklahoma, who is now serving the Cottonwood meeting as pastor, is doing a good constructive work and the Lord's blessing is being manifested.

Rufus P. King of North Carolina Yearly Meeting was with us for three services, Sabbath, August 6, and the following day. His messages had the old-time ring and all considered it a great favor to have this dear aged friend with us. His message on the guidance of the Lord was especially timely. We were forcibly impressed that we as a church were losing much of the direct guidance enjoyed by the early Friends. He left to attend the Quarterly Meeting at Haviland and other meetings in Kansas and returned to Emporia September 6 and gave a very interesting and instructive talk

on his trip around the world.

George C. Wise, Jr., has accepted the unanimous call from Emporia Monthly Meeting to serve this meeting as pastor another year.

New London, Indiana—Lewis E. Stout was present at New London Quarterly Meeting, held September 2 and 3. He delivered excellent sermons, both on Saturday and Sunday morning.

The missionary meeting on Sunday afternoon was addressed by Rosa Lee, a returned missionary from Palestine. She, dressed in the native costume of the Syrians and her address was very interesting. The attendance was very good throughout the Quarterly Meeting.

NEWS NOTES

Edith F. Sharpless left Haverford, Pa., on August 11, with the expectation of sailing on August 26 to resume her work in Japan after more than a year's furlough.

LeRoy A. Hawks, who has been pastor at Milo, Iowa, has taken pastoral charge of the work at Illinois Grove and Fairview, Iowa. His new address is R. F. D., New Providence, Iowa.

Josiah Pennington, who for the past ten years has served as pastor of the Third Friends Church at Indianapolis, the meeting being located in Haughville, has resigned from the pastorate.

Mary N. Cox of Sheridan, Indiana, gave an address on temperance to a good audience in the Friends' church at Ridgefarm recently. Her address was listened to attentively and very much appreciated.

Friends in and about Philadelphia have been conducting automobile tours through the surrounding country in behalf of peace. The parties are said to have met with astonishing interest and attention.


James Swander, who has so faithfully and acceptably filled the place as pastor at Ridgefarm for the past two years has tendered his resignation and accepted a call to the pastorate at Coloma, Indiana.

The Christian Endeavor of the Friends church at Ridgefarm, Illinois, was reorganized recently. The Society is taking on new life and the interest and plans for progressive work are very encouraging. We feel that the Jones-Reagan Rally was a great boost to our Society.

Rufus P. King, Charles and Lenna Lescault, Truman C. Kenworthy, Ida T. Allen, Daisy D. Barr and S. E. Nich-

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WRITE FOR CATALOG. OPENS OCT 3rd, 1916

olson were among the visiting Friends at Western Yearly Meeting last week.

Lindley M. Reagan has resigned the pastorate at Marshalltown, Indiana, to accept the pastorate at Bridgeport.

Indiana Yearly Meeting is in session at Richmond this week. Kansas Yearly Meeting will convene at Wichita on October 3-9, with Edmund Stanley, Wichita, Kansas, as clerk. Baltimore Yearly Meeting will be held at Baltimore November 17-22, with Allen C. Thomas, Haverford, Pa., as clerk.

Lindley A Wells and son closed their summer tent meetings with the meeting at Seiling, Oklahoma, on September 10. His family is now in Wichita, Kansas, which will be headquarters for the next few years. Their address is 514 Fern street, Wichita, Kansas. His fall and winter schedule of meetings thus far arranged is as follows: October 12-29, Vermilion Grove, Illinois; November 2-19, Elk Valley, Nebraska; November 23-December 10, Spring Bank, Nebraska; January 3-21, Haviland, Kansas; January 25-February 12, Plainview, Nebraska.

HUMANITARIAN ACTIVITIES

Recommendations that a fund of more than \$3,000,000 for the treatment of cancerous, nervous and disabling ailments be given to the University of Pennsylvania Hospital has

been made by Dr. Winford H. Smith, superintendent of the Johns Hopkins Hospital, Baltimore, who was selected by the trustees of the fund, jointly the incorporated trustees of the Philadelphia Yearly Meeting of Friends and a body organized as the board of managers of the Jeanes Hospital, to come to Philadelphia and make a survey of its hospitals and medical work and give them his opinion as to where the fortune would work the greatest benefit. The fund is the estate and its increment willed for the purpose by Anna J. Jeanes, a noted Friend philanthropist, who died in 1908.—Science.

A GREAT OFFER

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THREE WEEKS SURVEY OF YOUNG FRIENDS IN NORTH- WEST

The people are delighted to know. There is an undefinable spirit of optimism, good will and progress. The spirit of adventure that brought many of these people to the woods of the Northwest has not left them.

They still plan and do big things. The word "action" seems to sum up the spirit of the place better than any other. People are proud of their country but they realize that it is new, and they are leaving few stones unturned to make it one of the best places in which to live in the United States. There is not a marked war spirit and the preparedness issue is not very popular. This is witnessed by the fact that in one city where plans were made for sixty thousand to march in a parade but thirteen thousand actually took part, and I was told on good authority that many of these were employees who had to do so because their bosses had commanded it. These people are too much interested in developing their country to grow enthusiastic over a war of aggression. The saloon has been banished from Washington and Oregon and the people are highly pleased with the result. In the erection of schools and churches often great financial sacrifice is made but no one complains. He seems to take a pride in having a share in bringing the best to the Northwest. Yet with the good qualities of this people I was informed that there are some drawbacks. The eager desire to possess has caused many people who pose as good members of the church to resort to some very questionable means of making money.

There are many foreigners in the cities who have come from non-Christian lands. They have brought their religious beliefs with them and have taught them to the less stable Americans. This makes for social as well as religious unrest.

The church directly or indirectly is influenced by the above named conditions. To guard itself against the inroads of foreign "isms" the greed of its constituents, the indifference and scepticism of tourists, and the general unsettled condition of many permanent residents the church has erected a very rigid standard of righteousness. Out of the maelstrom in which it finds itself it exalts its standard and invites all to follow. Because there are so many different types of belief it says we had better take none

of the new. Back to the "Old Time Religion" and "Beware of Modern Movements in the church" is the common cry. They say we have tested and tried the religion of our fathers and we know it will suffice. Considerable attention is therefore given to fighting heresy, preaching "Old Time Theology," warning against amusements and closely defining things that are worldly. While on the whole this seems to be a good thing because it gives something to which to tie, still one finds scores and hundreds of young people who are untouched by this appeal. Some young people feel that the church is either their enemy or that it is "Old Fogey." Several of them have practically stopped going to church, and others take delight in shocking their parents and the Elders. Some church members are inclined to raise their hands in holy horror at the worldliness of young people while they wait with pious longing for the second coming of Christ which will set all things right. One Friend told me that he had no other idea than that Satan was having his reign now and that Christ was soon coming to put him in chains. Of course none of us know but that this dear Friend has analyzed the situation correctly, but the facts are that it is very difficult to make young people in this section believe this. They want a religion of action, of daring, of thought and present day reality.

BIBLE SCHOOL

October 1.

Subject—A Plot That Failed.

Lesson—Acts 23.

Golden Text—"They shall fight against thee; but they shall not prevail against thee". Jeremiah 1:19.

The opening section of this lesson presents some incidents in Paul's life which are hard to explain, and many commentators pass them by with scant notice. It is hard to justify him in all that he is reported to have said and done, perhaps we need not attempt it. He censured Peter for his attitude toward Christian Gentile practices while in Antioch. Possibly Paul's attitude toward the High Priest and the council was not above criticism. He was not infallible. He was placed in a most trying position. He was forced to think and act quickly and it is quite possible that he erred in judgment. We ought to note that he was at least courteous enough to apologize when reminded of his offense against the High Priest.

The special comfort Paul soon received is well worth our notice. Jesus promised his disciples that he would be with them even unto the end and one of the striking phases of the experience of the great Christian leaders about whom we read is the fulfillment

of this assurance. Again and again mention is made of the presence and sustaining power of God in times of affliction or trial. Among our own denominational leaders—men like Fox and Woolman repeatedly refer to these consolations and assurances. The leaders are not alone in this matter. Speak with any sainted Christian in your community and learn of God's willingness to support his followers.

The cruel zeal of the Jews is a marvel to many Christians of today. It seems impossible to think of those men—the members of the council and the band sworn to kill Paul—as religious men. Certainly their religion differed from ours, but there is little doubt but that they were as religious as the accepted standards of the time required. Paul wrote, "as touching zeal persecuting the church". The Roman Catholic Inquisition, Calvin's consent to the death sentence, religious persecutions in England and early New England's bloody religious activity in which Friends and Baptists lost their lives, all show that unbalanced religious zeal may lead to wild deeds of barbarism. Let Friends ever bear in mind that fundamental cornerstone of Quakerism, freedom of conscience and the right of the individual to worship his God as he sees fit.

CHRISTIAN ENDEAVOR

October 1.

Topic—"The Consecration of School Life." Prov. 4:1-13. (Consecration.)

John Wesley had a scholar's hate of ignorance and he toiled with almost amusing diligence to educate his helpers. He insisted that they should be readers. He writes to one: "Your talent in preaching does not increase. It is just the same as it was seven years ago. It is lively, but not deep. There is little variety; there is no compass of thought. Reading only can supply this, with daily meditation and daily prayer. You wrong yourself greatly by omitting this. You can never be a deep preacher without it, any more than a thorough Christian."

A good education will make you more valuable to the Christian world, but should this for you be limited, give God the best that you have. Study His Word; and by prayer and meditation, by observation and reading, you can improve and enlarge, and your service, if your best, and if willingly and cheerfully done, will under God's Hand bring in a rich and bountiful harvest. This is a consecration of your education, whether you have much, or little.

How can we live for Christ in school?

How can we win our schoolmates to Christ?

How can we start private prayer circles?

Does my school life testify for Christ?

What place should the Bible have in the school?

Does my life testify for Jesus Christ on the playground as well as in the prayer meeting? These are some questions suggestive for short talks.

C. E. RALLY AT RIDGEFARM, ILLINOIS

One of the most successful rallies that has been held in Vermillion Quarterly Meeting occurred at Ridgefarm July 29, under the auspices of the C. E. Union. In spite of the hot weather the house was well filled. The Societies of the Quarterly Meeting were well represented except one. Both old and young showed much interest. Thomas E. Jones of the Young Friends' Board spoke on "Why I am a Christian." Chester Reagan, Y. M. Superintendent of C. E., followed in a short talk on C. E. methods and true pledge keeping. After this meeting a conference with the Endeavors was held which was indeed very helpful and inspiring. We feel that we indeed were very fortunate to be able to secure the services of Mr. Jones again in our Quarter and we realize their efforts are bringing forth good fruit.

Try American Friend Want Ads.
They will pay you.

MARRIED.

Henley-Woodbridge—At their own home at Carthage, Indiana, July 11, 1916, Howard E. Henley and Willela Woodbridge. Both are now members of Carthage Friends meeting.

Jensen-Marshall—At Stanford Friends meeting house, Union, Iowa, according to Friends' ceremony, August 2, 1916, Jens P. H. Jensen of Oskaloosa Monthly Meeting and Mamie Marshall of Stanford Monthly Meeting.

Maxwell-Miner—At the Friends' parsonage, Carthage, Indiana, May 27, 1916, Fred Maxwell of Knightstown meeting and Florence Miner of Carthage meeting. At home 1206 North Dearborn Street, Indianapolis, Indiana.

Sanford-Ludwig—At the country home of Mr. and Mrs. Samuel Ludwig of Cedar Point, Kansas, August 30, 1916, Floyd N. Sanford and Lillie S. Ludwig. Minister C. C. Haines.

Schlup-Morse—At the Morse home September 6, 1916, at high noon Walter Schlup and Lena Morse. Minister C. C. Haines.

BORN.

Carter—At West Middleton, Indiana, August 18, 1916, to Clarence and Myrtle Carter, a son, Homer Dale.

White—At Hemet, California, August 9, 1916, to Harold John and Blanche Sydnor White, a daughter, Mabel.

DIED.

Ellis—Aquila T. Ellis, son of Jonathan and Susanna Ellis, was born near Hillsboro, Highland county, Ohio, November 6, 1845, and died at Des Moines, Iowa, August 18, 1916. He was married to Sarah Antrim in May, 1876. To them three children were born, who with his wife and two grandchildren survive him. He was a life-long member of the Friends church, and was raised to piety and purity, and taught to labor for the uplift of humanity.

Lundquist—Elenora H. Lundquist, daughter of John and Catherine Lundquist, was born at Douglas, Alaska, May 25, 1896, and died near Entiat, Washington, June 11, 1916. She was converted in early childhood and with her parents became a member of the Friends church at Douglas, Alaska, and lived a faithful Christian life until her death. Her beautiful life and

The American Friend Book Department

The American Friend is arranging to handle books, booklets and pamphlets which will be of general interest to Friends in America. Arrangements have already been made with the John C. Winston Company of Philadelphia, Friends Book and Tract Committee of New York City and the United Society of Christian Endeavor to receive orders for their publications. We hope soon to make similar arrangements with other houses, so that in the near future orders can be sent to us for practically any book that will be of general interest to our membership.

Some Suggestions in Books

The following books together with many others can be secured by sending your orders to this office. In this way you will be helping The American Friend.

Barclay's Apology, by Robert Barclay.....	\$0.70
Beginnings of Quakerism, by William C. Braithwaite.....	3.20
Bright, John, The Life of, by G. M. Trevylan.....	4.70
Christ and War, by William E. Wilson, cloth, \$0.70; limp.....	.50
Christian's Secret of a Happy Life, by Hannah Whithall Smith.....	.35
Decisive Hour of Christian Missions, by John R. Mott.....	.60
Dymond on War, Introductory Words by John Bright.....	.25
Dynamic Faith, by Rufus M. Jones.....	1.00
Fox, George, by Henry Stanley Newman.....	1.50
Fox, George, by R. M. Jones, two-volume edition.....	4.25
Student edition (same author), one volume.....	1.65
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Gurney, J. J., Life of, by J. Bevan Braithwaite.....	1.50
Grellet, Stephen, Life of, by William Guest.....	.75
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No Cross, No Crown, by William Penn.....	.70
Quaker Apostle, (In Memoriam of John T. Dorland), by W. K. Baker.....	.85
Quaker Diary in the Orient, by William C. Allen.....	1.00
Quaker Experiment in Government, by Isaac Sharpless (illustrations).....	2.25
(Without illustrations).....	1.50
Quakers, The Rise of, by T. Edmund Harvey.....	.75

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faithful witnessing for her Lord in word and deed were a benediction to those about her. Although a great sufferer for more than four years with tuberculosis, she lived in such close communion with Christ that a murmur never escaped her lips. The father, mother and two sisters survive her. At the time of her death she was a member of Entiat Monthly Meeting, Washington.

Pyle—Mary T. Pyle, widow of William L. Pyle, died at her home, 2607 Ashland Ave., Indianapolis, Indiana, September 4th, 1916, in her 93rd year.

She was the oldest member of the First Friends' Church of Indianapolis. The funeral services were held at her home September 6th at 3 p. m., and were conducted by Williard O. Trueblood, the present pastor, and Morton C. Pearson and Albert J. Brown, former pastors. A further account of her life will appear later.

Seal—Lizzie Seal died of tuberculosis at her home in Mt. Airy, N. C., August 6, 1916. She was a member of Mt. Airy Monthly Meeting. Funeral services were conducted at the Friends church by Miles Reece.

AID EUROPEAN SUFFERERS

To aid English Friends through Relief Committees in their work of helping the thousands who are in distress from the European war, I will pay the sum of \$..... to

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to be forwarded to THE AMERICAN FRIEND, Richmond, Ind., to be sent with other contributions to Isaac Sharp, London, England, for distribution.

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NOTICE!

Will Friends please report at once all Study Classes, Christian Endeavor Societies, Fellowship Groups, and any other Young Friends Organizations, with the names and addresses of the Leader, President, or Corresponding Secretary, to the Young Friends Board, Dunreith, Indiana. Thanks!

Washington, D. C.—Rooms convenient to cars, board and Friends church. Mrs. L. D. Clark, 1124 Park Road.

"FORTY YEARS AMONG THE INDIANS," a book published by Jeremiah Hubbard. Fifty cents per copy by mail. Proceeds go to the widow, Mary G. Hubbard. Address, Harry K. Hubbard, Miami, Oklahoma.

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Located in Sacramento county, fifteen miles N. E. of state capital, a fruit colony. Well adapted to the growing of both citrus and deciduous fruits and nuts. Perhaps no better place in the state for profitable investment. Good roads, water, climate and scenery. A new, well equipped High School, with rural environments. This year's enrollment, 94. Special inducement to Friends, who have the only meeting in the colony. We invite all Friends coming to California to come and see us. For further information, write A. W. Leonard, R. F. D. No. 1, Fair Oaks, Calif.

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FRIENDS MEETINGS.

Chicago, Illinois Meeting House, at 4413 Indiana Avenue. Take elevated trains to 43d Street and walk west and south to Meeting House; or take Indiana Avenue surface line to 44th Street. Bible School 9:45; Worship 11:00; Social hour 5:30; Christian Endeavor 6:30; Fourth Day meeting 1:45.

Cincinnati, Ohio. Meeting House N. W. Corner 8th and Mound. Take Warsaw Avenue, Elberon Avenue, or Sedamsville cars to door. Meetings for worship, First day 11:00 A. M. Visitors welcome.

Colorado Springs, Col., Friends Church, Teajon and Fountain Streets, on car line. Bible School 10:00, meetings for worship, 11:00 and 7:30. Prayer meeting, Wednesday 7:30. Visitors welcome.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting, 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday: Prayer meeting, 7:45. Earle J. Harold, Pastor.

Meeting Houses, 144 East 20th Street, New York City and Lafayette and Washington avenues, Brooklyn, New York. Meetings for worship Sabbath morning at 11 o'clock.

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

UNIVERSITY FRIENDS MEETING occupies Russell Hall, Friends University, Wichita, Kansas. Sunday service: Bible School 9:45 A. M., Worship 11:00 A. M. and 8:00 P. M.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant Street car to Oxford street.

WESTTOWN SCHOOL

is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about sixteen Yearly Meetings. It has all the attributes of an efficient high school and successfully prepares for College some twenty pupils a year.

Will Friends kindly bear Westtown in mind in laying plans for their children's education? If their current plans have been interrupted, perhaps Westtown will satisfactorily fill out the balance of the year. The school is unusually large, but there is room for a few more.

Thomas K. Brown, Principal, Westtown, Pa.

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NEW YORK EVENING POST.

John B. Garrett, Chairman of the Peace Committee, Philadelphia Yearly Meeting of Friends, said in a recent letter:

"We know of but one daily newspaper in the East which has had the moral courage to oppose this militaristic trend,—that paper is The New York Evening Post."

The Saturday Edition of The Evening Post contains four sections and is sold for 5 cents a copy, subscription by mail \$2.50 a year; Daily edition, week days only, \$10.00 a year. Sample copies free on request.

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Foreign Mission Study Books.

World Missions and World Peace, Paper 35 cents, cloth 57 cents; How to Use, 10 cents; A Girl's How to Use, 10 cents.

Leaflet Helps: Mohammed, Buddhism, Confucianism, Robert Morrison, Adoniram Judson, John G. Paton. (The next four are new.) St. Columbo, Penn's Preparedness for Peace, Incidents of Heroism of Friends' Missionaries, The Kingdom of Peace, all 2 cents each.

Map, 15 cents; Soldiers of the Prince, (Junior), 29 cents; Set of Paper Dolls, (Children of the War Zone), 29 cents; Set of Ninety-six Flags of the Nations, 29 cents; Puzzle (How to Make Peace out of War), 13 cents; Pageant of Peace and War, 25 cents.

Home Mission Study Books.

Old Spain in New America, paper 35 cents, cloth, 57 cents; Children of the Lighthouse (Junior), 29 cents.

Leaflet Helps: Redeeming the Southwest; Our Guiding Star, 2 cents each.

General Mission Study Books.

South American Neighbors, paper 40 cents, cloth 60 cents; Makers of South America (for young people), paper, 40 cents, cloth 60 cents; Four Chapter Book on Two Americas, 25 cents; Efficiency Points, 25 cents; Thy Kingdom Come, 25 cents.

Five Missionary Minutes in the Sunday School, 50 cents; Missionary Hymnal, 10 cents; Home Mission Pageant, 15 cents; A Vision of the Homeland, 5 cents; Talks on David Livingston; Girls and Boys of India, Africa, China, each 25 cents; Programs for Home and Foreign Lessons, 3 cents each, per dozen 30 cents. Send all orders to

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The American Friend

Old Series
Vol. XXIII. No. 39.

NINTH MONTH 28, 1916.

New Series
Vol. IV. No. 39.


The Thinker



Back of the beating hammer
By which the steel is wrought,
Back of the workshop's clamor
The seeker may find the Thought,
The thought that is ever Master
Of iron and steam and steel,
That rises above the disaster
And tramples it under heel.

The drudge may fret and tinker
Or labor with lusty blows,
But back of him stands the Thinker,
The cleared-eyed man who knows;
For into each plow or saber,
Each piece and part and whole,
Must go the brains of labor,
Which gives the work a soul.

Back of the motor's humming,
Back of the bells that sing,
Back of the hammer's drumming,
Back of the cranes that swing,
There is the Eye which scans them,
Watching through stress and strain,
There is the Mind which plans them—
Back of the Brawn, the Brain.



Might of the roaring boiler,
Force of the engine's thrust,
Strength of the sweating toiler,
Greatly in these we trust,
But back of them stands the schemer,
The Thinker who drives things through,
Back of the job—the Dreamer
Who's making the dream come true.
—Berton Braley in American Machinist.

THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year

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All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

FROM THE MANAGER'S OFFICE

The offer of The American Friend to new subscribers for the balance of this year and all next year for \$1.50 is attracting a number of new subscribers. Pastors and others should make announcement of this offer at once.

While addressing an audience of one-hundred and fifty persons recently, a Friend asked all those who were subscribers to The American Friend to raise their hands. Only two persons responded and there were only about a half dozen present who had ever seen a copy. This was in a Yearly Meeting which belongs to the Five Years Meeting. We cannot help but wonder what the pastor of that meeting is doing that such a situation as this could exist. We would like to ask all pastors to make announcement next Sunday that new subscribers can get the paper until January 1, 1918 for \$1. 50.

Patronize The American Friend book department. Announcements of books will be made in the advertising columns from time to time.

We must ask again that news matter shall not be sent to the Urbana office. All matters of this kind together with general correspondence should be sent to the office at Richmond, Indiana. All correspondence about subscriptions should be sent to the Urbana office.

CORRESPONDENCE

London, August 21st, 1916.

Editor The American Friend:

A few weeks ago the writer called attention to the destitution among refugees in Russia—those millions of men, women and children, who have fled from the clash of contending armies, leaving wide areas of devastated country behind them, and who are now suffering for want of the barest necessities of life, food, shelter, clothing, medical care, medicines, nursing are among their crying needs.

The Society of Friends (London Yearly Meeting) has since my last letter, sent a number of its members to Russia, and is about sending others. The Russian and English Governments are facilitating the operation of these brethren. The Friends represent some of the best professional skill and business life of England. They do not charge for their service—it is a labor of love. Among them are young graduates of English Universities, imbued with a love for Christ and for their fellow men. They face present perils of travel, disease and possible death, that they mitigate sorrows of the humble, helpless non-combatants who are the victims of cruel war. The personal touch of Christian sympathy and advice is one of the most valuable parts of their work, and may be quite as important as the urgently required financial assistance. These English Quakers cannot conscientiously destroy human life, but they will endure much stress and hardship in order to save it.

In France alone, 108 of the Committees workers have been established in thirteen centers in the mined districts of the Marne and the Meuse. Maternity and general hospitals have provided an inestimable boon in districts where doctors and nurses have been commandeered for military service. In seventy-five towns and villages thousands of destitute have been relieved with food and clothing. Many huts have been built by the Committees workers. Open-air classes have been organized for the children and work-rooms for women. Farmers have been supplied with seeds, live stock, tools and implements.

The Committee's receipts up to almost two months ago were £60,000 and the monthly expenditures were about £4,000. The sufferings to be relieved in Russia, during the approaching Autumn and Winter are unthinkable.

The past work of this War Victims Relief Committee in Belgium, France and Holland has been very great. Its successful and economical administration of monies committed to its care has induced many benevolent people to contribute, who otherwise would feel cautious about doing so. The donors know that the money is well spent. The cost of the distribution of funds placed at the disposal of the Committee, has only been about 4 pence to the pound, or eight cents out of every five dollars. Such a business-like and careful administration of relief funds, to such an extent, is probably unprecedented.

The material blessings enjoyed by America may tend to veil our eyes from a view of the homeless and sorrowing millions of Europe. Will not those who read this appeal make haste to answer it?

Contributions can be forwarded to C. Walter Borton, in care of The Provident Life & Trust Company, 409 Chestnut Street, Philadelphia, Pa., who will forward them to the Friends War Victims Relief Committee in London.

WILLIAM C. ALLEN.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 39.

NINTH MONTH 28, 1916.

New Series
Vol. IV. No. 39.

Christianity Means Life

The reasons for the indifference of the masses to the claims of the gospel is a subject of frequent inquiry in the councils of the church. Is it not that Christianity the world over is more often interpreted in terms of theology or in terms of living (action) than in terms of life? The germ must exist as an element of life before it can grow. The child must exist as a living organism before its life can find expression in action. The building must exist as a living concept in the mind of the architect before it takes form in brick or stone or marble.

Christianity is not service, primarily and fundamentally, but Christianity is a life that finds expression in service. Men are not saved by good works, but being saved through the grace of God, good works are the visible exponents of that which they are. We walk with God, not by virtue of the manner in which we live, but by virtue of the character of the life which we possess. There must be purity and righteousness of soul, purity and righteousness in life, before there can be purity and righteousness in living. We judge men to be sure by their fruits, but it is the nature of the tree and the quality of the soil that fixes the quality of the fruit. What men are determines the character of what they do, and the world needs to be constantly learning that a corrupt tree cannot bring forth good fruit.

Christianity, as taught by Jesus, is not a question of definitions. Theology is not an element in salvation. We may know how to get salvation and yet miss it. What salvation is, or the way to get it is not the first concern of the gospel, but its actual experience in life, determining the quality and nature of the soul, that is its first concern. Correct theology is helpful, just as all definitions are helpful, as sign posts to point the way, but the sign post can never serve as a substitute for the way. George Fox found much comfort in reading the scriptures and learning about God and his Son, but it was only when Christ was revealed to him as the life and light of his own life that he found genuine and satisfying rest of soul.

Men may philosophize about Jesus and accept him at his true valuation as the Son of God, sent to redeem humanity from its sin, and yet have no consciousness of the work of God's grace in cleansing their lives, just as men may accept as a mental act all the doctrines about Christ and yet miss him as

the vital controlling element in their daily experiences. We may believe that the Holy Spirit has been sent into the world to lead the followers of Christ into all truth, and yet have no conscious realization of his leadership in our own lives. The church has talked so long in terms of definitions and in terms of deportment that the world has lost sight of the commanding call to the experience of a new creation. The church needs mightily in this age to be putting first things first.

"By this shall all men know that ye are my disciples, if ye have love one to another," but to love is only the expression of that purity of heart that cannot know the defilement of suspicion and ill will and hatred. It is time that the church were stressing the real meaning of the gospel which is the promise of that purity of life that is the sure guarantee of purity in action in the individual and in the social order of the world. The church must be able to exemplify the gospel in terms of life, before the world will have faith in its potentiality, manifested in terms of conduct.

An exchange well says: There are those who drink at fountains which quench not the thirst, and bow at shrines where suppliants cry in vain." Apparently the days of penance are not yet over, for upon every hand men are seeking to find favor with God through good works, through long prayers, through the giving of alms, through doctrinal pronouncements, through liberal theologies, through programmed occasions of worship, through regular church attendance, through devotion to church traditions, through plainness of speech and apparel, through faith in dogmas, through church discipline, through social reforms, through materialistic philosophies. But these are manifestations of life and can never serve as a substitute for it.

"He that hath the Son hath the life". That is the secret of finding reconciliation with God. Jesus must be more to the Christian than the Christ of history, more than a memory, more than an ideal. Through faith he must become the life of our life, an actual living, abiding, purifying Presence, who saves initially and who saves continually. As Dr. Adam so well said at the Men's Conference: "I do not want a blessing; I want the Blesser, and when I have the Blesser, I have the blessing." The battlefield of the world is first of all in the hearts of men. If they

win out there over evil and receive Jesus Christ as the center of their lives, the contests of the world will be easier and surer. What we are will deter-

mine the character of what we do, and the church must become a leader in enforcing this philosophy upon the world.

The Message of Quakerism

(From the Philadelphia Friend)

Note.—The authorship of this paper is not known to the Editors. It seems a timely message and we gladly print it at the suggestion of our friend Samuel Emlen.—Eds.

There comes a time in our human lives when, in some measure, we begin to feel the solemn responsibility of life; and the desire stirs within us to put away childish things, to take a place in all seriousness amid the workers in the world, to do something for the betterment of our fellow-men. Whether this condition is first experienced in early years or not until later, it marks a critical stage in the earthly pilgrimage; and upon reaching it, it is of vital importance where we look for counsel—whether the attention is directed outwardly to man for leading and direction, or inwardly to a greater than man; for there is needed now, both for our own welfare and that of those whom we we would benefit the teaching of One, who knowing the secrets of every heart, can speak with certainty to its needs. Is such instruction within the ability of man to give? Is there not, indeed, great danger lest men, through ignorance of true condition of the seeking soul, or perhaps from a well-meant zeal to utilize a willing hand, may hurry it unconsciously into activities before its time and beyond its strength, so stunting its growth? An eagerness to work for the spread of righteousness in the earth is a good motive, but it may well be questioned if it is ever in itself a sufficient qualification for labor. "I began to see," says John Churchman, humiliated because of some overzealousness of his youth, "there was a difference between seeing what was to be done, and being bidden to do the thing shown, besides this I had to consider there [is] a time to bud, a time to blossom, a time for fruit to set and appear, and a time for it to ripen."

The earth is not man's but the Lord's. To the fields white unto harvest, it is the Lord's prerogative to send the needed laborers. Grave is the responsibility, therefore, alike of them who, being called, hold back, and of them who, taking the need or some earthly motive for a call, go unbidden of the Lord of the harvest. He it is that ruleth in the kingdom of men; He alone is Lord; beside Him there is no Saviour. To man there would seem to be the choice of but one of two positions as regards Him. Either he must resign all to the disposition of his Lord, that whatsoever he does may be in harmony with the Divine will, and himself a willing instrument in the Divine hand, or failing that, he becomes, be following the leadings of his own imagination (however high his motive), an undisciplined and self-willed workman, wasting his own energies and

by his waywardness impeding the labors of others.

"We are nothing, Christ is all," has ever been a watchword with the devoted followers of the Lamb of God. But this sense of nothingness is not a thing to be assumed at will, it is attained only by a daily death—by a patient submission to that thorough purging of the heart, that burning up of the chaff with unquenchable fire, which marks the essential baptism of our Lord and Saviour Jesus Christ. "Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap, and He shall sit as a refiner and purifier of silver." In those who wait for and give themselves up to this heavenly work, mortality becomes "swallowed up of life," and Christ the Lord becomes all in all. Not in name merely, but in truth, He is their life, their righteousness. Abiding in Him, as branches in the Vine; they wait to know His Will declared in them, and what they do is done in that power fresh from the spring of His Divine life. Their works, then, are not their own, but His wrought through them. Such may say with Paul, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me."

Certain of the people coming unto our Saviour, inquired of Him, "What shall we do, that we might work the works of God? Jesus answered and said unto them. This is the work of God, that ye believe on Him whom he hath sent." Now a true belief in Him implies such a trust in Him, such a confidence in His authority, that our wills are given up to Him, our lives are surrendered into His keeping, our supreme care is to do His bidding. "Every such believer," says William Penn, "becomes an Enoch translated, that is, changed from the fashion of this world, the earthly image, the corrupt nature, and is renewed in the likeness of the Son of God." Such a faith (and nothing short of it is a saving faith) is the gift of God, its elements are by the revelation of the Father. "Who say ye that I (the Son of Man) am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." "No man can come unto me," again He declares, "except the Father which hath sent me, draw him." "Though I read the Scriptures that spake of Christ and of God," says George Fox, "I knew Him not by revelation,

as He who hath the key did open, and as the Father of life drew me to His Son by His Spirit."

There is abroad today in more than one branch of this scattered Society, a spirit of inquiry as to the manner in which the spiritual life of its members may best be stirred up, developed and directed. In its fundamental aspect, is there not, after all, but one way? Who is He that hath said, "I am the resurrection and the life," "I am the bread of life," "I am the way, the truth and the life," "He that believeth on me hath everlasting life," "This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent." To know Him—there is the essential thing, it is something infinitely more than to know of Him—than to be thinking of Him to-day and be off in the world tomorrow. There is need for each of us of that same process of humiliation, that same fiery trial, that Job was obliged to submit to before he realized his condition and in contrition of spirit could say, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes." Not by works first, but by submission, not by activity first, but by passivity, not by the encouragement of the first nature, but by its death, that being dead we may be made alive in Christ—is not this the Gospel order? Is the work such as may be accomplished in a day or that one man may do for another?

Here, it seems to the writer, lay the strength of primitive Quakerism, and here lies the possibility of the continuance of Quakerism to-day—namely, a practical faith in the headship of Christ over His Church, so great that no earthly consideration, no love of ease or false peace, no ridicule of men, can shake it. He the Alpha and the Omega, the beginning and the end, the author of our faith and its finisher, must be the constant spring of our activities, or we fall away into the world. How like a trumpet call is the first Quaker's declaration of his mission: "When the Lord God and His Son Jesus Christ sent me forth into the world to preach his everlasting Gospel and Kingdom, I was glad that I was commanded to turn people to that inward light, spirit and grace, by which all might know their salvation and way to God, even that Divine Spirit which would lead them into all truth, and which I infallibly knew would never deceive any, but with and by this Divine power and spirit of God and the light of Jesus, I was to bring people off from all their own ways to Christ, the new and living way, from their churches which men had made and gathered, to the Church in God, the general assembly written in heaven which Christ is the head of, and off from the world's teachers made by men, to learn of Christ, who is the way, the truth and the life, of Whom the Father said, 'This is my beloved Son, hear ye Him,' and off from all the world's worships, to know the Spirit of Truth in the inward parts and to be led thereby, that in it they might worship the Father of Spirits . . . ; which spir-

it they that worshipped not in, knew not what they worshipped. I was to bring people off from all the world's religions, which are vain; that they might know the pure religion, might visit the fatherless, the widows and the strangers, and keep themselves from the spots of the world; then there would not be so many beggars, the sight of whom often grieved my heart, as it denoted so much hard heartedness amongst those that professed the name of Christ. I was to bring them off from all the world's fellowships, prayings and singings, which stood in forms without power, that their fellowship might be in the Holy Ghost, the eternal Spirit of God; that they might pray in the Holy Ghost; sing in the Spirit, and with the grace that comes by Jesus; making melody in the their hearts to the Lord, who hath sent His beloved Son to be their Saviour, caused his heavenly sun to shine upon all the world, and through them all; and His heavenly rain to fall upon the just and the unjust (as His outward rain doth fall and His outward sun doth shine on all), which is God's unspeakable love to all."

Have conditions so changed that the message of Quakerism should be another thing to-day than that which it was in that early time? Surely not. The trials of the human soul are not essentially different from one age to another; and the heart is still the seat of that holy warfare which is accomplished with weapons that are not carnal. The Truth, in its very nature, is ever the same, however men's appreciation of it may ebb and flow; and the Gospel of Christ is an everlasting Gospel—forever remaining to be "the power of God unto salvation to every one that believeth."

HOW SOME WREST THE SCRIPTURES

By EDWIN I. NILES

What did our Lord mean when he said that "the kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal?" Did he mean to convey the idea as some expositors affirm that he did, that he was comparing the kingdom of heaven to three measures of meal, and the leaven to evil or iniquity, which would be introduced into the kingdom, and silently work there until general apostasy should be the final result? It is said that leaven in the scriptures is always a type of evil. But this may not be so. It certainly is not so if our Lord did not so use the word in this instance.

Leaven was excluded from the typical ceremonies of the Old Testament with but one exception. That one exception, however, might have suggested the idea of caution when such statements have been made as the one above alluded to. But would the mere fact of its exclusion from the Mosaic offerings and ceremonies give to it the significance of evil? I think not. There were some things like unleaven bread which were set aside for sacred purposes, but this can in no wise give the significance of evil to such things as were not so used. One-tenth of Israel's income was set aside in this way, but this did not

attach the idea of evil to the other nine-tenths. One day out of seven was made sacred, but this did not make the other six days to be days of evil. Nor did the selection of "a lamb of the first year," make a lamb of the second a thing or a type of evil. Nor are we to think of Israel as living fifty weeks during the year on that which was a type or an emblem of evil, and only eight days on that which was emblematic of good. If so it certainly was a strange way to lift their ideals in regard to morals.

By the statement which I am considering the idea is conveyed, and it is assumed that if a thing is used several times in the Scriptures, figuratively to express the same class of ideas, that its use by the sacred writers must therefore become uniform. But this is mere assumption. There are but few things of which we can think, which are so essentially suggestive of evil that they may not be used figuratively to express some idea of that which is good. The sword, the soldier and the pugilist are used by St. Paul to convey ideas of good. "Take the sword of the Spirit", "be a good soldier of Jesus Christ", and "So fight I, not as one that beateth the air" are no exceptions to such use of figurative language.

The eagle was among the number of unclean fowls, yet it is said, "They shall mount up with wings as eagles." The serpent is perhaps the most detestable thing in nature, but the Master said, "Be ye wise as serpents and harmless as doves." But now lest some sophist should challenge the force of what I am saying by asserting that the language used in connection with the eagle and the serpent is not parallel with the language used in connection with the leaven, I will pause to say that that is making a distinction where there is no difference. They shall mount up with wings **as**, or **like** eagles. Be ye wise **as**, or **like** serpents. The kingdom of heaven is **like**, or **as** leaven in its workings. But to show that there is no difference in the meaning of these words as here used I will mention the fact that Mark in recording some of the parables did in two instances use **os** as, instead of **omoia** like. In chapter four, verse thirty-one he said "it is (**os**), as a grain of mustard seed."

Again it is quite common for the sacred writers to use a thing figuratively to express an idea at one time the very opposite of what it is used to express at another time. Jesus Christ is spoken of as "the lion of the tribe of Judah", while we also read that your adversary the devil goeth about as a roaring lion."

While the foregoing will show the fallacy of basing a scriptural interpretation upon such a principle as I have been considering, it is to the text and the context that we must look to ascertain the meaning of this particular passage. The interpretation which I am considering has made Christ to say the very opposite of what he did say. It represents Christ as saying that the kingdom of heaven is like unto three measures of meal. This is turning what he said inside out, or upside down, or wrong end to. He did

not say that the kingdom of heaven is like unto three measures of meal. He said, the kingdom of heaven is like unto leaven. Now if this method of interchanging words in this way is a correct method, it will apply without any incongruity of thought to the three kindred parables. Christ not only said that "the kingdom of heaven is like unto leaven," but he also said, "the kingdom of heaven is like unto a grain of mustard seed", "the kingdom of heaven is like unto a net" and "the kingdom of heaven is like unto a treasure." Now let us apply this method of interchanging words, which has been applied to the parable of the leaven, and see if there is not a manifest incongruity of thought as the result. And so we will say that the kingdom of heaven is not like unto a grain of mustard seed, but like unto the ground in which the mustard seed, which is emblematic of evil, was planted. Again the kingdom of heaven is not like unto a net, but like unto the sea into which a principle of evil was cast. And still again the kingdom of heaven is not like unto a treasure, but like unto a field in which a treasure, an emblem of evil was hid.

Now if Christ was as incompetent to use language as this represents him to be, and if this interpretation is without any incongruity of thought, the "net" like the "leaven" being emblematic of evil, then I will only pause to ask one question, what about the fish which by the net "they drew upon the beach, and sat down and gathered the good into vessels, but the bad they cast away." No one ever heard of applying such a method of interchanging words to these other parables as that which has been applied to the parable of the leaven.

A text which has been associated with this is St. Paul's statement that "wicked men and seducers shall wax worse and worse." This is oftentimes quoted to prove that the world is constantly growing worse. I am not discussing that question, but what I do say is, that this text has no bearing upon that question at all. All this talk about the world growing worse in connection with this text, is nothing more than what some people have read into the apostle's statement. St. Paul did not say that each succeeding generation would be worse than the one preceding it. He said nothing about a course of generations, nor anything about successive extensive periods of time. What he did say is what we all know to be true, that wicked men in the course of their lives wax worse and worse.

Lake Stevens, Wash.

OUR PLACE IN EDUCATION

By NEREUS H. MENDENHALL

I notice under this caption in the Educational Number of the American Friend, a very reasonable and philosophical treatise from the cultured brain of our friend the Dr. L. Lyndon Hobbs, of Guilford College North Carolina. I am glad he has touched upon this question of vital worth. Notwithstanding we may cherish a very exalted opinion of popular education,

and appreciate its influence in the social sphere, and the emphasis it places upon the intellectual fiber, yet it fails to reach the purpose of a Christian type of learning in a specific degree.

The public school system has grown and expanded: and in a great measure, its efficiency has earned for itself the plaudits of all the people. But the attributes of Christian education, are not cultivated, emphasised, and taught in the common schools, and state colleges, with a degree of relish and proficiency that measures up to and satisfies the church requirements. An education that is not seasoned by the Christian graces is defective in its character.

I assume this position that denominational schools are a great factor in building up a Christian sentiment in harmony with the fundamental principles of the church body that is officiating in the maintenance of such institutions of learning. Other church organizations place great stress upon their denominational schools, they regard them as a feeder and an equipment station for their church. If this state of affairs prevails with other churches, why should we Friends not receive instruction and fresh inspiration from them, and likewise increase our zeal and enthusiasm in favor of the learning that is seasoned with our peculiar Christian graces. Our denominational schools are not designed exclusively for Friends children, neither do we place them upon the plane of reform schools, but we do insist that there is a moral atmosphere about our methods of instruction and wholesome curriculum that is beneficial to every student regardless of church affiliations but it comes with special greetings to the student body of the Friends membership.

Our Friends schools are a valuable adjunct to our Christian faith, and a superb auxiliary to our church activities. It is well for us to reflect upon the worth of Friends schools as a medium by which true Christian character is built up and strengthened. It is by gradatory advancement that we reach the climax in our Christian, intellectual progress, that is satisfactory to us. The academy is entitled to our first notice and support, its fruitage is a crop of students equipped under the instruction of a Christian faculty, ready to enter upon collegiate activities.

These institutions emphasize the functions of the church and express its influence in the diffusion of Christian knowledge, hence as Friends I think we should foster every means tending to place our educational institutions upon a solid financial basis, with modern equipment, furnished with excellent faculties, under whose instruction the nobility of Christian character is exemplified in all the ramifications of the social fabric.

Haviland, Kansas.

No man or woman who has fallen can be restored to the position formerly held. Such must rise to a yet higher place, whence they can behold their former standing far beneath their feet.—George McDonald.

USING YOUNG PEOPLE

By RILEY HUBBARD

In the realms of American Quakerism there are a vast number of small congregations. Usually the explanation for this is that "the community has changed," or "most of the older Friends have died."

Any denomination, or organization that at present does not have a vital message and potential power of helpfulness to extend immediately to the inhabitants surrounding it had best make its last testament and choose its grave clothes or proceed to minister to an immediate community need.

How often the officials of these small congregations say, "Young people are not interested in the church any more." This is a positive fact and if Quakerism is to maintain a power for righteousness it is time all congregations were setting about to see what the young people in the radius of their church house are interested in.

American young people will never be interested in the church of ten, twenty, forty and eighty years ago except in a parental or historical manner. Is the official personnel of your church and Sunday School the same now as it was ten to forty years ago? If it is, select your epitaph or select new officials and committees. You say these people are still active and good, so are father's old grain cradle and the buggy lines of twenty years ago. You expect that the operators in the wireless station and the crew of the submarine were not yet born forty years ago.

We especially appeal to the helmsmen in the little Quaker meetings to put on their observation lenses and see if the handwriting on the church wall does not say "Use the young people or perish." We elderly Friends feel that inasmuch as church authority was not entrusted to our care when we were young, that surely these children will be ruined if admitted to select meeting and the innermost workings and burdens of the church.

His majesty, the devil, in satanical glee, says, "Friends, keep your children from church secrets free." If those interests are evil the officials of the church should be present at the center of these evil interests and show themselves workmen approved of the Lord. The young people's interests that are not evil should become the interests of the church.

We old friends may rest assured the young people will never come to us, but we can go to them.

How about a preacher?

Who do the young people want?

What do the young people think about modernizing the church and parsonage property?

Who would the young people like to see as department superintendents in your quarterly meeting?

Who of the young people would serve as elders, overseers and on committees?

Now friends you are horror stricken and say "If we use young people this way we will have no

Friends meeting. It will be Methodist, Christian Science or perhaps Baptist and there will be no real Quakerism left. But my dear old Friends, these young people are flesh of our flesh and bone of our bone, if birthrights.

Perhaps the young people in the radius of your church are not of Friends' families, then all the more reason for letting them do as they please rather than force a Quakerish phase upon them. The facts are that each time an undertaker makes a professional call the funeral of denominationalism is again announced. This is God's hand in Christian progress and we elderly Friends can not stay it.

Though we cling to discipline, custom and creed and ostracise all who will not heed, we serve our day and perish like a weed. God moves upon the land and the young people are in His hand. We can help them ere our sun goes down and save the church, be it rural, village or town.

Bloomington, Indiana.

CORRESPONDENCE

Chungking, China, July 26, 1916.

Editor the American Friend:—

Late last evening as I was reading aloud from a magazine which had just arrived we both heard a sound which we supposed was a shot, but we paid no more attention to it. About 10:30, after we had retired, we were aroused by two explosions, followed shortly by many others. The most probable explanation seemed to be that the soldiers in the city had quarreled with other factions and had begun to fight. I dressed and went to the other side of the hill from which I could get a splendid view of the city about two miles distant. Two points of light somewhere near the Chu Chi Men (city gate) seemed at first to indicate fires, but as I could see no leaping flames I concluded they might possibly be torch lighted areas. From one of these repeated flashes of fire were emitted in quick succession, each followed in eight or ten seconds by a dull roar when the sound reached me. A fusillade of shots as of small arms ammunition in machine guns now began and continued for a considerable time, while the explosion of the heavy ammunition became more frequent. Finally I returned and we tried to get a little sleep, but we were soon aroused by our servants and the students of the school who said that the city had caught fire.

As sleep seemed out of the question we both dressed and went out to watch. One of the luminous points seemed to have disappeared, but the other was still belching fire and smoky gases, the reports of the explosions being very loud. Some little distance from this point a fire had developed, the flames of which were leaping skyward and illuminating a pillar of smoke.

About twenty of the students of the school had come to the top of the hill to watch the progress of events, so I left Mrs. Simkin in their care and went down the hill to Dr. Freeman's bungalow.

While we were discussing the situation two other foreigners from the second range appeared. By this time (about 12:15) the popping of the small arms ammunition had largely ceased, and the heavy explosions were becoming less frequent. We finally decided that it was not a fight as we had at first supposed, but that it was probably the burning of an ammunition depot. This explanation relieved the nervous strain for us all, and about one o'clock we went to rest again.

Today we learned that this later explanation was correct. About a thousand soldiers have been coming in today from Kweichow, and room had to be made for their accommodation in one of the large yamens in the city. Whether the ammunition was accidentally set afire as it was being moved or whether it was done purposely to make room for the soldiers is not clear from our incomplete information, but at any rate we are very thankful, if our slumbers must be disturbed, that it should be by such cannonade instead of by a real battle with its resulting chaos. As it was, we learn that four men lost their lives by the explosions. We cannot learn whether the fire referred to was a result of the explosions or whether it had no connection with them. It was extinguished after it had burned two residences.

Thus far Chungking has been spared either a battle or looting, and if the large numbers of Northern soldiers who are preparing to leave for down river can be got away in safety the prospects will be greatly improved for peace in the city and province. In China as in other parts of the world it is the soldiery who are the greatest menace to the well being of society.

ROBERT L. SIMKIN.

THE CLOCK'S HANDS

"Come, hurry up," said the second-hand of a clock to the minute-hand. "You'll never get around in time if you don't. See how fast I am going," continued the fussy little monitor, as it fretted round on its pivot.

"Come, hurry up," said the minute-hand to the hour-hand, utterly oblivious of being addressed by the second-hand. If you don't be quick you'll never be in at the stroke of one."

"Well, that's just what our young friend there has been saying to you."

At this point the clock pealed forth the hour as the hour-hand continued:

"You see we're in time—not one of us behind. You take my advice—do your own work in your own way, and leave others alone.

Moral.—Mind your own business.

You reap what you sow—not something else, but that. An act of love makes the soul more loving. A deed of humbleness deepens humbleness. The thing reaped is the very thing sown, multiplied a hundredfold. You have sown the seed of life, you reap life everlasting.—F. W. Robertson.

THE FAMILY CIRCLE

A FABLE

"Put the young horse in plow," said the farmer, and very much pleased he was to be in a team with Dobbin and the gray mare. It was a long field, and gaily he walked across it, his nose upon Dobbin's haunches, having hard work to keep at so slow a pace.

"Where are we going now?" he said, when he got to the top. "This is very pleasant."

"Back again," said Dobbin.

"What for?" asked the young horse, rather surprised.

But Dobbin had gone to sleep, for he could plow as well asleep as awake.

"What are we going back for?" he asked, turning around to the old gray mare.

"Keep on," said the gray mare, "or we shall never get to the bottom and you'll have the whip at your heels."

"Very odd indeed," said the young horse, who thought he had had enough of it and was not sorry he was coming to the bottom of the field. Great was his astonishment when Dobbin, just opening his eyes, again turned and proceeded at the same pace up the field again.

"How long is this going on?" asked the young horse.

Dobbin just glanced across the field as his eyes closed, and he fell asleep again as he began to calculate how long it would take to plow it.

"How long will this go on?" he asked, turning to the mare.

"Keep up, I tell you," she said, "or you'll have me on your heels."

When the top came and another turn and the bottom and another turn, the poor young horse was in despair; he grew quite dizzy, and was glad, like Dobbin, to shut his eyes, that he might get rid of the sight of the same ground so continuously.

"Well," he said, when the gears were taken off, "if this is your plowing, I hope to have no more of it."

But his hopes were in vain; for many days he plowed, till he got, not reconciled to it, but tired of complaining of the weary monotonous work.

In the hard winter, when comfortably housed in the warm stable, he cried out to Dobbin, as he was eating some delicious oats: "I say, Dobbin, this is better than plowing. Do you remember that field? I hope I shall never have anything to do with that business again. What in the world could be the use of walking up a field just for the sake of walking down again? It is enough to make one laugh to think of it."

"How do you like your oats?" said Dobbin.

"Delicious," said the young horse.

"Then please remember that if there was no plowing there would be no oats."

This little fable is as good for boys and girls as horses. Can you find the moral?—Our Dumb Animals.

"So Like Johnny"

During the hard winter of '77, when thirty thousand unemployed workmen haunted the streets of New York, driven to beggary, or too often theft, a man rang at the door of a house in one of our largest cities, and asked for something to eat. He told a glib story of his discharge from a woolen mill, and said he had a wife starving not far away.

The mistress of the house made it a rule not to give alms that winter, except after personal examination of the case of each applicant. She went into the kitchen and ordered a substantial meal set before the man, who ate ravenously.

He was a young, honest-looking fellow, but there were heavy marks of dissipation on his face. Suddenly he dropped his knife and fork and sat staring at the door.

"Who's that?" he cried. "Johnny! Johnny!"

The lady's little girl, a child of three, had followed her from the nursery, and stood in her white gown in the doorway, her fair curls tumbling over her face. The tramp recovered himself with a hoarse laugh.

"I beg your pardon," he said. "It's your child, of course. I—haven't seen a child for a long time."

But his food seemed to choke him. In a few moments he started up again in agitation and said:

"I am not a workman; I am Jim Floyd, and I was discharged yesterday from the Moyamensing prison, where I have served out a sentence for burglary. I was a decent man once. I left my wife and my old mother up in Pottsville, and—my baby."

While he spoke his eyes were fixed on the child with a terrible hunger in them. "Little one," he said, holding out his hands with a pitiful entreaty, "shake hands with me, won't you? I wouldn't hurt a hair of your head."

The mother's heart gave me a great throb. The man was just out of prison. But the baby (surely God sent it) ran forward smiling, with both hands out. Jim kneeled down beside it, the tears rolling down his cheeks. "It is so like Johnny!" he muttered. "It is so like Johnny!"

"You'll go back to Johnny and your wife and old mother?" said the lady.

He would not promise. "It's too late to make a decent man of me," he said, and presently putting on his old cap, he went out.

Six months later the lady received an ill-spelled letter from Pottsville. "I am at work here," it said. "That day I had planned to join the boys again. But your little girl saved me. I came home instead. It wasn't too late."

—Selected.

WESTERN YEARLY MEETING

The fifty-ninth Annual Assembly of Western Yearly Meeting convened September 12 at Plainfield, Ind. After a season of silent devotion, Rufus King of North Carolina led in prayer. Fifty-eight representatives responded to roll call. Credentials were read and a cordial welcome extended to ministers and Friends from other Yearly Meetings. Among the visitors were Truman Kenworthy, S. E. Nicholson, Daisy Douglas Barr, Leannah Hobson, Eveyln Overman, Ross Hadley, Alexander Purdy, all of Indiana Yearly Meeting; Chas. Lescault and wife, Los Angeles, Cal., Charles T. Moore, Elwood Hadley and wife, of Iowa; Addison Reynolds of Mt. Pleasant, Ohio; Albert J. Brown, Mary O. Allen and Harriet N. Purdy, Wilmington, O.; Millie Lawhead Van Wert, O.; Rosa E. Lee, returned missionary from Palestine, and Edgar T. Hole, missionary at home from Africa. Several of the visitors brought greetings from their home meetings, and fields of labor.

The first business of the forenoon session, was the appointment of a number of nominating committees, which reported permanent committees and superintendents of departments, later in the week. The printing committee announced that the Butler Printing Co., of Noblesville, presented 1000 copies of the program to the Yearly Meeting.

A message from Philadelphia Friends concerning the opportunity of Friends to work for peace principles, was read. The reading of the London general and special epistles was followed by an earnest discussion of the vital questions therein mentioned.

The following officers were re-appointed: Willard O. Trueblood, presiding clerk; Flora Mills Morris, recording clerk, Ella M. Barrett and Mary Miars Harold, reading clerks; Frank Stafford, announcing clerk; Arthur Hammond and Wilma Reeve, pages.

The report of the Bertha Ballard Home Association showed a good financial year, with scores of girls cared for in this Home. Albert J. Brown told of his conversation with Wm. Ballard, soon after the death of the latter's little daughter, Bertha Esther Ballard, and how the idea of establishing such a home for girls, as a memorial, was presented at that time, an idea which has developed into the splendid institution of today.

The Board of Administration re-

commended (1). The use of the Uniform Blanks for all reports the coming year. (2). That the business of the different departments of the Yearly Meeting be so combined, that the evening sessions will be left open for evangelistic services. (3). That all reports be made and business be completed on Saturday afternoon, so the Yearly Meeting may adjourn on Sabbath evening. (4). That the transfer of Church property to the Yearly Meeting be encouraged.

The Meeting adjourned on the forenoon of Sept. 14, in memory of Chas. O. Newlin, of Plainfield, who for thirty years had been at the head of the department of Peace and Literature. The funeral service was held in the audience room of the Yearly Meeting house. On re-assembling, the meeting listened to memorials for Asenath Nixon, aged 95, of Kokomo, Chas. F. Coffin of Chicago, James H. Butler from New London Quarter, and Jesse H. Hadley of Columbus. Loving mention was made of many other Friends who have passed away during the last year. Among these were, John E. Woodard, Bloomington; John W. Moore, Kokomo; Robert W. Furnas, Mary T. Pyle, and Cyrus N. Harold all of Indianapolis, and Benjamin Vestal of Plainfield.

The work of the Social Purity department was reported by Martilla Cox. That of Temperance by Jehu Reagan. An impressive solo was sung by Miss Barrett of Indianapolis. Mrs. Culla Vayhinger gave an inspiring address on the pressing need of more diligent endeavor in both these lines of work. The two departments have been combined and will be known in the future as Prohibition and Purity, with Jehu Reagan superintendent for the coming year.

E. Howard Brown superintendent of Literature and Peace, reported for that work, and introduced Elwood Kemp of Terre Haute, who gave a scholarly plea for peace. The speaker showed what the enormous cost of military equipment would do if used for Christian education and the material development of our country. He urged the United States to take the lead in ushering in a great movement for world-peace.

Evangeline Reams of the Friends Rescue Mission, Columbus, O., presented the work and needs of that institution. Benjamin Anderson and Howard B. Johnson were appointed Yearly Meeting Trustees.

Enos Harvey superintendent of the Evangelist department reported \$60,-

000 paid out by the congregation of the Yearly Meeting in the various lines of Church activities, during the last year. An offering of \$701.82 was made for this work. In addition to the \$1500 appropriated by the finance committee. A new church building has recently been completed in West Indianapolis. Substantial improvements have been made on the buildings at Carmel and Courtland Avenue, Kokomo. Enos Harvey was reappointed superintendent of this department.

The Treasurer and Financial trustees reported the financial condition of the Yearly Meeting. \$6,000 remains of the debt made in rebuilding the Yearly Meeting house. The Statistical Secretary's report showed the membership to be 13,000, of which 9,654 are resident members, and 3,346 non-resident. The number of ministers is 147. Four have died during the last year. Two have been recorded, and twenty give evidence of a call to the ministry.

The reading of the summaries on the State of Society, was followed by a very serious discussion of problems of vital interest to the life of the Church. The lackness of home and Church discipline so apparent everywhere was deeply deplored.

Fraternal delegates were appointed. Enos Harvey to the Federated Church Council, at St. Louis. Lydia T. Painter and Albert J. Brown, to the National Convention of the W. C. T. U., in Indianapolis. Lydia Hoath to the State W. C. T. U., and Frank Ashba to the State Charities convention.

In the Missionary session, reports showed increased interest throughout the Yearly Meeting. Forty-three study classes have been held, with 661 members enrolled. Chas. Tebbets of Richmond, Ind., made an effective appeal for greater loyalty to this department of work. Dr. and Mrs. A. A. Bond, who will soon sail for Africa, were introduced to the meeting. Edgar T. Hole gave a graphic account of their work in East Africa.

The following were named as delegates to the Five Years Meeting: George H. Moore, John J. Copeland, Charlotte E. Vickers, Gertrude M. Reinier, Lenora N. Hobbs, Chester Reagan, Willard O. Trueblood, Enos Harvey, O. P. Clark, George Evans, Eliza Armstrong Cox, Florence Rees, William Cleaver, Lizzie Fessmire, Asa Woodard, David B. Johnson.

October 8th was designated as Centennial Day, and its observance recommended to all local meetings.

The report on Bible Schools showed 8,939 members of Bible Schools in the Yearly Meeting. J. Ord Fortner was re-elected superintendent and Chester Reagan superintendent of Christian Endeavor.

The annual report of Earlham College was presented by President Robert L. Kelly and the Board of Trustees on Saturday afternoon. The report showed that during the past year there was an enrollment of 401 students who came from sixteen states and three foreign countries. Seventeen religious denominations were represented. The productive funds of the College were increased during the year in cash or its equivalent by \$80,000. It was announced that Alexander C. Purdy has entered upon his duties as head of the Department of Biblical Literature and college pastor. During the year a series of meetings resulted in definite decisions for Christ on the part of about 150 students.

The session on Saturday evening was devoted to the interests of the Christian Endeavor Union and the work of the young people. This meeting was presided over by the superintendent, Chester Reagan. Professor Alexander C. Purdy, of the Biblical Department of Earlham College, was the speaker of the evening and gave an inspiring address. A large number of young people were present from over the Yearly Meeting.

The meeting on Sunday was not quite so large as last year. Those who preached on that day either in the house or at points on the grounds were Albert J. Brown, Charles Lescault, Robert L. Kelly, Robert E. Pretlow, W. O. Trueblood, Millie Lawhead, Leannah Hobson and Nettie Springer. The singing for the day was in charge of Fred Snow, G. W. Milhous, Lawrence Samms and Mildred Barrett.

Some new features which added to the pleasure of Yearly Meeting week:

1. The enthusiastic song services, led by Fred Snow, of Kokomo.

2. The social intercourse in the dining room and rest rooms in the basement, made possible by the courtesy of the women of Plainfield local meeting.

3. The additional time devoted to evangelistic services. The sunrise prayer meetings, the eight o'clock meetings and every evening given over to preaching services. Charles Lescault, of California, and many others brought most helpful messages.

4. There was a general satisfac-

tion that the movement to care for aged ministers was finally inaugurated, and the recommendations made that a fund be created for this purpose and that the interest be so used.

5. The literature tables, under the direction of the Woman's Missionary Union, the literature and peace department, and the American Friends Board, afforded unusual opportunities for the purchase of good books.

6. The Woman's Missionary Union was favored in having Eliza Armstrong Cox give daily lessons on the study-book, "World Missions and World Peace," during the noon hour. Rosa E. Lee, returned missionary from Palestine, held a story hour for children each afternoon at four o'clock. She also gave a most interesting talk Saturday morning before the missionary rally, speaking particularly on the work in Palestine, now interrupted by the European war. The attendance and interest in this rally was most gratifying. Officers for next year are Mary C. Hadley, president foreign mission department, Minnie M. Anderson, vice-president; Sarah J. King, secretary. Of the home mission council, Gertrude M. Reinier is president, Ruth Brown, vice-president, Claribel Harrison, secretary, and Fannie Cox, treasurer. All members present were urged to work for increased interest in the study of both books, "World Missions and World Peace" and the new Home Mission text, "Old Spain in New America." Also to endeavor to double the subscription list to the Missionary Advocate.

LENORA N. HOBBS.

CANADA YEARLY MEETING

The fiftieth annual session of Canada Yearly Meeting was held at Newmarket September 6th to 10th inclusive. William Harris, who has acted as presiding clerk for ten years, was compelled to be absent this year and Joseph P. Rogers was asked to serve in that capacity. Lydia Colquhoun was appointed recording clerk and Leila Starr assistant.

The attendance was the smallest for some years owing to the extreme scarcity of labor. In many cases even the older Friends were prevented from attending because, though they have for some years been at leisure at will, they are now required to work, because of the lack of sufficient help.

As might be expected, the spirit and tone of the Yearly Meeting was distinctly affected by the war. A num-

ber of Meetings have suffered loss of workers and financial support because of the unsettled and shifting conditions. In this regard we were especially brought into sympathy with the Meetings in British Columbia where the depression is worst. These things, together with the ever present sense of the tragedy of the war tended to produce a deeply thoughtful, prayerful and seeking attitude. Thoughtful and prayerful because of the evidence of our weak interpretation of the Gospel in the past; seeking because we are sure if we only find the way, we may actually help to bring in the Kingdom of God now.

Everett Scotten, a minister in Ohio Yearly Meeting brought to us several helpful suggestions during the business sessions; gave a very interesting account of the work of Ohio Yearly Meeting in China and India, and had service a number of times in Meetings for Worship.

Dr. W. O. Mendenhall of Earlham College was present, at the invitation of the Yearly Meeting, to give three addresses of a deeply spiritual nature. These were especially impressive. They were based on the text, "The Master is here and calleth for thee." He showed the response of the Pharisee and of the Apostle to this call. Immediately following the close of business sessions the whole Yearly Meeting moved into a room just large enough to hold the group and there we listened to these moving appeals. These addresses, together with Dr. Mendenhall's message to the Young Friends' Meeting on Saturday evening did much to produce a sense of the comradeship of men in Christian service and the partnership of men with God which is the normal relationship. Many Friends, both old and young, spoke of being greatly helped to see their way more clearly through the present maelstrom of religious thinking by these addresses.

It was gratifying to note that Friends had seen to it that our Missionary obligations in Japan are met. Contributions of \$2041.71 have been made for that work—an increase of \$38.64 over last year. This, together with over \$300.00 contributed for the Friends' African Industrial Mission makes an average contribution of \$2.57 per member for Canadian Friends. The reports of the Women's Foreign Missionary Society showed that this money had been wisely expended as the work in Japan shows a marked strengthening though our Mis-

sionaries in Japan also feel the drag of the war.

The work of the Friends' Ambulance Unit and War Victims Relief Committee of London Yearly Meeting was presented and the local treasurer showed that nearly \$1400.00 had been given in aid of this work since last Yearly Meeting.

Pickering College reported a marked growth in the Christian spirit of the institution, due partly to the effective work of the Y. M. and Y. W. C. A. Along with all private schools it has suffered a decrease in attendance and the years operations showed an increased deficit. The Committee has been active during the past year in working out a plan for broadening the basis of organization of the College and a proposal was presented to the Yearly Meeting looking to this end. The Yearly Meeting heartily appreciated the efforts of the Committee and approved the principle of the proposed plan. Details are to be worked out for final sanction at next Yearly Meeting.

A special Conference of Young Friends was held just preceding Yearly Meeting to consider "How we may better interpret the message of Quakerism through the Sunday School." Aaron Downs, who has been working through the Summer at Uxbridge, one of our country Meetings, led the discussion and from it, plans were arranged for the circulation among the teachers and officers of the various schools literature which they may use to help them carry our message. An address was given on Thursday night by P. K. Dayfoot, of the Baptist Sunday School Union, on "The Church School, its place and importance."

The Province of Ontario goes "dry" on September 16th of the present year. This is of course cause for rejoicing, but Friends recognized that it laid upon the Christian people of the Province the obligation of seeing that some proper social and recreation centers are supplied to replace those formerly afforded by the open bar. The Temperance Committee was renamed the Temperance and Social Reform Committee and were asked to carefully consider, and try to get Friends to co-operate with all attempts to supply this need.

A splendid summary of the correspondence from the American Yearly Meetings brought before us the principal items of interest in each. We were especially impressed with the London General Epistle, so different from the usual letter. Correspondence

was also received from both Arch Street and Race Street Yearly Meetings, Philadelphia. These were deeply appreciated and were replied to.

The coming year closes fifty years of the existence of Canada Yearly Meeting as such. Provision was made for suitable commemoration of this event next year at Yearly Meeting time. This will also close seventy-five years of the operation of Pickering College which was first opened in 1842 as "Friends' Seminary" and it is likely that fitting notice will be taken of this also.

The closing sessions of the Yearly Meeting saw a greatly increased attendance, which was very representative in its character. The Meetings for worship on the closing day formed a fitting close, and all felt inspired to return to a more deeply consecrated year's work than we have yet done.

CLARENCE E. PICKETT.

CHURCHES IN FRANCE

The Federal Council of the Churches of Christ in America is sending at the present time about \$5,000 each week for the relief of the Protestant Churches in France.

The Council has recently received a report from the Union Nationale, containing the following interesting information.

Of the 413 pastors of the Union Nationale, 157 have been called to military service during the year. The result is that many of the parishes have no pastors and many of the pastors are serving a large number of parishes.

The same is true of the leading church members, a large proportion of whom have been called to military service.

All available superannuated pastors, evangelists, and theological students have been drafted to fill the pastoral vacancies. In other cases, laymen have undertaken to act as pastors. Some of the ministers are ministering to parishes a long distance apart, traveling from one to the other on bicycles and motor cycles.

The editors of religious papers, theological professors, and men of similar positions have also come in to fill these vacancies.

In addition to their own work, some of the French pastors are regularly visiting camps of German prisoners.

The wives of the pastors have given themselves to the work of pastoral visitation, the care of the sick and the old people. When no minister can be present, they sometimes read their

husband's sermons to the people.

The report indicates that the old Huguenot spirit is still alive in France.

GOLDEN WEDDING ANNIVERSARY

The following article appeared in the Alliance Daily Review, and is self-explanatory.

Damascus, O., Aug., 22.—One of the most pleasing events of the season and entirely disconnected from the yearly meeting of Friends, now in session here, was the celebration Tuesday afternoon of the golden wedding anniversary of John and Mrs. Pennington in Friends' yearly meeting house at 3 o'clock p. m. Charles E. Haworth, pastor of Friends' church at Damascus, was master of ceremonies and he was ably assisted by the Edward Mott of Cleveland. This pleasant and unusual affair was a public event and was largely interesting to the great mass of Friends attending the yearly meeting. A formal program had been prepared which was carried out in detail.

The services were pathetic and eulogistic. The life of John Pennington has been one devoted to the cause of Christ and the upbuilding of the church in which he has been eminently successful. As the program proceeded the venerable couple were nearly overcome with emotion, but not to such an extent as to preclude Mr. Pennington from giving expression to his feelings of thankfulness for the goodness of God in permitting the two to live as one in the pathway of life, and for the recognition of loving friends of the event that comes to but few in life. It was a fitting tribute to friends for their remembrance of a day in early life and the 50 milestones passed since then.

At the close of the exercises prayer was offered by J. W. Malone, Cleveland.

The children sent their parents tokens of love in the form of gold.

The "offering" was a liberal subscription to which additions will be made to assist in providing a home for Mr. and Mrs. Pennington.

NOTICE

The annual home-coming and rally day for Chicago Friends will be held at the meeting house, 4413 Indiana Avenue, October 1st. Bible School 9:45 a. m.; meeting for worship 11:00 a. m.; social hour 5:30 p. m.; Christian Endeavor 6:30 p. m. All Friends are urged to make a special effort to attend services on this day.

CHURCH AT WORK

Berkeley, California—The meeting here is enjoying the addition of a number of young people from various other California meetings, who are in attendance at the University of California. The present enrollment at the University is 5600 and each new term brings a number of young Friends from other parts of the state who have been and are a great help and encouragement to the local meeting.

Pasadena, California—Charles S. White has accepted the invitation of Pasadena meeting to remain as pastor for another year. Ill health for a time threatened to make future pastoral work impossible, but there has been so much improvement of late that the prospects now are good for a year of active work. Dillwyn C. White, older son of our pastor, who has been a patient for six weeks at the Pasadena hospital following an emergency operation for appendicitis, has recently been returned to his home, where it is hoped there will be a rapid convalescence.

In recent weeks Laura P. Townsend, William Bertram and Professor Clarence M. Case have acceptably attended Pasadena meeting, bringing gospel messages. Harry R. Keats, a former pastor, was welcomed to the last session of Pasadena Monthly Meeting, being en route from Iowa to his new field of labor at Ramona, California.

The gospel team of Pasadena meeting goes each week to Montebello to conduct a gospel meeting. The same group of workers also holds weekly cottage prayer meetings and conducts a mission meeting in Los Angeles once a month.

Hesper, Kansas—Hesper Quarterly Meeting was held here September 9 and 10 and proved to be a most helpful and spiritual uplift. Our dear friend, Rufus P. King of North Carolina, was with us and did some real good gospel preaching. Our Monthly Meeting at Prairie Center has been without a minister for sometime, but the minister at Hesper, A. J. Bales, will attend the meeting there every Sabbath at 3 o'clock the coming year.

Lane, Kansas—Jacob R. Perry who has been located as pastor of Springgrove meeting, Kansas, for the past three years, feels that his work there is about accomplished and will leave the meeting in November. There is a large meeting house there in good condition for a country place in the midst of a farming district near plen-

ty of timber. Shortage in crops during the past three years has crippled the work considerably. There are quite a number of splendid young Endeavor workers in the meeting. If the Lord seems to lead anyone to this large open field, correspondence should be had with Ray McDougal, Lane, Kansas.

Stella Academy, Okla.—Stella Quarterly Meeting was held here September 1-3. We had the acceptable company of Rufus P. King and Jessie Mills from outside our Yearly Meeting. The Lord blessed them in giving us helpful messages. Hannah Hubbard, of Oklahoma City, was also present and brought us the message on Sabbath night. The subject considered at the doctrinal conference on Friday afternoon was "The duty of the elders to the pastor and the church," and was opened by Arthur Craighead in a very helpful way. The temperance address on Friday night was given by Clyde Likes.

The business session was a very full one, yet all was done with love and harmony. The evening session was given to the interests of the academy. The meeting in December will convene at Ringwood.

Kernersville, N. C.—New Garden Quarterly Meeting was held at Kernersville midway between Guilford College and Winston-Salem on September 9, the meeting on Ministry and Oversight being held at ten o'clock on the opening day. Lewis McFarland, Superintendent of Evangelistic Work, spoke on the call to the ministry and said that he had recently met a number of young men at Guilford College who were looking forward to the ministry. He urged that the Quarterly Meeting should see to it that these young people have a chance to serve in preaching while they pursue their college course. At the eleven o'clock service Brother McFarland spoke at length from the first chapter of Numbers. During the noon intermission a good dinner was served.

During the afternoon the routine work of the Quarterly Meeting was transacted. Fred E. Smith, pastor at Greensboro, was given a minute to attend the coming Yearly Meeting at Baltimore. F. S. Blair presented the peace medal contest work and opposed the introduction of military training in the public schools. Alice Paige White of High Point, superintendent of the Bible School department of the Yearly Meeting, gave as the slogan for the work, "All church members in the Sunday School." The

meeting will hold its next session, December 9, at Winston-Salem.

Kernersville meeting is only a young Monthly Meeting. Albert Peelle preaches there twice every second Sabbath in each month. The Bible School is kept up all the year around with Shepherd Nelson as superintendent. On Sabbath of Quarterly Meeting at eleven o'clock Lewis McFarland preached again acceptably from John 19:30. At two o'clock F. S. Blair spoke in another church of the town on Sunday School work. At 7:30 Albert Peelle preached in the Friends' meeting house to an audience that filled the house. It should be stated that Dr. L. L. Hobbs presented the claims of The American Friend.

Marlboro, N. C.—Southern Quarterly Meeting was held here the last day of August. Eli Reece of Greensboro spoke briefly from the text, "See that thou make all things according to the pattern showed to thee in the mount." Thomas E. Jones, General Secretary of Young Friends' Activities, followed and spoke at length from the text, "Master, I will follow thee whithersoever thou goest." The social lunch hour followed with lunch served out-of-doors under the shade of the trees. Reports were presented from the various Monthly Meetings, Marlboro, Back Creek, Holly Spring, Science Hill, Poplar Ridge, Prosperity, Asheboro and Hopewell, the last being a new meeting. The meeting cheerfully accepted an increase in the Yearly Meeting budget. On Sabbath at the Bible School Dr. Thomas Newlin, President of Guilford College, led the School on the lesson for the day. At the eleven o'clock service Dr. Thomas Newlin preached a strong sermon from Isaiah 41. He said that "prosperity will follow the open bible and the uplifted cross." At the same hour Eli Reece preached to a large congregation in the grove. After an abundant luncheon Eli Reece preached in the afternoon in the house from the text, "Follow me and I will make you to become fishers of men."

Kokomo, Indiana—The Friends of Kokomo, especially those of the Union Street congregation, are looking forward with pleasure to the coming of Lewis E. Stout as pastor. His splendid record as former Yearly Meeting Superintendent and as pastor at other places make him one whose services are much sought after. He and his family have taken up their residence in Kokomo and he began his pastoral work immediately following Western Yearly Meeting.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HIATT, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

NEWS FROM THE FIELD

AFRICA, Maragoli Station—We are not without our difficulties in the work but on the whole I think we have reason to feel encouraged. About twenty schools—station and out-station—are running while the interest in evangelistic phases of the work is, on the whole, good. Many have responded to the call for laborers much needed in this part of the world; others have turned away to follow the old, evil customs; but a substantial number remain and constantly place themselves under our influence.

E. J. REES.

CUBA, Banés—Our Sunday afternoons are crowded to the limit, especially if there are three weddings as there were last Sunday. At 2:00 there is the Cuban Sunday School; at 3:00 Sabbath School in English for the Jamaicans of whom there is a great number; and at 4:00 or usually more nearly 4:30, there is either a preaching service or Christian Endeavor for the Jamaicans, these two services being held alternate Sundays. As this service often holds until nearly 6:00, if there is a wedding afterward, Raymond Holding scarcely has time for supper before the hour for the evening service in Spanish. Services are also held regularly at Embarcadero, the port of Banés. The people in these smaller, outlying places where there are no Catholic churches seem eager to hear the Gospel and this work therefore seems very hopeful. Raymond Holding is especially gifted for this work, too, as he is a strong speaker and an especially effective evangelist and has been used of the Master in winning many to the Way of Life. L. H. MENDENHALL,

MEXICO, Matamoros—Our school opened, as announced, on Monday, September 4th; 126 pupils were enrolled the first day and several have come in since so that there are about 145 now. Doubtless more will wish to enter, but we had too many last year and do not want to enroll so many this time. When we were enrolling, we impressed it upon our pupils very strongly that they would be expected to attend Sunday School. There were 122 present today. It remains to be seen whether we can hold

them or not. Mr. and Mrs. Tice and Miss Reeder are hoping to go to Victoria soon.

NANCY L. LEE.

As indicated in the paragraph above, Emma Reeder, who spent the past year working in our Cuba Mission, has now returned to Mexico. If possible, she will work during the coming year in the interior; otherwise, her time will be kept fully occupied with educational or evangelistic work at Matamoros or elsewhere along the border.

JAMAICA, Fellowship—There have been some encouraging things in connection with the school recently. The attendance is larger than in other years. Some of the parents have been sending children who are under age, making a sort of nursery in connection with the school. It is remarkable how little trouble these children make. We are glad to have them come for they thus form early habits of attending school and it also gives us an opportunity to gain a hold upon their parents. One of the school boys was very brightly converted recently. He gives clear evidence of a change of heart and an earnest desire to please God. Another bright boy expresses a desire to be a Christian but his parents, who are Hindus, seriously object to his even attending church services.

LORA P. ARMS,

WORK IN THE COLLEGES At Whittier College

We have a Student Volunteer Band with a membership of five, they hold a meeting each college week. The Y. M. C. A. and Y. W. C. A. each support a live missionary committee. These two committees together with the Volunteer Band arranged for a very successful week of prayer, the second week in November; among the good speakers were Robert and Mrs. Simkin, missionaries from China and (Miss) Dr. Pretlow, a returned missionary from Cuba. The Y. M. C. A. have a pledge of \$50 each year to missions and the Y. W. C. A. sends \$75 to the support of Miss Margaret Matthews in Japan.

We have organized mission study classes which are led by outside leaders. The students of Whittier

College are exceptionally loyal in their support of the Christian Associations. The missionary departments are very much alive and these interests are looked after as well as those of any other department.

VERA M. VOTAW.

HAROLD H. HAMPTON.

MANY HAVE RESPONDED

As material for this page is being prepared (on September 20th,) the end of our fiscal year is still ten days distant. The secretaries of the Board take very great pleasure in announcing that a great number of letters and gifts from individuals, from meetings and from Yearly Meeting officers have reached the Mission Board office in response to the appeals which have been printed on this page during the past four weeks. It is still too early to know whether it will be possible for the Board of Missions to close the year with all bills paid, but the response which has come from Friends in every section of America has been most encouraging. If evidence were needed to show that Friends are vitally interested in the foreign work of the church, the events of the past few weeks have fully demonstrated it.

A NEW PLAN

An attractive folder bearing the title "Annuity Bonds" has just been issued by the Board of Missions. The secretaries will gladly send copies of the folder to any Friends who may be interested in the plan which it describes. The following paragraph taken from the folder will indicate the nature of this plan. We invite correspondence from all interested Friends.

For the convenience of those who wish to give their money to foreign missions but who find it necessary to keep their funds so invested as to yield an income during their own lifetime, or during the lifetime of wife or husband, the American Friends' Board of Foreign Missions has arranged to issue Annuity Bonds bearing interest, payable semi-annually, on donations of \$100 or any number of hundreds or thousands of dollars. Under this plan, money paid to the American Friends' Board of Foreign Missions is invested in first mortgages on real estate and interest is paid to the donor during his own lifetime or that of his beneficiary at the stated rate of interest. At the death of such donor or beneficiary, the principal sum is taken over into the general funds of the Board to be used in supporting its work on the Mission field.

THE IOWA PAGE

AT SPRINGDALE, IOWA

On Saturday evening, September 17, at the pleasant country home of Lee and Ada Branson Millitt near Springdale about thirty of the live members of Springdale meeting gathered at the invitation of the hostess to hold their monthly business meeting, listen to a most interesting report of the Yearly Meeting and enjoy a watermelon feast. Questions on various lines of Friends' work were brought out and discussed profitably. We plan for more informal meetings of this kind.

AT RICHLAND, IOWA

The Friends here united with other denominations in union services during the months of July and August. These services were held in the park at 6:30 p. m. with the exception of one held in the chautauqua tent which was addressed by the Friends' pastor, Alvin Hoskins.

T. F. Hadley, superintendent of the school here, and his mother of Northbranch, Kansas, have arrived and are planning to spend the year together.

We miss our Sabbath School Superintendent, Willard Jones, who enters Penn this year. We will miss also Orlando Hobson and his three children from Woolson meeting, who leave soon for California to visit his sister.

A letter was read during last Monthly Meeting from Levi Gregory of Oakland, California, giving an interesting account of his work.

Elizabeth Allen, a returned missionary from Jamaica, is to be here and at Woolson on September 24.

On account of failing health Grandma Logan is unable to attend regular service.

Our pastor's mother of Central City, Nebraska, and his sister from Colorado are visiting him here at this time.

PENN COLLEGE

The following letter, from Gilbert Bowles, will be of unusual interest to his many friends and will, it seems, through the columns of the Iowa page, reach the notice of these friends.—

DAVID M. EDWARDS.

The sadness which came with the first news of the Penn College fire and of the death of a college friend was made tender and fragrant as with the sense of a sacrificial offering. From that smoking altar was not the college to come forth into a larger

life?

I should like to do something to aid those whose faith has already received back from the flames a new and better Penn. Were I now in the home land, I should wish to give some time in aiding those who are appealing for funds to make good the present loss, to increase the endowment fund and to provide against recurring deficits. As distance and regular duties make this impossible, there remains the privilege of sending my own small offering and of writing a personal appreciation of the college.

Soon twenty-two years will have gone by since as a lone young man I first landed in Oskaloosa and on the old white-mule street car made my way to South Hall. The advance letters of Dr. Pearson, the hand-clasps of Francis and Elmer Jones, then juniors, the greeting of Rosa Lewis and Prof. Hadley in the college office and Prof. Michener's first words in the Greek class, "Daraïou Kai Parisatidos," were the beginning of Penn College and of a new life for me. A new life I have called it, not that the direction of my life was changed, but the years spent at Penn crystallized my earlier purposes and opened for me the doorway to life service.

This personal word is spoken only to give reality to the appeal which I would make to the people of Oskaloosa, to the members of Iowa Yearly Meeting and to all Friends who are able to help Penn College in this important hour of her history.

Except for the people of Oskaloosa and vicinity, the strongest reasons for sacrificing for Penn College are moral and religious. It may be granted that other institutions can meet the general demands for culture and vocational training, though Penn has her own educational mission. But to all who care for the moral and spiritual welfare of Iowa, of America, and of the world, Penn College calls with a voice which cannot be stilled. As I think over the needs of the world, memory calls up pictures of Penn College students and teachers who have been active in promoting some of the important movements of our day. Whether Penn has done more or less than like institutions is not considered; the thing which has weight is that she has her own work to do.

With the Church of Christ deeply involved in that world crime which "sets aside all laws save the laws of war," having but half learned that Christ's "Kingdom is not of this world, else would his servants fight,"

there is a clear call for the college which bears the name and seeks to embody the spirit of William Penn. There is an urgent call for Penn College to increase her efficiency in training men and women to walk in the footsteps of one of her former presidents, who has lately finished his twenty-five years as executive head of the organization which has held together and trained the peace forces of our country for the past hundred years. Friends' schools and colleges have special qualifications and responsibilities for creating and developing the type of peace workers demanded for this age. The world will be the loser if Penn College is not fitted to do her share in producing such workers and in giving them the spiritual experience of Fox, the logic of Barclay, the statesmanship of Penn, the prophetic vision of Whittier and the sacrificial love of Woolman.

Penn College students of twenty-five years ago have not ceased to be moved by the memory of one of their own number who, on Douglas Island, Alaska, gave his life as a sacrifice in the cause of temperance and prohibition. Defenders of the liquor interests could kill the body but they could not kill the soul and silence the voice which calls to Penn students for sacrificial service in the cause of nationwide and world-wide prohibition. It has given me great joy to see among the names of the leading speakers and organizers of the Intercollegiate Prohibition clubs one of my own college friends. When in Penn debates and oratorical contests he used to emulate James G. Blaine and John J. Ingalls. I did not know that his instincts were leading him into one of the greatest moral conflicts of this or any other age. Neither did I know that another young man from the western cattle plains was preparing for leadership in the temperance force of Kansas. The latest appeal to Penn College for efficient preparation for service in the cause of prohibition was made when the walls of the college building fell upon Robert Williams. Having grown to manhood in the Dakotas, it was not strange that Penn College should have meant to him active participation in prohibition clubs and preparation for service in arousing voters to their responsibilities for the prohibition of the liquor traffic.

From the moral and social, as well as from the religious point of view, the foreign mission enterprise is the greatest movement of the last hundred years. Opportunities are lessen-

ing for such miraculous opening of doors as that of Dr. Peter Parker "opening China at the point of the lance," or of Verbeck and Williams entering Japan while the official bulletins held the death penalty over the heads of all Christians; but never were there greater opportunities for the miraculous in transforming individual lives and in bringing the Kingdom of God to the homes and social institutions of the great mission fields whose doors stand wide open. If the call to world evangelism be less spectacular and romantic than it was fifty years ago it is none the less urgent and imperative.

To this great work Penn College definitely set her hand in her early days. The Penn Peru Mission of the early nineties did not become a permanent institution but the vision, the consecration and the purpose of those days has borne much fruit in the lives of H. E. McGrew, John H. Hadley, Charles S. White and others in the widely scattered groups of Friends where they have ministered. Whether it be mission study groups, which at times have included faculty classes studying China, India or Japan; whether it be the college Y. M. C. A. week of prayer coming to its close with the clear unfolding of the missionary purpose in the heart of Sylvester Jones and his further preparation for work under the American Friends' Board in Cuba; whether it be the definite decision of the student body in the college chapel to support one of their number on the foreign field; whether it be the example and the inspiration of President Rosenberger's actual service with the Friends' Mission in Palestine; or whether it be the general missionary spirit which has sent Penn students to Jamaica, Cuba, Mexico, the Philippine Islands, Africa, Japan and China, the history of the past twenty-five years shows that the life of Penn College has been closely bound up with the cause of making Christ known to the unevangelized. With these and many other facts before them it will be difficult for groups of Friends anywhere, and especially for those of Iowa Yearly Meeting, to solemnly read the last command of Christ and to sincerely pray for its realization unless they are at the same time doing all within their power for the maintenance and thorough equipment of Penn College.

I have mentioned some special movements with which Penn College is vitally linked, but I do not forget

the urgent call which our day brings to Penn to do its share of fitting men and women to become moral and spiritual leaders in the various callings of life. In this connection I remember that Penn College has given to the world Dr. Woods Hutchinson, one of the great leaders in the educational movement for the preservation of human life and the protection of public health. Aside from the natural ties of home and kindred and the desire to fit myself for better work, the only call which strongly pulls me toward the homeland is my earnest desire to see my own country become in reality what its name indicates—a Christian country. Missionary leaders used to speak of the demand for people in the homeland to "hold the ropes" while the missionaries work. This is a real need. But the deepest loneliness which steals over us is the realization that in the land from which we come yellow journalism is endangering our mission here, that the social evil eats at the vitals of our great cities and that love is crucified in many of the relations of life. The college cannot do all, but I am sure that the spirit which has pervaded Penn from the beginning of its history has been doing much for the realization of the Master's prayer, "Thy will be done on earth"—in America—"as it is in heaven."

One other word of appeal—Penn College ought to be cherished and further equipped because of its vital relation to the future of the Society of Friends. If in relation to group worship and to the impelling conviction as to the inviolability of the law of love in all human relations the Society of Friends ceases to have a distinct mission in the world, my interest in Penn and other Friends' colleges might be transferable to other institutions. But what knowledge I have of the history of the Christian church and of the present condition of the Christian forces of the world holds me to the conviction that the fundamental principles for which the early Friends toiled and suffered are permanent forces in bringing in the Kingdom of God. The news which comes to us of the Young Friends' Movement is a cause for great encouragement. In this, as well as in all of the larger Friends' movements, Penn College has no small opportunity and responsibility. I therefore plead for and with the college to which as a young man I was led.

GILBERT BOWLES.

Tokio, Japan.

REPORT ON SECRET ORDER

The committee appointed last year to confer with Mead A. Kelsey in reference to literature on secret orders and distribution of same over the Yearly Meeting (Western,) makes the following report which is satisfactory to the meeting and the same committee is continued to continue the work and report next year.

Report

To the Yearly Meeting on Ministry and Oversight to be held 9-15-1916.

"Your committee appointed last year to co-operate with Mead A. Kelsey in reference to distribution of literature on secret societies and other work on that line, reports the following work done:

"Mead A. Kelsey has attended the sessions of three Quarterly Meetings and ten local meetings, giving sermons or addresses on the subject of secrecy. On most of these occasions he has distributed literature on the subject.

"Some addresses on the same subject have been given by the different members of the committee, mostly in connection with their regular pastoral work. Nearly every month some matter on the subject has been published in 'The Friends' Minister.'

"The committee recommends that the Yearly Meeting on Ministry and Oversight take steps to continue the work with a view to eventually acquainting every member of the church with the warning of our discipline and the general reasons why secret society membership interferes with the best fellowship with Jesus Christ and limits one's usefulness in the church."

The above minute is taken from the minutes of the meeting on ministry and Oversight held Sixth day, Ninth Month 15, 1916, at 8:00 o'clock a. m. at Plainfield, Indiana.

LEWIS E. STOUT,

ELIZABETH S. MURPHY, Clerks.

Kansas—At Wichita, Kansas, October 3-9. Clerk, Edmund Stanley, Wichita, Kansas.

Baltimore—At Baltimore, Md., November 17-22. Clerk, Allen C. Thomas, Haverford, Pa.

A Valuable Offer

"The Present Day Message of Quakerism," by Charles M. Woodman..\$1.00
The American Friend (1 yr)..... 1.50

Total\$2.50

Read This: The above valuable book will be sent together with each NEW subscription to The American Friend for one year for \$2.00. Address

THE AMERICAN FRIEND
Richmond, Indiana.

YOUNG FRIENDS BOARD

NOTICE

If you want a full report of the Cedar Lake Conference, and a complete outline of the Fall and Winter Campaign, send 25 cents for one years' subscription to the **Conference News-Bulletin**, Dunreith, Ind.

THE STUDY CLASS

The Study of the Problems of Peace and War.

The importance of the study of the underlying principles and the implications of the Quaker testimony for peace need no emphasis at the present time. The widespread desire to study the relation of Christianity to War is evidenced by the enormous output of books and pamphlets on the subject.

William E. Wilson's "Christ and War," is the best Study Circle textbook treating the general subject from the Quaker point of view.

A small selection from the books and schemes for study and discussion of various aspects of the subject, issued since the outbreak of war, follows. A fuller list can be obtained from the Young Friends' Board.

"Christ and War," Wm. E. Wilson, 60c
 "The Christian Equivalent of War," D. W. Lyon.....50c

LOOK OUT FOR YOUNG FRIENDS' DAY!

YOUNG FRIENDS IN COLORADO

At the corner of Te Jon and Fountain Streets in Colorado Springs stands the Friends' Meeting House. This is a modern, well-lighted, wooden structure, painted dark brown. It is literally a temple set upon a hill and can easily be seen as one approaches it from any direction. The auditorium is cool and restful during the hot summer months. The pulpit and seats for the congregation are thoroughly modern. The Sunday School rooms which open out of the main assembly are supplied with modern equipment for the kindergartens and juniors. While the building is an important factor in the success of any meeting, the most important element is the membership itself.

Certainly one cannot too highly praise the spirit and diligence of the Friends at Colorado Springs. While the Meeting is not large, it has the marks of healthy growth. Although a few years ago a spirit of suspicion and disharmony reigned in the meet-

ing, now a unity of spirit and a vision for the community is manifest. One can scarcely keep from feeling this spirit of brotherhood and friendship as soon as he steps into the room.

Although the Christian Endeavor Society has several old people in its ranks as active workers, the young people attend and enter heartily into the meetings. As the meeting continues to grow in spirit and numbers we feel sure more young people will come into the Sunday night service. Perhaps then a C. E. Society composed of people under thirty can be formed and the older ones gathered into a mid-week prayer meeting.

The young people are sociable, too. I shall not forget an early morning breakfast and a delicious picnic dinner we enjoyed in the mountains up towards Seven Falls. All who have made a trip to Colorado Springs know of the beautiful mountain valleys, rushing brooks and towering rocks that are within a few minutes ride of the city. What wonderful picnic grounds they make! Even though Friends who live at the foot of the mountains recognize these blessings and take advantage of nature's wonderful playgrounds. Of course here as at other resorts the church has to confront the problem of a shifting population. Yet on the whole we are encouraged that she is meeting her problem so well.

T. E. JONES.

AN OPPORTUNITY FOR YOUNG FRIENDS

Have you ever been out in the country? Out in the real country, where you could look as far as you could see without a tree or hill to obstruct your view? It's a peculiar sensation that one experiences isn't it? For the first time in my life I was on the open prairie where I could see all the country I cared to behold. I arrived at Sugar City, Colo., about six o'clock in the evening. Fearing that announcement of my visit had not reached these parts, as soon as the train stopped I began to make inquiry for means of conveyance to the Friends' Meeting twenty miles away. Within a few minutes I found a man who was going nearly to that vicinity. He had a new Henry Ford automobile and I'll admit it looked very inviting as those twenty miles stared me in the face.

As we were leaving town William

Jester and his wife came whizzing up in their Maxwell. They had received word to take me to the Meeting, but as I was all stowed away with my bags like a prize package, we did not change. Within a few minutes after leaving town nothing but open country could be seen. The sky was red with the setting sun, the dusty road wound and angled across fields and, on the far horizon now and then a dark speck appeared and then gradually faded from sight. I found later that these dark objects were the shacks or cottages of the settlers. Long rows of barbed wire marked the line of the farms most of which contained three hundred and twenty acres.

Once in a while one could see a dug-out or a sod house but for the most part the settlers live in frame houses, which are made of pine covered with tar paper. There are seldom over four rooms in a house and many have but two rooms. This with two or three sheds and a low wind mill constitutes most the buildings on a farm or ranch as they are called in this country. Because of the sparsely settled country I anticipated a small attendance at meeting. But happily I was mistaken. When we arrived about eight o'clock the meeting house was full. Where they came from I did not know but there they were and an eager lot too.

Again I was struck by the high plane of intelligence manifest. One often forgets that the most enterprising and many times the best educated people are just the ones who dare conquer a new country. We had a good meeting and arrangements were made for services during both the afternoon and evening of the next day. These meetings were well-attended and to the joy of us all in the afternoon we were caught in the first shower of a broken drought. Many people who had driven to meeting in big wagons were drenched but no one was sorry. The meeting is interesting.

There is a strong Christian Endeavor Society. And the Sunday School is in a flourishing condition. People know how to go to meeting in this country. In a radius of five miles over three-fourths of the population attend meeting regularly. The meeting house is well-built and has what equipment the community can afford at this time.

Now here is the immediate opportunity which caused me to head this article as I did. The Sunday School room has a book case built in the wall but there isn't a book in it. The

young people are eager to read but there are no books. The nearest library is twenty miles away and the mail comes but three times a week. Isn't there some Christian Endeavor Society or Sunday School class which wants to show its friendship to these young people in Colorado by sending them some good books from your Library, or even better in sending a money order with which to purchase new books for these Friends. They do not ask it but they have assured the Young Friends' Board they would not be averse to receiving a mark of friendship of this kind. Could we not do a very great deal to build up a friendly feeling among all yearly meetings if we would live more for others than for ourselves? There are other places where gifts of this kind could be placed to very great advantage. Anything that is sent should go through the Young Friends' Board.

After the connection has been made we hope a hearty correspondence with the local meeting will ensue. This whole country is full of great opportunities which should challenge any Young Friend to giving his life to Christ as a home missionary. Send all communications regarding this work to the Young Friends' Board, Dunreith, Ind.

T. E. JONES.

BIBLE SCHOOL OCTOBER 8

Subject—Paul Before Felix.
Lesson—Acts 24.

Golden Text—"Herein I also exercise myself to have a conscience void of offense toward God and man always." Acts 24:16.

Thanks to the quick decision of the Military Tribune Paul had been safely transferred to Caesarea. Here he was far removed from the fanaticism of the Jerusalem mob and the regular proceedings of the Roman court could be relied upon to give reasonable protection from Jewish religious prejudice. Final protection, however, was not secured until Paul appealed to Caesar.

Three charges were made against him by his accusers: A mover of insurrections among the Jews, a ring-leader of the Nazarenes and a profaner of the Jewish temple. Since we do not have the details of the proceedings we cannot say how they undertook to prove these charges. Judging from his name Tertullus must have been a Roman and it was probably thought that he would have more influence with the court than a Jew.

Paul in his defense made four points: That the charge of being a mover of insurrection could not be proved. That it was no crime to be a Nazarene. That he had done nothing disorderly in the temple and that the council at Jerusalem had found nothing against him. No decision was

reached by the court and Paul was held in ward until the pleasure of the governor might order otherwise.

In a sense the Jews won their point. Paul was shut up and was thus limited in his ability to preach the new doctrines which were so detested by the Jews. Evidence, however, warrants the belief that Paul was active in the ministry. There were many Christians in the city and these seem to have visited him frequently. To these he undoubtedly taught his conception of Christian truth. The officers and soldiers also in large numbers heard him and thus the message of the Christ was promulgated. Bonds and prison walls have seldom silenced our great leaders, often they seem to have promoted the faith.

We need not follow the other opportunities Paul had with Roman officers. He was always able to boldly declare his faith and in most cases move his hearers. He so conducted his life that he felt himself void of offense toward God and men ALWAYS. A most happy way to live.

There is an interesting reference to the "Sect of the Nazarenes." Evidently the Christians were known by this term in and around Jerusalem, but it later gave way to the more appropriate name Christian. More appropriate because it refers to the person rather than the place from which he came.

What know we greater than the soul? On God and Godlike men we build our trust.—Tennyson.

A Distinctive Reason

What is the chief reason for the superiority of Royal Baking Powder?

There are several good reasons, but there is one which distinguishes Royal from other baking powders.

This reason, which every woman should know, is that Royal Baking Powder is made from cream of tartar, which comes from grapes. This means a healthful fruit origin. It means natural food as distinguished from mineral substitutes used in other baking powders.

There is no alum nor phosphate in Royal Baking Powder.

ROYAL BAKING POWDER CO
New York

CHRISTIAN ENDEAVOR October 8.

Topic—What new work should our Society undertake? Ex. 14:8-15.

Every Society that wishes to be up to date, and the biggest thing a Society can do, is to adopt the Efficiency Campaign, and PUSH it. Send to the Young Friends' Board for an Efficiency Chart and get busy right away.

Every wide awake Friends' Christian Endeavor Society will want to observe Rally Day, and support the Young Friends' Work of the Five Years' Meeting. Enroll all your young people in the Young Friends' Directory. Subscribe for the CONFERENCE NEWS-BULLETIN, 25 cent per year. This will keep you in touch with the work of the Board. Take up some systematic study for the coming winter months.

We ought to have a class studying Expert Endeavor and graduate a large class of Christian Endeavor Experts.

Did you ever have a wait in an unattractive depot and wish for something to read? Perhaps there is a literature rack, but upon investigation you found some old time tables, or magazines, five years old! Or maybe, very likely, it will be full of up-to-date Christian Science literature! Get busy! Pass your American Friends, Christian Endeavor World's and other fresh magazines on.

GET BUSY! Do some real aggressive work this fall and winter. Write the Young Friends' Board for further suggestions and plans.

NEWS NOTES

E. Howard Brown and wife have accepted a call to remain as pastors at Westfield, Indiana, for another year.

Clarence E. Pickett, pastor of the meeting at Toronto and Emma Cleland visited Friends at Uxbridge, Canada, on August 23.

Corda Nathan, widow of Albert J. Nathan, known to many Friends throughout America, died in the early summer at Warren, Pa.

Errol D. Peckham, pastor at Brooklyn, N. Y., had acceptable services at the Friends' meeting in Toronto, Canada, on August 6, 13 and 20.

Alfred Young, of Newmarket, Canada, visited the meetings in Pelham and West Lake Quarterly Meetings during the month of August.

Charles M. Woodman, of Portland, Maine has moved with his family to Richmond, Indiana, and preached his first sermons on September 17, as pastor of the West Richmond Meeting.

Edna Goodwin, of Puget Sound Monthly Meeting, Washington, has accepted a call to the pastorate at Leesburg, Ohio, and is now in charge of the work there. She comes with the best of records.

Robert W. Douglas, who is confined to his home by illness, was greatly missed at the sessions of the Indiana Yearly Meeting last week. A letter of greeting and sympathy was directed to be sent to him.

Rufus P. King, of North Carolina, attended prayer meeting at West Richmond meeting, Richmond, Indiana, on the evening of September 14 and addressed the chapel services at Earlham College the next morning.

Charles M. Woodman and wife, Charles and Lenna Lescault, E. Howard and Ruth Brown, Ida Allen, Jesse I. Phillips, Zeno H. Doan, Elwood Hadley and wife, Evangeline Reams, Aquilla H. Binford, Enos Harvey, Charles Axton, J. Elwood Cox and John Kenworthy and wife were among the visitors at Indiana Yearly Meeting last week.

DELEGATES TO FIVE YEARS MEETING.

FROM IOWA
Delegates

Stephen M. Hadley, Oskaloosa, Iowa.
David M. Edwards, Oskaloosa, Iowa.
Samuel L. Haworth, Minneapolis, Minn.
Chas. O. Whitely, Oskaloosa, Iowa.
Richard R. Newby, Des Moines, Iowa.
Edgar H. Stranahan, Oskaloosa, Iowa.
Edith E. Smith, Ackworth, Iowa.
Ora W. Carrell, Beacon, Iowa.
Alvin Hoskins, Richland, Iowa.
Anna M. T. Kelsey, Oskaloosa, Iowa.
C. John Bowles, Muscatine, Iowa.
Mamie M. Jensen, Des Moines, Iowa.
Carl S. Lewis, Marshalltown, Iowa.

Alternates

Milo Hockett, Colfax, Iowa.
Clarence M. Case, Oskaloosa, Iowa.

Roscoe C. Coffin, Minneapolis, Minn.
Isaac N. Rich, Marshalltown, Iowa.
Fred Lebert, New Providence, Iowa.
Richard Haworth, Earlham, Iowa.
Carrie A. Butler, Paton, Iowa.
Chas. C. Haworth, Pleasant Plain, Ia.
George J. McClellan, Ackworth, Iowa.
Cora M. Mattison, Oskaloosa, Iowa.
Anders Mather, Springdale, Iowa.
Jervis Johnson, Lynnvile, Iowa.
Bena Knudson, Minneapolis, Minn.

FROM WESTERN
Delegates

George H. Moore, Bloomington, Ind.
John J. Copeland, Paoli, Ind.
Charlotte E. Vickers, Oak Park, Ill.
Gertrude M. Reinier, Carmel, Ind.
Lenora M. Hobbs, Bloomington, Ind.
William Furnas, Camby, Ind.
Lewis E. Stout, Kokomo, Ind.
Chester Reagan, New London, Ind.
Willard O. Trueblood, Indianapolis, Ind.
Enos Harvey, Noblesville, Ind.
Oliver P. Clark, Georgetown, Ill.
George Evans, Indianapolis, Ind.
Eliza Armstrong Cox, Azalia, Ind.
Florence E. Rees, Vermilion Grove, Ill.
William J. Cleaver, Thorntown, Ind.
Lizzie Fesmire, Westfield, Ind.
Asa Woodward, R. D., Noblesville, Ind.
David B. Johnson, Mooresville, Ind.

BORN

Kepner—At Converse, Indiana, August 13, 1916, to Guy and Bertha Kepner, a daughter, Esther Veil.

DIED

Henley—Ruth Ann Henley, daughter of Reuben and Sarah Bentley, was born August 17, 1825 and died at her home in Carthage, Indiana, August 1, 1916. She married Micajah Henley in 1843. She had been a long and faithful member of the Friends' church. She is survived by seven children, three grandchildren and three great grandchildren. Funeral services were conducted by J. Edgar Williams, a former pastor, assisted by the present pastor, Harry R. Hole.

Howland—Robert Bowne Howland died at Bedford Hills, N. Y., August 17, 1916, in his 91st year. Together with his gifted wife, he had established the Howland school for young women at Union Springs before the days of Vassar College. It was a financial failure, but an educational success. To bear adversity without bitterness and to keep his mind and heart young was his life's philosophy. Burial was in the old Friends' cemetery at Chappaqua, N. Y.

Lowback—Charles Lowback, a member of Stella Monthly Meeting, Oklahoma, died at the home of Sarah Bishop near Cherokee of typhoid fever on August 10, 1916. He was brought up in the Lutheran church, but was converted while attending Stella Academy, since which time he has been an earnest

Christian and died in the triumph of a living faith. Funeral services were conducted by Alvin Coppock.

Madden—Edwin L. Madden, son of John S. and Ruth W. Madden, was born in Harding county, Iowa, December 11, 1860, and was suddenly killed on July 11, 1916, by falling from a load of wheat, which passed over his body. He was a member of Stella Monthly Meeting, Oklahoma, and a teacher of the Bible class. He was a Christian of sterling integrity and much loved in the community. Funeral services were held at Stella, conducted by the pastor, A. N. Gibson, assisted by Alvin Coppock.

Overman—Amanda M. Overman, wife of Joseph H. Overman, was born in Grant County, Indiana, November 27, 1846, and died at the home of her son, Dr. Charles J. Overman, of Marion, Indiana. She was a member of the Friends' church for over fifty years. She married Charles Albert Small in services were held at the Second Friends' church of Marion.

Small—Alice M. Small, daughter of Norman and Harriet MacLane, and wife of Charles Albert Small, was born in Lynn, Massachusetts, March 31, 1880, and died at their home at LaGrande, Oregon, September 3, 1916. She was a graduate of Oak Grove Seminary, took a two-years' course at the Gordon Bible Training School and a short-term course at Boston University. At one time she was assistant matron at the Y. W. C. A. at Lynn and about a year was church-visitor of the First Friends' church at the same place. She married Charles Albert Small in 1908. She has been a great sufferer, but has borne it all with Christian patience and courage. She is survived by her husband, two children and her mother.

Steeley—Louanna Steeley was born in Ohio September 17, 1844, and died at her home in Guide Rock, Kansas, September 10, 1916. She married Jas. M. Steeley in 1868 and in 1873 they moved from Watseka, Ill., to Jewell County, Kansas. She was converted in early life and in 1879 was recorded a minister of the gospel. She is survived by three brothers.

The American Friend, Richmond, Ind.

A weekly religious journal, published by Friends Publication Board, under the direction of the Five Years Meeting of Friends. Price, \$1.50 per year. Should be in every Friends' family in America.

FOR SALE—Modern house, chicken park, garage, barns and cribs, on 17 acres second bottom land, well tilled in Alfalfa; near church, high school. Train and Auto Hack service to Richmond, 10 and 15 cents. Address C, care American Friend.

AID EUROPEAN SUFFERERS

To aid English Friends through Relief Committees in their work of helping the thousands who are in distress from the European war, I will pay the sum of \$..... to

..... (local agent)
to be forwarded to THE AMERICAN FRIEND, Richmond, Ind., to be sent with other contributions to Isaac Sharp, London, England, for distribution.

..... Name

..... Address

NOTICE!

Will Friends please report at once all Study Classes, Christian Endeavor Societies, Fellowship Groups, and any other Young Friends Organizations, with the names and addresses of the Leader, President, or Corresponding Secretary, to the Young Friends Board, Dunreith, Indiana. Thanks!

Washington, D. C.—Rooms convenient to cars, board and Friends church. Mrs. L. D. Clark, 1124 Park Road.

"FORTY YEARS AMONG THE INDIANS," a book published by Jeremiah Hubbard. Fifty cents per copy by mail. Proceeds go to the widow, Mary G. Hubbard. Address, Harry K. Hubbard, Miami, Oklahoma.

FRIENDS COLONY.

Located in Sacramento county, fifteen miles N. E. of state capital, a fruit colony. Well adapted to the growing of both citrus and deciduous fruits and nuts. Perhaps no better place in the state for profitable investment. Good roads, water, climate and scenery. A new, well equipped High School, with rural environments. This year's enrollment, 94. Special inducement to Friends, who have the only meeting in the colony. We invite all Friends coming to California to come and see us. For further information, write A. W. Leonard, R. F. D. No. 1, Fair Oaks, Calif.

The Oakwood Seminary FOR BOYS AND GIRLS

The Friends Boarding School of New York State — Non-Friends admitted. Year begins September 12, 1916. 11 Teachers. Capacity, 75. Board and Tuition, \$275. Eighth Grade, Academic and College Preparatory. Biblical History, Home Economics, Piano and Vocal Music, Baseball, Basketball, Tennis, Skating, Coasting, Boating. Quaker ideals dominate. William J. Reagan, A. M., Principal, Union Springs, N. Y.

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Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday: Prayer meeting, 7:45. Earle J. Harold, Pastor.

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Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

UNIVERSITY FRIENDS MEETING occupies Russell Hall, Friends University, Wichita, Kansas. Sunday service: Bible School 9:45 A. M., Worship 11:00 A. M. and 8:00 P. M.

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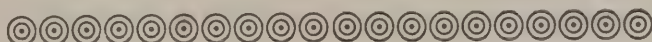
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The American Friend

Old Series
Vol. XXIII. No. 40.

TENTH MONTH 5, 1916.

New Series
Vol. IV. No. 40.



We Give thee Thanks

By Robert Bridges.

We give Thee thanks, O Lord!
Not for armed legions, marching in their might,
Nor for the glory of the well-earned fight
Where brave men slay their brothers, also brave;
But for the millions of Thy sons who work,
And do Thy task with joy, and never shirk,
And deem the idle man a burdened slave;
For these, O Lord, our thanks!

We give Thee thanks, O Lord!
Not for the palaces that wealth has grown,
Where ease is worshiped, duty dimly known,
And Pleasure leads her dance the flowery way;
But for the quiet homes where love is queen
And life is more than baubles, touched and seen,
And old folks bless us, and dear children play;
For these, O Lord, our thanks!

—Exchange.



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year

Headley Brothers, 136 Bishopgate, London, E. C.,
Agents for Great Britain and Ireland,
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

TAKE IT TO GOD

Hast thou care within so deep
It chases from thine eyelids sleep?
To thy Redeemer take thy care,
And change anxiety to prayer.

Hast thou a hope with which thy heart
Would almost feel it death to part?
Entreat thy God that hope to crown,
Or give thee strength to lay it down.

Whate'er the care that breaks thy rest,
Whate'er the wish that swells thy breast,
Spread before God that wish, that care,
And change anxiety to prayer.—Ex.

IN THE MATTER OF NEWS

We are confident that there are many activities among Friends throughout America which are allowed to go unnoticed and which, therefore, have altogether too limited influence upon the church as a whole.

The American Friend is anxious to have a report of the real and vital news about the activities of the church and its various departments. Report of routine matters is unimportant and usually not worth recording.

If, however, a service, even though it be the usual service of worship on Sunday morning, is particularly edifying and inspiring, the chances are that a brief report of the particular thing that brought the inspiration will prove helpful to other people who read about it.

Frequently some plan is being tried in the Bible School that is proving to be peculiarly helpful, and in all probability a report of the thing that makes it helpful will prove equally beneficial to those who may be permitted to read about it.

Christian Endeavorers are usually a live body of people and there are many excellent things which ought to be reported to The American Friend that it may pass the matter on to others who are waiting for just such an inspiration as such a report will bring.

The American Friend solicits brief news accounts

of all such important activities. In almost every congregation there is generally one or more persons who have the news instinct. These ought to be given the task of reporting briefly and concisely the really important things. We are anxious also to have statements about the work and movements of leading Friends for record in our columns.

Some meetings wonder why no mention of their work ever finds place in the columns of their church paper. There is only one reason for it and that is that no account is ever sent in to the editor.

We trust that pastors will busy themselves with getting some one who has the news instinct and ability to pick out the really essential things, who will be made to feel the responsibility of reporting these matters for publication in the church paper.

We cannot use long news articles and we do not care to print the news after it gets real stale. Brief reports sent in frequently are far more preferable than reports which cover several weeks or months of time. All matters intended for publication in the paper should be sent to The American Friend, Richmond, Indiana.

MAKING A GOOD START

Many years ago there was a young lawyer who went home one day and told his wife that he had become a Christian. They were going to have some company that evening, and he said: "After supper I want the servants to come into the drawing-room, and I'm going to read and pray." His wife was a professing Christian, but she said: "My dear, you know that these lawyers who are coming to dinner are scoffers or skeptics, and it will be very embarrassing to you if you should not succeed in your attempt to pray. Don't you think you would better put it off until after they are gone, or go out into the kitchen and pray with the servants?" She seemed to think it would be well to pray with them. The man thought a little while, and then said: "Well, wife, it is the first time I have taken Jesus Christ into my heart, and I feel that I should ask him into the best room in my house." So after supper he said to the gentlemen there that he had that day accepted Jesus Christ, and would like them to go with him while he prayed. They went into the drawing-room, and the young man led in prayer. That was Judge McLean, one of the finest judges of our Supreme Court, who stood for Christ constantly over forty years. Wasn't it a grand confession? Would to God that we could have men coming out like that now! Let our young men start out like that and declare that they will be on his side; it would help turn the spiritual tide of any city.—Christian Herald.

Time is lent us to be laid out in God's service, and we can not be too diligent in it, if we consider that time is precious, short, passing, uncertain, irrevocable when gone, and that for which we must be accountable.—Cowley.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII, No. 40.

TENTH MONTH 5, 1916.

New Series
Vol. IV, No. 40.

The Great Objective

In recent weeks we have been endeavoring to stress in these columns both the value and the meaning of the Christian life, expressed in terms of character and quality, believing that righteousness in personality is the first concern of the gospel. An examination of the basis of life must lead inevitably and first of all to that quality of soul that determines what man is. The emphasis of Jesus was continually being placed upon that divine moral goodness which transforms men and women into a new creation and makes them children of the household of God. It is that product of faith in Jesus Christ which makes men to be partakers of the Divine nature. It is this purity of soul, this holiness in life that establishes a true basis of fellowship with Christ, and it is this companionship with him that is the guarantee of permanency in Christian experience.

Our concern primarily has not been the methods by which soul life is to be cleansed. Unfortunately the way to Christ has too often been clouded in a maze of uncertainty by the controversies of the theologians. They do violence to the gospel and the yearning heart of the Master who came to seek and to save that which was lost who circumscribe and limit the avenues of approach by which men find Jesus Christ. We have a consuming faith that not more surely did the revelation come to George Fox that one Jesus Christ could speak to his condition than that every earnest, sincere seeking soul, conscious of its need, can, through surrender and obedience and faith, find its way to the Savior of the world. Men are not saved through formulas; through the magic of mental assent to any dogma, through obedience to tradition, or through faith in liberalistic pronouncements. Let us hear again in the words of Jesus this message for all the ages and for all of life: "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." By searching the scriptures, through faith in Christ, by following the guidance of the Spirit, by being obedient to the heavenly visions that point unerringly to the place of divine forgiveness, through beholding the holy lives of consecrated men and women, and through a conscious revulsion from the pollution of a sinful life, we are made to feel the impulse for better things

and are brought into the experience of that rebirth that makes us new creatures and joint heirs with our Lord.

But it is not the province of regenerated life to consume its energies upon self enjoyment. Personal salvation is not the object of life wholly, but the equipment for life. The yearning heart of the shepherd goes out after the lost sheep, not alone for the sake of the lost one, but because its restoration adds to the value of the entire flock. Christianity has been given a setting in a world whose first concern is materialistic rather than spiritual, in order that through the lives of Godly men, the whole social order may feel the impulse of new and better ideals and ultimately have a consciousness of the regenerating influence of a gospel that saves to the uttermost. He who would save his life, for his own sake, is bound to lose it, but he who is willing to lose his life, for the gospel's sake, is sure to find it. Pure religion can have no agreement with selfishness, but must express itself in a ministry of loving service for the sake of the kingdom and the enlargement of the family of God.

Social regeneration must be the inevitable product of personal regeneration. No man can live faithfully according to the pattern of our Lord, without begetting in others an impulse for the same experience, and it is the multiplication of personal religion that will beget social and industrial and national and world betterment. The command was to go and make disciples of the nations, and the mission of the church today is to effect this consummation.

It must never be forgotten that religion must be a religion of love, else it is not religion. The Good Samaritan was governed by the law of love, else he would not have been the good angel to the man who fell among thieves. The Christian man should not only love other men, but he should be able to help other men love not only himself but still others as well. This is the fundamental law of Christian service, and accounts for the winsomeness of sainthood when exemplified in the lives of Godly men and women. The great objective of Christianity in the world is that ultimately through the ministrations of Godly lives, the kingdoms of this world, civilized and heathen, shall actually become the kingdom of our Lord and Saviour Christ.

Christianity Analytically Considered

By LUKE WOODARD

Christianity may be defined as a trinity, comprising, first: HISTORY and DOCTRINE; secondly: EXPERIENCE; thirdly: PRACTICE. Each of the foregoing is essentially related to the other two, and as a complete whole are inseparable. What God hath joined together let not man put asunder.

The written expression of Christianity in its completeness is embodied in the New Testament, which is related to the Old Testament as the foundation in architecture is related to the finished structure. In the New we find the fulfillment, largely, of the prophecies contained in the Old; the antitype of its types, and the reaffirmation and enlargement of its essential doctrines and moral precepts.

The so-called great religions of the world are historical. They had their founders, succeeded by followers who perpetuated and promulgated them to succeeding generations, incorporating them in their sacred books. This is true of Christianity and in this respect it is historically distinguished from them all. It had its Founder whose life from Bethlehem to Olivet, together with the principles He taught, were chronicled by divinely inspired witnesses chosen before of God and directed by His Spirit in the accomplishment of this work. He to whom these facts are made known, is morally bound to believe them, and denying, disbelieving them, he is not entitled to the name of Christian, though outwardly he may conform to the rules of common morality.

It is not uncommon in this age of loose thought to hear creed spoken of as something objectionable. Taking the etymology of the word, credo, "I believe," we can safely say every sane man has a creed; he believes something. There certainly may be creeds to which one ought to object. But taking Webster's definition of the word—"A definite summary of what is believed, especially a summary of Christian doctrine," there can be no valid objection to a creed which simply incorporates the doctrines of the New Testament. As such it is synonymous with a declaration of faith, such as the Society of Friends has ever had, and has at the present time, and one cannot avoid the conclusion that the objection to its adoption is grounded in a disbelief in some of the doctrines incorporated therein. There can no more be a Christianity without doctrine, than there can be a human body without bones, and a church without some such basis of union would be like an assemblage of anarchists.

Not that it is expected that a church composed of various grades will have only mature theologians. Distinction should be made between essential and non-essential points; and proper discrimination be made between those who deny funda-

mental truth, and those who, on account of immaturity or limited capacity, or want of opportunity, may be classed as non-believers rather than disbelievers. The apostle seemed to have something like this in mind when he enjoins consideration for an over-scrupulous class: "Him that is weak in the faith receive ye, but not to doubtful disputations." Rom. 14:1. But it will be observed he says: "In the faith." He also distinguishes between the privilege of merely being a member and fitness for responsible office.

I have used the phrase **essential doctrines**. Such are those the **denial** of which will exclude one from the kingdom of heaven: "If ye believe not that I am He, ye shall die in your sins." And of those who reject the preached gospel, Christ says: "He that believeth not shall be damned." "He is anti-Christ that denieth the Father and the Son." "He that believeth not is condemned already because he hath not believed on the name of the only begotten Son of God." Essential doctrines are those which relate to God and to the Lord Jesus Christ and His work, and to the Holy Spirit in His various offices.

II. Experience

Important as is belief in sound doctrine, it is readily admitted that something more is essential than the mere assent to a correct interpretation of scripture truth. Soundness in doctrine does not constitute one a Christian. Orthodoxy and Christianity are not synonymous. Belief such as we have been considering, in other words, faith, is the indispensable condition of Christianity as an **experience**. To the awakened penitent's question—"What must I do to be saved?" the only right answer is, "Believe on the Lord Jesus Christ, and thou shalt be saved." But saving faith is more than the acceptance of the truth about Jesus; it is the acceptance of Him, surrender to Him and reliance upon Him. The Scripture term is believing with the heart.

Guilty and condemned we stand in need of pardon. It is provided in Christ. "We have redemption through His blood, even the forgiveness of sins." Him "hath God set forth to be a propitiation through faith in His blood to declare His righteousness for the remission of sins that are past through the forbearance of God." Dead in trespasses and sins, we stand in need of life. "He that believeth on the Son of God hath everlasting life."

The servant of sin, we need deliverance. To such the Great Emancipator calls: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Defiled, as well as guilty, we stand in need of cleansing. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Do we long for the gift of the promised Spirit? He assures us: "He that believeth on me, out of his belly shall flow rivers of living water. This spake He of the Spirit that they that **"believe on Him** should receive."

Whatever may be one's profession, whatever his church association, and acceptance of articles of faith, however outwardly moral, he is not a Christian in the New Testament sense of that term unless he has been converted, spiritually re-born. For this we have the word of Christ Himself: "Except a man be born again, he cannot see the kingdom of God." "Without holiness no man shall see the Lord."

III. Practice

But Christianity is practical as well as doctrinal and experimental and it is not to be supposed that because works, even works of righteousness, are not saving, that therefore they are unimportant. They are the fruit and to men the evidence of Christianity. They are enjoined on the believer under the most solemn sanctions by both our Lord and His apostles. "Not everyone that saith unto me Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

Paul, the champion of justification by faith, and who says, "Not by works of righteousness which we have done, but according to His mercy He saveth us," also says, "These things I will that thou affirm constantly that they which have believed in God be careful to maintain good works which God hath before ordained that we should walk in them."

Practical Christianity is the theme of the apostle James. "Show me thy faith without thy works, and I will show thee my faith by my works. Faith without works is dead."

Peter says the believer "should live no longer the rest of his time in the lusts of the flesh, but to the will of God." And John says: "Whosoever doeth not righteousness is not of God." Indeed the New Testament throughout gives emphasis to Christ's injunction: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven," and while we are saved by grace, we are to be judged and rewarded according to our works.

It is safe to say if we do not reduce our profession to practice we have no right to claim to be Christians. Let it not be thought, however, that none are Christians who fall short of perfection. There are various grades in the family of believers, all the way from the one who is wholly sanctified, full of faith and the Holy Ghost, down to the weakling whose life is marred by frequent backsliding. Can a man be a sinner and a Christian at the same time? To this it may be answered: **There are**

many things in the experience, often, of Christians, that are no part of Christian experience. Backsliding is not apostasy. That one after the experience of the new birth, commits a sin, does not involve the necessity of a repetition of the work of regeneration. Robert Barclay, speaking of a Christian who thus falls into sin, says: "Every sin weakens him, but does not wholly destroy him." He certainly is a disobedient child, and while the relationship is not destroyed, communion is interrupted, and in order that communion may be restored, he must needs repent and confess and be forgiven. The attitude of the heavenly Father toward such is represented in the parable of the prodigal son, and to such applies the text: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

Varying degrees of light involve corresponding degrees of responsibility, and may manifest themselves in the outward life, so that two persons equally loyal to God according to their respective understanding of His will, may be unequal in their outward life as measured by the standard of a perfect law. Man judgeth by the outward appearance, God by the heart. For this reason it becomes finite beings in judging of another's state to remember that the very finiteness which precludes the possibility of absolute perfection in another applies as well to themselves in their capacity to estimate with infallible accuracy the heart of another.

While it may be allowable for us to make charitable apologies for the diverse views and practices of individual Christians and Christian denominations, on the ground of an honest difference of understanding of the Scriptures, we should avoid carrying our apologies so far as to invalidate the authority of those sacred writings or tend to establish some post apostolic authority. While we freely admit that the difference is immense between a conscientious mistake in an apprehension of the mind of Christ, and a deliberate contempt or neglect of it, still we should not for a moment allow that conscientious error is equivalent to Christian obedience. There is no magic in a particular denominational name or profession, that can change the nature of truth or the obligation of duty.

Fountain City, Ind.

WORKING FOR ETERNITY

Never mind where your work is. Never mind whether it be visible or not. Never mind whether your name is associated with it. You may never see the issues of your toil. You are working for eternity. If you can not see results here in the hot working day, the cool evening hours are drawing near, when you may rest from your labors, and then they may follow you. So do your duty, and trust God to give the seed you sow, "a body as it hath pleased him."—Alexander MacLaren.

Christians Hunting Work

By SYLVESTER NEWLIN

In the world's work the complaint is frequently heard, and is sometimes very loud, that thousands want work, and cannot find anything to do. Mills shut down, factories close their doors, corporations decide to curtail their out-put, and armies of workmen are thrown out of employment, and are hard-pressed to keep the wolf from the door. There are many factors which may help to produce such conditions, but it is not the purpose of this article to enter into an analysis of the possible causes.

We are hearing complaints something like that in the religious world. From some pulpits and religious journals there is a cry that the membership of the church must be given a worthy task, or there will be decay in spiritual life, and a certain loss in membership.

Usually, the pressure is brought to bear upon the pastor. He is told the members of his flock are suffering for lack of employment. Or, Christians are wanting work and cannot find it. And they are supposed to be losing spiritually, because no work has been assigned them. The question is sometimes asked: "What is the use of receiving people into the church unless you give them something to do?" And often the pastor accepts this criticism as though he deserved it. This pressure by leaders in the religious world, this urgent demand heard in conventions, conferences, and assemblies has been a potent factor in creating numerous organizations.

That meeting is supposed to be especially fortunate which has a pastor who has a gift for organizing societies and movements. One result is that we have Men's "Clubs", and "Leagues", and "Brotherhoods", "Fishermen's Clubs", "Gospel Teams", etc. The women have their "W. F. M. S.", "H. M. S.", "Auxiliaries", "Dorcas Society", the "Ladies Aid", "The Federation", "The W. C. T. U.", "The Y. W. C. A.", and "The Camp Fire Girls", etc. There is the "Senior C. E.", the "Y. P. S. C. E.", the "Intermediate C. E.", the "Junior C. E.", The "Win One Circle", The "L. T. L.", and the Bible School with its "organized classes", and its well equipped departments.

But after all there is a general complaint from platform and press and pew that the great mass of Christians have nothing to do. One man says: "If when I joined the church there had been given me some definite Christian work to do I would have had a living interest in the church, but as it is I was given nothing to do and I have drifted along taking little interest in the affairs of the church." Something like this recently appeared in one of our own religious papers by a correspondent: "Give the men a task that is worth while, give them a vision that is large, and world-wide, for in no other way can you give our young men a conception of the fact

that the Friends church offers to them a field for a life investment."

The "Men and Religion Forward Movement", "The Laymen's Missionary Conventions", "The Men's Conferences", The "Women's Federations", The "Five Years Meeting", have been educational, inspirational, and dynamic, but they have touched but a small fraction of the church members. Helpful as all these are, ought we be dependent upon them for our dominant stimulant for Christian activity? Do we need a new vision as much as we need to open our eyes and look at the things which are staring us in the face? We can get help from the bible along these lines. Jesus and the apostles had something to say about how to get a motive, and how to find work.

The greatest need of the saved individual is the personal gift of the Personal Holy Spirit. Do you want a vision and a message? "When He the Spirit of truth is come, He will guide you into all truth." "He shall teach you all things." Do you want a stimulus that will stir you to a great task and a wide field? Then live under the magic spell of that prophecy: "Thine eyes shall see the King in His Beauty. They shall behold the land that is very far off."

Here is for us emancipation, transformation, victory, growth, and fruitfulness in an unbroken fellowship and partnership with the Divine:—"Where the Spirit of the Lord is there is liberty." For, "We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

Do the young people want something to do? Paul will help them to find it. He has them in mind. "Children, obey your parents in the Lord: for this is right. Honor thy father and mother, which is the first commandment with promise." "Neglect not the assembling of yourselves together." "Be not overcome with evil, but overcome evil with good." Obedience to parents and teachers, and loyalty to the church needs no new vision, no new message, neither a new method, yet God offers a premium for that kind of work.

Are the men looking for some Christian work to do? Let them turn to the Sermon on the Mount, and they will find the much talked of "man's job". If they can do such loving of enemies and such forgiving and such fruit-bearing, and such praying and quiet alms-giving; if they can live such care-free, trusting, such faith-filled, such helpful every day Christian lives that they will be like "light" and "salt", as they will find there enjoined, they need not spend time racking their brains in search of anything more distinctively Christian to do. What is there to prevent our accepting our daily routine duties as divinely assigned tasks and then doing

them heartily as unto the Lord? That is the scriptural ideal of the Christian life. Do Christians want work? God has placed it right at their hands.

Instead of saying: The church should provide a channel broad enough for the gifts of its members, rather say: The church is a channel big enough for the exercise of all talents and diversified activities of all its membership.

The great majority of our members do not feel their personal responsibility in using their powers for the edification of their fellow members. The mid-week meeting could be made a mighty spiritual force in the community. And there seems to be no danger of disorder arising from the eagerness of individuals to take part.

Most of us can keep busy on our own initiative by stimulating the faith of other people. To have a genuine and constant faith in folks is often the secret of getting things done. We owe the one very much who tells us what we can do, and whose prophecy helps us to do what he expects of us.

The children of the church and of the community comprise the most hopeful field for our highest service. The young people in the formative period of life offer to us an appeal which is a challenge for our ablest efforts. Here is needed character, knowledge and preparation enough to tax to the utmost the consecrated ability and skill of all.

In the face of these tremendous tasks, and with the urgent and constant call for Bible School teachers and leaders of young peoples organizations and for visitors to go to the sick and shut-ins, the lonely, the stranger and the un-churched masses, and for faithful committees of the Monthly Meeting who can be depended upon, for leaders of mission study classes, and for those who will solicit subscribers to our own denominational paper, and for those who will act as faithful correspondents of the same, it seems too bad that any Christian is hunting work, and deploring the fact that he is losing out spiritually because he has nothing to do.

Instead of the wail—"I have nothing to do", the writer hears more often something like this: "I'm overworked." "I'll have to give up something." "I can't be a specialist in two things: I either slight my medical practice, or have to neglect my work as a teacher in the Bible School." "I have too many irons in the fire." "Seven nights in the week are not enough for all the meetings I'm expected to attend." "This nervous strain is too heavy; I'll have to unstring the bow in some way for fear it will snap."

Beloved co-laborers: we can all find employment in cultivating our own spiritual growth. May the will of our Heavenly Father be our delight! Let us be afraid of an experience which has ceased to grow. May our "love abound yet more and more in knowledge and in all discernment, being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God."

High Point, N. C.

WAR'S FINAL CURE

By FRANK BARRETT

War germs cannot survive in the light of vital religion. A thousand causes have been given for the present European struggle—old grudges, racial hatreds, evil suspicions, territorial ambitions, commercial greed, self-seeking rulers, interlocked world armament trust, race for the proud position of premier of Europe, France mindful of her lost provinces, Russia's eternal struggle for an ice free port, too much preparedness, secret diplomacy—name them all, and yet the cause of this European hurricane can be stated in one word—irreligion.

Where in history did irreligion make the ancients any more wicked? Never since the days of the flood has there been a spectacle on earth that has come as near grieving God at his heart as this international Vesuvius. And never did the old Hebrew prophets warn their nations of impending danger with clearer vision and greater accuracy than have the peace prophets warned Europe of the impending awfulness of this hour.

Talk about the war increasing infidelity. The fulfillment of the prophecies of our peace advocates will convince the deepest dyed-in-the-wool nationalist in any European university or out of it that a live devil has been turned loose in Europe. He will now argue that any man who disbelieves this is a heretic. If "war is—", what General Sherman said it was, who is the commander-in-chief of that war zone? Let the military criminals, who are responsible for this hemisphere of blood, listen to the words of Jesus Christ: "Ye do the works of your father, the devil, for he was a murderer from the beginning." And yet they dress themselves in gilded uniforms with paraphernalia and say to us who follow Christ: "Fall down and worship me."

Preparedness will not keep peace. If it will why is not Germany at peace with the world? Legislation will not keep the peace. If it will, why do armies commit murder and arson in defiance of laws against murder and arson? Education will not keep the peace. If it will why did the Sanhedrin pass the death sentence on Christ when they knew he was innocent?

We are not discarding wise human efforts to keep the peace, Blessed are the peacemakers but these efforts alone are inadequate. Though they palliate, they do not cure. Drummond says: "Time doesn't change men, will power doesn't change them, Christ does." This change will be war's final cure.

Why do not the great missionary organizations of the world "prepare" to attack each other and to ward off attacks from each other? These men are subject to like passions as we are. What has rendered them immune from the passions of war and organized devastation? A specific that will cure one organization ought to cure a world of organizations.

Leesburg, Ohio.

IS THE CHURCH SOLVENT?

(Editorial In The Continent.)

"PAY TO THE ORDER OF HUMANITY."

Thus are written out the sight-drafts of heaven on God's church in the world. And in every age the church's most crucial question is whether it is solvent enough to meet all such drafts as presented.

Paul inventoried his spiritual books of account thus:

"I am debtor both to Greeks and to barbarians, both to the wise and to the foolish."

Yet neither Greeks nor barbarians had ever done for Paul anything that could command his lifetime of service. The real Creditor who had heaped Paul with benefits was the mastering Christ who gave him "the heavenly vision."

But Paul soon discovered that the Creditor had assigned the account. A vast deal the apostle realized that he was called to pay on a claim that had mortgaged all he was and hoped to be, but it was not to any place celestially exalted that he was to make remittance. Instead he found the promissory notes of his consecration in the hands of strangers all around him here on earth—strangers of all sorts—strangers of every kind that in his Pharisee days he would have refused to look at.

And he could not deny that it was the authentic blood-sign of his own Lord's cross which indorsed every one of these claims for collection out of his debt to Jesus.

So Paul in the ledger of his soul took all his debt to Christ off Christ's page and registered it on the pages of the Greek and the barbarian. And for an "acceptance" he wrote across the face of every sorrow and need and sin that confronted him in all the worn and torn and weary human life of his time this personal acknowledgment:

"I am debtor.....I am ready.....I am not ashamed of the gospel."

The apostolic character of the present-day church can be tested in nothing else so searchingly as by the inquiry whether it keeps books of its debts in the fashion that Paul did. And the measure of the Holy Spirit's power in the church is the promptness and fullness in which it pays these debts as they fall due.

But how fatally easy it is for the church in any age to imagine that all the debts it owes can be paid to heaven direct. Its worship and its praise and its observance of the sacraments it offers God as due and expected return for all the benefits of salvation which he has provided.

The truth is, however, that the adoration which the Christian brings to the throne of Almighty Majesty is, though an absolutely imperative part, yet an utterly minor part of his obligations to his Redeemer. The major obligation, looming vastly larger in bulk and consequence remains.

And the substance of that obligation challenges Christians out of every sin and woe and grief and

loss and heart-hunger and dismay that distorts or afflicts any life among men.

Nor has the church the mind of its Lord unless it looks on all these troubles of humanity with a consciousness of debt pricking its soul.

It seems, no doubt, very holy and virtuous that a Christian's heart should recoil with horror from the sinful—that his soul should be hot with indignation at the wicked. But it is not Christ-like. Christ never recoiled from vileness.

The reaction of genuine Christianity toward the sinner is not accusation and condemnation, but an eager longing to help the erring. The reaction of genuine Christianity to all that is wrong in the world is a passionate and compassionate determination to make it right.

Is then the church doing all it can do for men?

If not, it is a delinquent debtor.

Any need of the human spirit which the church is not exerting itself to meet will be filed against it as a bill of bankruptcy in the eternal judgment court of God.

QUESTIONS FOR DISCUSSION AT THE ENSUING FIVE YEARS MEETING

Conservation is one of the great watchwords of our government and is especially applicable to the western portion of the United States.

Conservation does not mean holding its own, as the word might seem to indicate, but it does mean the wise husbanding of resources so as to create internal energy which is positively necessary for permanent progress. Many and urgent are the problems facing the Friends' church in America. Our educational institutions need to be more adequately equipped. We need a better trained and better supported ministry. There is a positive demand for a quickening of spiritual life both in pulpit and pew. We need to see more clearly our responsibility in the great world evangelization movement. These and others are pressing in upon us.

Perhaps the greatest need and the one with which the coming Five Years Meeting ought to grapple is a large and comprehensive program along Home Mission lines, commonly called Church Extension and Evangelistic Work.

Many fields containing some finances and large possibilities are open to Friends all over the west. These cannot be occupied because of lack of funds. As a result we lose the field and the partial support which is in the field. Many of our young men are coming from colleges, universities and seminaries well trained to do large things, no fields are open that offer even a bare living, hence they find their way into other churches and other lines of work. Another asset is gone. For that reason it is more important that we provide a suitable field for our young men, than it is to train our young men for other fields. There are many communities where there are one or more families of Friends who would be glad to throw their religious

efforts, both spiritual and financial, into building up a Friends' congregation in such community. Not being able to carry the whole burden and Friends not being organized to assist them, they usually drift into other churches, or, saddest of all, grow cold and indifferent to better things. More power is lost.

If the coming Five Years Meeting would inaugurate a campaign to raise an endowment fund of \$1,000,000 for home missions, and Friends all over the United States would heartily unite with such a movement and turn their attention largely for the next five years to creating such a fund, we would have done much toward conserving energy for our future growth and usefulness along all important lines.

Many of our small churches would take on new life and become a real power in the community if they had a little financial backing just at the right time. Further, they would eventually become an asset to the church at large and contribute to the other great movements.

It seems a self-evident fact that this is the crying need of Friends just now. Some would love to see American Friends united on a big program.

We should not quibble over which is the most important thing to do and do nothing but quibble. We should single out one great undertaking and unite on that one thing. Let that be our major thing to be done in a material way during the next five years.

GEORGE D. WEEKS.

Lindsay, California.

THE HIGHER LIFE

"NEW EVERY MORNING"

"Count your mercies, my dear," was good old Grandmother Comforts's never-failing advice when things went wrong with those around her. She was not unsympathetic or unkindly—quite the reverse; but she was a philosopher in her homely fashion. She knew that if she could only get people to count their "mercies," the list would be so long that it would crowd out altogether the ill that at first sight loomed up so large. It is a simple remedy for real or fancied ills, and easily applied—"Count your mercies."

MORE RELIGION

The greatest need of America at the present hour is more of the religion of Jesus Christ. It is not enough that we have better sanitation, or more knowledge, or committees on the rural problem, or on housing in congested quarters. Man shall not live by bread alone and there has been a famine of the Word of God. There are cheering signs

of an awakening to a perception of this great need. There is heart-hunger in many of our churches for a more deeply spiritual presentation of the Gospel. There are men, and many of them, who have been seeking to fill themselves with philanthropy and with social reform, who are finding more and more fully every day that these things concern the outside of the cup and the platter. God has made the soul of man for himself and it is homeless till it finds him. Let us have sociology and hygiene, but let us put farther to the front and higher in the lead the saving Gospel of the Son of God.—Advance.

THE MINISTRY OF STRUGGLE AND TEARS

A calm sea never made a skillful mariner: A sheltered life never became morally mighty. The ore must pass through the furnace to come out steel. Statues of grace and beauty do not leap from the block of marble by soothing touches. Clay must enter the fire before it turns out the priceless porcelain. Ghiberti spent twenty years in beating into beauty the scenes upon the bronze doors of the baptistry of the Duomo in Florence. God spends fifty years in fashioning a human life into grace and beauty upon the anvil of trial and adversity. The man who meets the discipline of trial grows strong and kingly. The trumpets of God forever herald the truth that man must battle for his crown. Canaan became an actual possession of Israel after hard fighting and heroic effort. The promised land of the Christian is won by conquest only. Froude says: "You cannot dream yourself into character; you must hammer and forge yourself into one."—Pittsburg Christian Advocate.

CHRIST AS A YOKEFELLOW.

A fatal mistake in life is to drag its loads in a single collar. No one was ever intended to bear his burden alone. Christ has no single collars; he only deals in yokes. A yoke is a collar for two, and the Lord himself pleads to be one of the two. He wants to share the labor of any galling burden, whether it be when we come to the exhausting ascent or to the equally exacting decline. The secret of life's peace is to drop the single collar and to accept the Master's yoke.—J. H. Jowett.

CHRIST'S PEACE

The serenity that marked the life of Jesus as he walked among men was one of the evidences of his faith in his Father's care and love. Although he was often tired and hungry and thirsty and in pain, he never appeared anxious or fretful. Perfect peace marked his every word and action, and anxiety had no place in his life, as it ought to have no place in the life of any one of the children of God. One of the precious legacies which he left his people was this promise: "My peace I give unto you."—Ex.

INDIANA YEARLY MEETING

Indiana Yearly Meeting convened in its ninety-sixth annual session at Richmond, Indiana, on the morning of September 19. From several standpoints it was regarded as one of the best sessions held in recent years. Those who were privileged to be present evinced a determined purpose to face certain important problems of the church which appear to be pressing for settlement.

At the meeting on ministry and oversight, which convened in two day sessions on Monday, the 18th, there was an earnest and intelligent discussion of the state of the church, and a number of suggestions were made which will be of practical benefit in the community work of the various congregations. The subject which claimed most attention, however, was that of better ministerial preparation and training, which resulted in the adoption of the report of a special committee appointed to consider this matter a year ago. This report, which was ultimately adopted by the Yearly Meeting with practical unanimity, will be found on another page of this issue. A proposition was introduced to ask the next Five Years Meeting "to give earnest consideration to this subject and to develop a plan that will insure the proper training and education of those who are being called into the ministry."

When it developed that the last Five Years Meeting had referred this matter to the joint consideration of the Evangelistic and Educational Boards, it was decided to ask these committees to give early attention to the question and the members of these committees from Indiana Yearly Meeting were instructed accordingly.

There were a number of visiting ministers and workers present from other Yearly Meetings as follows: Charles M. Woodman and wife of New England Yearly Meeting, who have just entered upon pastoral work at West Richmond Meeting; Charles and Lenna Lescault, Naomi Harrison Jay and Ida L. Curtis, who has recently accepted the pastorate at La Porte, Indiana, of California Yearly Meeting; Zeno H. Doan, who has just entered upon pastoral work at Knightstown, and Elwood Hadley and wife from Iowa Yearly Meeting; E. Howard and Ruth Brown, Enos Harvey, Jesse I. Phillips, Aquilla H. Einfeld and Charles Axton, who has recently accepted the pastorate at Jonesboro, of Western Yearly Meeting; Ida Allen and Ellison R. Purdy,

of Wilmington Yearly Meeting; Eli Reece and J. Elwood Cox, of North Carolina Yearly Meeting; Evangeline Reams, of Ohio Yearly Meeting; John Kenworthy and wife, of Kansas Yearly Meeting, and Edgar T. Hole, missionary to Africa, at home on furlough. The services of these Friends at the morning meetings, on Sabbath and on special occasions, were helpful and appreciated.

Those who served at the clerk's table last year were reappointed for service this year, Robert L. Kelly, presiding clerk; Mary A. J. Ballard, recording clerk, and Edwin P. Trueblood and Edith J. Hunt, reading clerks, while Parvin Bond was appointed announcing clerk in place of A. J. Furstenburger. The reports on the state of society were, for the most part, encouraging and indicated that a spirit of reverence and unity prevails among the membership, while members in most meetings are active in the work of the church. Lack in concerted methods for church and community building was admitted. Young Friends are active in most meetings in their various lines of Christian work. Some meetings report an increased attendance the past year.

Charles E. Tebbetts had made an investigation from the reports in recent years and found that in Indiana Yearly Meeting there are 19 congregations in cities, 50 in towns and villages and 75 in the country. Seven of the city meetings show considerable gains within the past years, while five show considerable loss. Thirteen of the town and village meetings had shown gains and six losses, while eight of the country meetings indicated gains and 15 considerable losses. Some other meetings have vacillated, gaining at one time and losing at another. He cited one country meeting, which four years ago had a membership of 76 and now has 136 members with well organized departments.

The report of Southland College mittee was most interesting and beneficial in that it revealed with unusual accuracy conditions in a number of the Quarterly Meetings. The report emphasized the need of capable leadership and said that too much of the work is carried on mechanically. It is recommended that the different boards and committees interested secure a secretary during the year to give his time in field work for the benefit of the whole church.

The report of Southland College

developed more than the usual amount of interest. An increased appropriation was asked for on the ground that all materials and food stuffs cost more than formerly. The report of a government expert was presented, which, while highly commending the work of the institution, pointed out some needed changes. Fifty dollars was pledged by individuals present to pay the next installment on a new engine for the buildings, and all Sabbath Schools in the Yearly Meeting were asked to raise \$1.00 each additional during the coming year over and above their ordinary contributions with which to purchase needed fire extinguishers. George N. Hartley presented the report of the committee on Indian Affairs and explained that almost all the religious work of the government schools has been turned over to the Friends' missions. At the close of the report Susie Meek, an Indian girl now a student at Earlham college, sang a hymn beautifully.

The Book and Tract Committee made a most interesting report, which indicated the distribution of a great deal of literature. A strong address was given in connection with this report by Harry R. Hole, pastor at Carthage, Indiana. The report on Home Mission Work was a valuable presentation of the claims of home missions upon the church as a whole. Professor Herschel Coffin, of Earlham College, the chairman, gave a strong address, in which were enumerated the modern evils which tend to divorce church members from a more complete prosecution of their faith, and suggested that a more intimate social service program be adopted. Quarterly Meetings reported greater advances along lines of church federation and community reform.

The temperance report indicated that a good deal of work had been done, and took a strong stand for state and national prohibition. Addresses on the subject were given by DeWitt Foster, pastor at South Marion, and S. E. Nicholson. Young Friends were given two evenings. On Wednesday night the meeting was in charge of Thomas E. Jones, Field Secretary of Young Friends Activities, and strong addresses were given by Eldon Mills, Lawrence Lindley and Gilbert Shambaugh, students in Earlham College, and Roy Wollam, pastor at Spiceland. The young people were in evidence throughout the Yearly Meeting with their tent, with morning lessons and at the Christian En-

deavor session on Saturday evening.

The report of the Peace Committee naturally was one of the features of the Yearly Meeting. Professor Allen D. Hole made a strong showing of practical activity throughout the year and the proposition coming from Philadelphia Yearly Meeting and other sources for unity of action on the part of all Friends was heartily endorsed. Charles M. Woodman gave a strong address on "The Background of Our Quaker Faith." It is hoped that a national conference of Friends on peace will be held in the near future. The epistles from London and Dublin Yearly Meetings contributed greatly to the interest in this particular subject.

The Bible School report was presented on Thursday evening with Ancil E. Ratliff in charge. A number of schools have taken rank as "front line" schools during the past year, and these were awarded pennants. Emphasis was laid upon teacher training work. Thirteen thousand six hundred and seventy-five pupils were recorded as attending the Bible Schools of the Yearly Meeting the past year. A number of stereopticon views were presented showing the classes in many of the schools throughout the Yearly Meeting. Charles M. Woodman gave an inspiring address on "The Vision of the Bible School."

The report of the Evangelistic, Pastoral and Church Extension Committee was read by the superintendent, Truman C. Kenworthy. Sixteen of the 100 pastors in the Yearly Meeting are women. The one hundred and thirty-six Monthly Meetings pay \$36,000 in salaries. One thousand five hundred and seventy-five conversions were reported during the year. Family worship has showed substantial gains in a number of the meetings. The religious community canvass was advocated. Truman C. Kenworthy was reappointed general superintendent. By action of the Yearly Meeting he becomes an ex-officio member of the committee.

Foreign missions claimed large attention during the Yearly Meeting. Charles E. Tebbetts and Edgar T. Hole gave strong addresses at a public meeting Thursday evening. An elaborate report of the Yearly Meeting and the Five Years Meeting Boards revealed the activities upon the foreign field. The members present voted unanimously to endeavor to raise the contributions during the coming year to at least \$1.00 per capita for the

total membership. Unanimous approval also was given to the plans of constructive work which are being considered for Mexico. Edgar T. Hole gave an interesting account of the work in Africa and Charles Edwin Bradt, District Secretary of the Presbyterian Board of Foreign Missions, gave an able address, and brought a vision of possibilities in the foreign field if only the church will furnish the means for its redemption.

The educational session was held on Saturday afternoon, when reports of the work at Fairmount and Spice-land Academies and Earlham College were read. President Kelly's report of Earlham was a feature of the occasion. He was followed in a brief address by Alexander C. Purdy, now head of the Biblical Department in the college. The report was substantially the same as presented at Western Yearly Meeting the week before. Joseph A. Goddard and Leander J. Woodard were reappointed trustees of the college.

The meeting declined to grant the request of certain Friends in Puget Sound Quarterly Meeting that they be annexed to Oregon Yearly Meeting. In answer to an appeal from Van Wert Quarterly Meeting that the Yearly Meeting adjust certain internal troubles, the Yearly Meeting trustees were directed to take over the property of Van Wert meeting, but later a committee was appointed to visit Friends at Van Wert in an attempt to adjust the differences. Twenty-six delegates and ten alternates were appointed to attend the Five Years meeting next year. The list of delegates will be found in another column of this issue. Memorials were read for David W. Dennis and Elisha B. Ratcliff. The Yearly Meeting voted to join with Kansas Yearly Meeting in the erection of a suitable memorial at the old Shawnee mission in Kansas.

It is impossible within the limits of this report to chronicle a number of most interesting events throughout the week. The various services on Sunday were a fit climax to the important events of this ninety-sixth session of Indiana Yearly Meeting. Strong sermons were preached in the house and on the grounds, the speakers being Charles M. Woodman, Alexander C. Purdy, Robert L. Kelly, Charles Lescault, Eli Reece, E. Howard Brown, Charles E. Hiatt, John Kittrell and others. All devotional periods were times of spiritual refreshing, and the presence of the

Lord was manifest throughout the various sessions.

FRIENDS ORIENTAL NEWS

The summer number of "Friends Oriental News", published at Nanking, China, in the interest of American Friends missions in Asia, is at hand and is an interesting number. From it we glean the following items:

The girls boarding school at Nanking had a very satisfactory close on June 22. There is a class of ten to begin high school work in the fall and ten girls to begin intermediate work.

The one hundredth anniversary of the American Bible Society was observed with appropriate exercises at Luho on May 12.

An interesting incident is given in the testimony at the close of a woman's meeting to the effect that God had taken care of a mother and her son during a severe storm.

Charles and Catharine De Vol returned to Luho from Nanking on June 10, where they had a good year in the school for missionary children. Work has begun on a new house for Dr. De Vol.

May 22 was memorable day for the girls' school in Luho. Three of the oldest students were graduated and these read short essays, while the higher primary students sang hymns.

The women and girls at the station at Nowgong, India, are at work making handkerchiefs. It is planned to use some of these for Christmas presents and they will cost about thirty cents delivered in America.

The third graduating exercises of the Nanking Bible Teachers Training School took place at the Friends' church on June 14. There were only two members in the class, but the house was well filled, showing the good interest that is felt in this institution.

The marriage of Mangalwadi and Jai bai is announced, the former being the faithful, efficient teacher of the boys' school at Nowgong. The bride is an attractive young lady from the Canadian Presbyterian mission girls' school at Neemuch. She is also a teacher.

I beseech thee, Lord, teach me to seek thee, and show thyself to the seeker, because I can neither seek thee unless thou teach me nor find thee unless thou showest thyself to me.—Saint Anselm.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

Home Office, Second National Bank Building, Richmond, Ind.

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A WORD TO MISSIONARY COMMITTEEMEN AND WORKERS.

In your work this year, how do you propose to increase the number of persons in your meeting or society who are vitally interested in missions and how deepen the interest of those already mildly interested?

In the first place, you will, of course, hold missionary meetings which are interesting, instructive, inspiring. Let us help you make them so. If you will write to the Board of Missions office in Richmond, the secretaries will gladly send suggestions and helps for the particular kind of meeting you propose to hold.

Second, you will, we hope, form one or more small groups or classes to meet each week for eight or ten weeks to study a book of missionary biography or a book about some foreign country. The board of Missions stands ready to help also in making this class a success. Next week on this page we expect to publish an article bearing the title "An Echo of Mission Study." The article contains a suggestion which you may wish to carry out. It tells what one Mission Study class has accomplished and it is well worth reading.

If you have reason to doubt the possibility of making either your missionary meetings or your study class effective, you are invited to write the Board of Missions (see address above) for printed helps and to find out how they have been successfully held in other places.

HOW A MEXICAN GOVERNOR HELPED.

I wish to mention the active interest that the former Governor and Secretary of State took in our behalf last June when it was thought that intervention was a fact. The military chief of the place was going to confiscate our cows and turn the cavalry horses into the fields. The secretary of State opposed the move, saying, "Those people are not here to exploit the Mexicans nor to get gain, but are here for the benefit of Mexico as their many years of work among us abundantly prove." When they were about to come to blows concerning the matter, it was referred to the Governor

who promptly sided with the Secretary and placed a man in charge to prevent the committing of depredations. The latter, however, abused the confidence thus placed in him to the extent of turning his own two cows into the fields and ordering the man in charge to milk them and deliver the milk at the house. About two weeks later, this fact came to the Governor's ears and he ordered our man to turn them out into the road and, if any one came to ask about them to refer that person to him. No one ever came. Upon the first opportunity, I shall express our sincere appreciation to these two gentlemen who so kindly intervened in our behalf. I was very sorry not to be able to do so during my recent visit but they both were out of the city.

R. S. TICE.

HAPPY GROVE BOYS NEED MORE ROOM.

In January, 1915, the boys' department of the Happy Grove School in Jamaica occupied the new boys' building for the first time. The building has two stories and a basement, but owing to lack of funds the basement has never been entirely excavated and none of the basement rooms have been properly finished. The time has come when the officers of the school feel that they must have the use of the basement rooms. Heretofore the tailoring class has had to meet in the dining room and the wood-working classes have used a small space in the

basement which the boys themselves dug out.

When the entire basement can be used, it will provide six additional rooms besides the veranda—a space 34 feet by 52 in all. This will include two bath rooms, a tool room, stock room, a large room for the wood-working division, a slightly smaller room for the tailoring division, besides the long veranda room to be used as a workshop.

Much of the work in fitting up the basement rooms can be done by the boys in the school, so the total cost of these extensive improvements will probably be little if any more than \$250. For equipment, at least \$150 more will be needed.

Montclair Hoffman, who graduated last spring from Howard University at Washington, D. C., and who returns to Jamaica this autumn as a teacher in the Happy Grove School, has been asking a few Friends in Baltimore and Philadelphia Yearly Meetings to assist in providing for these improvements in the school building. The Board of Missions appreciates very heartily the response which these Friends have made. Our treasurer will be glad to receive additional offerings from any who are interested in the work of this Christian school which seeks to develop the highest type of Christian character in the young men of Jamaica and to teach them how to help themselves and their fellow countrymen.

MISSIONARY WORK IN PICKERING COLLEGE.

Canadian terms are sometimes misleading to Americans, so it should be explained that Pickering College is a preparatory school, like Westtown or Oak Grove. This makes its problem different from those of the other Friends' colleges, for the students are of High School age. There is, however, a student Y. M. C. A. and a Y. W. C. A., as well as the Sunday night prayer meeting through which missionary work is done.

The Y. M. C. A. during some of the cold weather last year provided some funds for an old couple in the town, who needed help. Some of the regular meetings of the Association were on missionary subjects, and a joint meeting of the two Associations was held at the close of the World's Week of Prayer, February 27. A Bible study class was carried on during the first term, and this time was used in the spring term, for a study of missionary biography. During the

MEXICO TODAY

By George B. Winton.

Price, cloth 60c.; paper 40c., prepaid.
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This is the book recommended by the American Friends' Board of Foreign Missions for adult study classes this year. We believe it to be the best single volume now available on Mexico.

Free printed helps will be sent to the leader of each class reporting its organization to the Board of Missions.

All correspondence and orders for books may be sent to the Assistant Secretary, whose address appears at the top of this page.

latter part of March a band of Student Volunteers from the University of Toronto held meetings at Pickering.

The Y. W. C. A. has regular monthly Missionary meetings, in which the text of "The King's Highway" was followed. These meetings are educational; no effort is made to raise money in them. A mite box for small pledges of one cent a week is hung up on the girls' side, but the main contribution is made at the Sunday night meetings.

These Sunday night services are planned to come once a month. The program consists of some missionary biography, story, lantern pictures, or sometimes an address by a visiting missionary. Last year a Presbyterian missionary family from Japan lived in the school, and now, although they have returned, three of the students are missionaries' children. The contributions made at these meetings were last year sent to the Friends' Mission in Japan, and amount to thirty five dollars.

THOMAS R. KELLY.

THE NEBRASKA PAGE

EVANGELISTIC DEPARTMENT

At Nebraska Yearly Meeting last June the Pastoral and Church Extension Board presented a report as follows which was approved by the Yearly Meeting:

The Committee met June 6, 1916, and elected the following officers: President, Philip Stein; Secretary, Ralph Clem; Treasurer, Wilbur Roberts.

The Board presents the following policy:

Realizing that the church is truly efficient and really productive in its efforts to build up the Kingdom, only as every part is working to the very best advantage, we urge that each Quarterly Meeting at some time during the year, or possibly through the entire year, arrange for and conduct a simultaneous efficiency campaign among its constituent meetings. The purpose of this shall be to bring up every department of every church to the very highest point of efficiency. This work shall be in charge of each Quarterly Meeting superintendent, who shall co-operate with the local pastors. We suggest also that a report of this special effort be made to our next Yearly Meeting.

As soul-winning is the great

task of the church, we urge that special effort be made by each Quarterly Meeting to hold revival services at each point within its limits, for the purpose of awakening the unsaved and winning them to Christ.

We recommend also that the following prayer calendar be printed on the back cover of the Yearly Meeting Minutes.

Pray daily that five hundred human souls may be saved within our limits this year.

Sunday—For the pastors of Nebraska Yearly Meeting, that they may be wise and tactful in their work, and empowered by the Holy Spirit in the presentation of the Gospel of Christ.

Monday—For the weak meetings, that they may become strong, for the strong meetings that they may become stronger.

Tuesday—That the Bible Schools and Young People's Societies of our Yearly Meeting may be soul winning agencies.

Wednesday—For the Evangelistic Board of the Five Years Meeting; for the Evangelistic Board of Nebraska Yearly Meeting; for the Yearly Meeting Superintendent; and for the Quarterly Meeting Superintendents.

Thursday—For Church Extension, that God may lead in its development, and that the joint \$100,000.00 endowment campaign may be a success.

Friday—For all departments of the Five Years Meeting and of Nebraska Yearly Meeting and for Nebraska Central College.

Saturday—That four hundred new members may be added to our church. For the advancement of Christ's Kingdom throughout the world.

JOINT ENDOWMENT CAMPAIGN

At Nebraska Yearly Meeting last June the following plan was presented to the Yearly Meeting and was unanimously adopted:

To Nebraska Yearly Meeting:

The Nebraska Central College Board and The Evangelistic and Church Extension Board of Nebraska Yearly Meeting met in joint session to consider the advisability of entering a campaign for a joint permanent endowment fund. These two boards are united in the belief: 1st, That a campaign should be entered upon to secure an endowment of \$100,000.00 before the Five Years Meeting of 1917. 2nd, That efforts to secure this fund should be pursued along the lines of Endowment funds or notes; annuities, bequests, or other legitimate methods.



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3rd, That the income from such endowment should be used by the two boards as nearly equally as can be; giving to each donor the privilege of designating a preference to which line of work the gift shall be devoted. 4th, These boards unanimously request this Yearly Meeting to consider and adopt the provisions of this plan.

On behalf of the united boards,
S. L. Hull, Chairman.

GOLDEN WEDDING ANNIVERSARY

August 28 marked the golden wedding anniversary of Daniel W. and Amanda Allen Bundy at their home near Woodland, Idaho. The day was an enjoyable one. To live the wedded life for fifty years is a favor conferred upon comparatively few people. On the evening of the 30th several of their friends and neighbors came in and the evening was passed very pleasantly in a social way with servings of ice cream and cake. One of the cakes, an angel food cake, was sent by their old friends and neighbors, Chilon and Sadie Carter, of Galena, Kansas, who are widely known as home missionaries.

They received many letters and postcards of congratulations and good wishes, together with a number of presents. They were married fifty years ago at Toledo, Kansas, with Joel Willis as officiating minister.

Subscribe for the American Friend.

PEACE DEPARTMENT

NOTE—It is hoped that this page may present in brief form a record of activities typical of the work Friends are doing for peace. News items, short, pointed arguments, suggested plans, all will be welcome, and will be used subject to the limitations of space and the proper distribution and arrangement of the matter received. All communications intended for this page should be addressed to **Allen D. Hole**, President, 615 National Road, West, **Richmond, Indiana**.

THE CHILDREN'S CRUSADE FOR PEACE

By ELIZABETH W. POST

The Peace and Arbitration Committee of New York Yearly Meeting has decided that work for Peace must be organized among the children throughout New York Yearly Meeting, feeling that Christ's ideal of love for our neighbors and the Quaker principle of the sacredness of human life should be taught to the children.

An effort is now being made to have Peace Bands of the Children's Crusade for Peace organized in the meetings that have Bible Schools.

The Crusade bases its opposition to war squarely on four statements:

1. War is wicked.
2. It is un-Christian.
3. It is wasteful.
4. It is unnecessary. There is a

"better way of settling disputes between nations. We demand that a court of arbitration be permitted to settle all disputes."

Everyone who signs the pledge, "We follow Jesus and we work for Peace," becomes a member of the Crusade and is entitled to wear its button and is obligated to work for Peace.

The Bands are run by the children themselves, under the supervision of an adult advisor. They have their officers, committees, and a regular order of business, including a short peace program, at their meetings, which are held at least once a month.

If the children already have a Junior Christian Endeavor Society it is suggested that once a month a Peace Band Meeting might be held.

May not we have Peace Bands throughout all our Yearly Meetings? A booklet giving more details of the work may be had by applying to headquarters, Whittier House, Peace Band, Swarthmore, Pa.

Westbury, Long Island,
September 8, 1916.

Editor's Note.—The following extract from the booklet referred to will show what is being done in some

places in this movement:

"Because of the success of this movement in one locality, where in six weeks over a thousand joined the Crusade, it has proved an effective method of arousing the interest of the young in the idea of peace and of securing their help in the furthering of the work."

THE LINE FRIENDS SHOULD FOLLOW

By ANSON COX

All seem to admit that the Friends' Church is meeting a grave crisis by the recent military enactments of Congress and the acts of the New York legislature and the possible action of other state legislatures.

I notice some Friends think that a negative position should not be followed. If by a negative position is meant that we should not bear a testimony against war as being contrary to the spirit and teaching of Jesus Christ and his Apostles, which was confirmed by the early Fathers for the first two hundred years of the Christian Era, I should seriously object. No substitutes for our doctrines which are in perfect harmony with their teaching can possibly meet the need of the present.

It seems to me that the greatest service possible which Friends can render bleeding Europe and military-crazed America today, is clear, definite teaching and practice of these precepts, abstaining at the same time from everything of a military character. My experience in bearing testimony against war during the Civil War, taught me that no compromise will stand the test before military authorities. With these, no mere sentiment, no opinion as to useless waste of life and property will avail. There must be positive teaching, showing, on Scriptural grounds, the sinfulness of this training of boys in the act of killing, and of girls to worship the hero who can kill the most. Just so long as these are taught, war, with all its savagery and brutality, will continue. Can Friends find a greater field of usefulness than to stand firm against this tide which has been thrust upon our country? Friends should not look upon a stand like this as an arbitrary stand on our part. It was thrust on us and if our position is in harmony with Gospel standards we

cannot do less than stand by it though it costs position and loss of property, imprisonment and even life itself. Otherwise we shall be guilty of having a great work for the welfare of mankind committed to us and we to save ourselves from the consequences have, like cowards, betrayed our trust and left the poor old world to wallow in her own blood and groan out the miseries of the battlefield. All because God could not get a people to help him to show the world a better way. I am impressed with Mordecai's words to Queen Esther, "Think not with thyself that thou shalt escape in the King's house, more than all the Jews; for if thou altogether holdest thy peace at this time, then there shall enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?"

Let us, as the only church in Christendom which has strongly advocated these principles, say with Esther, "I will go and if I perish, I perish."

Greenleaf, Idaho,
Ninth Month, 12th, 1916.

A CONSTRUCTIVE, NOT A PASSIVE STAND, MOST NEEDED

Seal Harbor, Me., Sept. 9, 1916.

Allen D. Hole:

Dear Friend—In response to your article in last American Friend, I would say that it is most important that Friends (and all real pacifists) take a constructive and not passive stand on the subject of compulsory military school drill, etc. To be loyal, good citizens, we must help and obey the State, except in so far as it conflicts with our religion, then we must offer a real substitute. I think Red Cross work and Hospital Corps a perfectly legitimate and suitable substitute; even in war, such workers would help to succor the wounded and the maimed, not only for their men but exactly in the same way, the enemy-wounded. They seek to save, not destroy.

Friends must take greater and deeper interest in all civic and public questions, lending their education, time and ability in bettering conditions and raising the tone of public opinion. There has been too much indifference and aloofness; active constructive peace and public work must be encouraged.

Very truly,
RICHARD J. WHITE,
Baltimore, Md.

SPECIAL WAR RELIEF DAYS APPOINTED BY PRESIDENT WILSON

The following notice, printed in the American Friend of September 14th, is reprinted because requests have been reaching us asking what days have been designated and how material can be secured to prepare addresses or programs for the occasion. The address of the Secretary of the Federal Council of the Churches of Christ in America is 105 East 22nd Street, New York City, N. Y.

"By Act of Congress, the President has appointed October 21 and 22 as days for the relief of the suffering among the Armenians and Syrians. The Federal Council of the Churches of Christ in America will send out the appeal to all the churches for a generous response. The American Committee for Armenian and Syrian Relief will seek to reach every community in the land, in an effort to relieve a distress greater than any the world has ever before witnessed.

"Pastors are urged to set apart Sunday, October 22, for this purpose. Sermon material will be furnished to all the pastors by the Federal Council."

MINISTERIAL PREPARATION

The following report was given full consideration by the Meeting on Ministry and Oversight of Indiana Yearly Meeting week before last, and was finally adopted substantially as read. The Yearly Meeting also approved the plan, and a Board of Ministerial Counsel and Preparation was appointed as provided for in the report, which is as follows:

Report

To Yearly Meeting of Ministry and Oversight:

Your Committee appointed last year on help in training the ministry propose the following:

Plan for Board of Ministerial Counsel and Preparation

The Yearly Meeting to appoint a committee of six persons, to be known as the "Yearly Meeting's Board on Ministerial Preparation." In order that they may be representative of the different departments of work, one shall be nominated by each of the following: 1. Evangelistic and Pastoral Committee; 2. The Foreign Missions Committee; 3. Home Mission Committee; 4. The Bible School Committee; 5. The Efficiency Committee; 6. The Indiana Yearly Meeting Trustees of Earlham College. These shall

be ratified by the Meeting on Ministry and Oversight, before being presented to the Yearly Meeting.

NOTE. The persons nominated need not be members of the Committee making the nomination. It is desired that they be persons best capable of training in Department work. The Home Mission nomination should be made with reference to Community or Social Service and Reform, including such subjects as Peace and Temperance. The Efficiency nomination should have reference to congregational organization for efficiency on the financial and business side. The nomination by Trustees of Earlham College should have in mind educational qualifications.

Soon after appointment the Board should organize itself and divide the members in three groups: one group to serve for three years, one for two, and one for one; and thereafter appointments should be made for three-year terms. They should formulate a course of study to meet the needs of present-day work and be ready to render such assistance as suggested in the following considerations:

Important Considerations

1. The duties of this Board shall be to serve as a standing Board of Advice and Counsel to those looking forward to the ministry, to advise them as to their preparation therefor, and assist them in that preparation, and to pass upon their qualifications in the matter of education and ability to take a proper leadership in fostering the departmental interests of the church. They shall also give assistance to those already ministers who desire help in better preparation.

2. The report of this Board in any case shall be given due weight by the meetings that have the authority of acknowledgment; but this should not in any degree remove the responsibility of those meetings to judge of the personal and spiritual qualifications of the party under consideration.

3. Persons having the ministry in view should be urged to get in touch with this Board as early as possible, for their sympathetic counsel and help. This introduction to their care may come through the persons themselves or through any meeting or friends who perceive the budding of the ministerial gift.

4. Such persons should be advised as to their educational preparation; and if they give evidence of a real call and gift should be assisted as may be

needful in such educational preparation.

5. It should ever be borne in mind that such preparation does not in the least degree take the place of the divine call, and the divine preparation; its aim should be to secure the best possible equipment upon the human side for efficient service.

6. The purpose should always be the development of the highest possible efficiency in the ministry; but it should not in any degree block the proper exercise of all the varied gifts of the church, however humble they may be. It should rather cultivate in our more public ministry the desire and ability to make way for all gifts.

7. We suggest that the testing of the person's preparation should be upon a line of suggested topics as well as by a series of questions, so as to develop capacity for clear statement and individuality of method.

8. It is also the duty of this Board to advise ministers who seek it as to suitable books and literature for helpful reading courses, and libraries or publishers where they may be secured. And if it be found advisable they are authorized to inaugurate steps toward establishing a Yearly Meeting Library for such books as may not be otherwise within reach of our workers.

On behalf of the Committee:

CHARLES E. TEBBETTS,

Chairman.

MARY DOAN HOLE,

Secretary.

A FINE EXPERIMENT

On a recent Sabbath in a Friends meeting it was announced that the clerk would give an address at the Monthly Meeting on the next Wednesday night. When the time came he was greeted by a fine audience of older and younger people. A large well trained company of young people gave some excellent music in the way of sacred hymns. A number of people took vocal part in the devotional meeting and the clerk gave a most helpful talk about transacting business with dispatch and life. Following this the clerk exemplified what he had been talking about, with the result that everybody there wants to go back the next time.

FOR SALE—Modern house, chicken park, garage, barns and cribs, on 17 acres second bottom land, well tiled in Alfalfa; near church, high school. Train and Auto Hack service to Richmond, 10 and 15 cents. Address C, care American Friend.

YOUNG FRIENDS BOARD

YOUNG PEOPLE'S DAY.

November 5, 1916.

We are again approaching the day of all days in the year that the young people love. A day set aside for special attention to young people and their activities. We again appeal to all pastors and presidents of Christian Endeavor and leaders of all groups of Young Friends, to set aside November 5 for these special services. Send to the Young Friends Board for further program, posters, and literature on the subject.

On this day the pastor will find his opportunity. What a privilege! Indeed, we do not presume to dictate what the pastor shall do. To preach a morning sermon applicable to Christian Endeavor or some phase of young people's work, is left to his prerogative. The fact that there is a new awakening among the young people, and that they are ready and anxious to be used in the service of Christ, and ready to dedicate their lives to some form of public service, presents a unique privilege to "draw the net."

We are secure in the loyalty of our pastors, and they will know as to the best method of procedure, which is left to their good judgment. One pastor, in planning to observe Young People's Day, prepared a program for the entire day. At the session of the Sunday School the president of the Christian Endeavor Society brought the greetings from his young people to the school and at the same time presented the advantage of Christian Endeavor as a training school, and its relation to the Sunday School as a teaching school. At the morning service the pastor preached to his congregation a sermon on "The Scope of Christian Endeavor." During the afternoon a reunion of the old and the new members of the Society was held. Many former members were present. This meeting was called a "remembrance meeting." The evening service of the church was united with the Christian Endeavor meeting. Here a splendid program was rendered. At the close of the day this congregation knew what Christian Endeavor meant.

However, such a program is not always possible, but the evening in this particular event should be used to celebrate the day.

Speakers may be secured from outside, from the congregation, or from the leaders of the Meeting. And here is another opportunity for the pastor to give a talk on the work of his young people and their relation to the church.

The Young Friends Board is preparing a program to be used on this day. These programs are to be ready by October 7 and can be had in any numbers upon receipt of application only. Other material also will be ready for boosting the day. Send in your orders for this material at any time, allowing time for preparation.

In the event that this program is not used the regular Christian Endeavor prayer meeting topic for the evening, "The Consecration of Social Life," 1 Cor. 9:19-23, will furnish abundant suggestions for a rousing talk. This, too, would be a splendid opportunity for the president, in a bright talk, to present "A Campaign for Millions" and the work of Increase and Efficiency. We ask that this day be used exclusively for Young Friends in some way, and that the offerings for the day and subscriptions be taken for the work of Young Friends throughout the Five Years Meeting.

This day will also open the work of ingathering. It will be work under the direction of the lookout committee. It will mean looking both ways, out and in. Of course, the whole society will work on this committee, because the field is large, and the harvest simply awaits reapers. Plan to single out your prospectives; make the point of contact intelligently; meet the members on their own level. Be tactful, diplomatic, and above all, do not forget to pray. Without prayer there will be no power. Your field is the Sunday School, your village, your town, your district, your city, your neighbor. Make your slogan, "The Entire Church at its Entire Task," then GET BUSY! A campaign of this kind, well planned, with a system to follow up with an earnestness and thirst for souls, will help to make this day both memorable and fruitful.

THE STUDY CLASS

The purpose of foreign missionary study is "to know the adaptability of our Christian faith to the minds and souls of the non-Christian people." By

this means we shall acquire the conviction and vision of its universality, and be fired with the desire to set up the Kingdom of God both at home and abroad. Our faith will take hold of us with a reality and dynamic power unknown before; and, at the same time, move us to play our right part in the evangelization of the whole world.

Missionary study is essential as a preparation for service, wherever that service is to be done; for, "without the missionary outlook, there is lacking an essential element in the full understanding of the Fatherhood of God, the revelation of Jesus Christ, and the brotherhood of man." In a day when the contact between East and West is becoming continually closer, and when the nations of the East are rising to play a more important part than ever before in the history of the world, a right attitude towards the non-Christian races and a knowledge of the impact of Christianity upon them are very needful. To acquire these a study of the non-Christian countries or faiths is suggested. The course will include an examination of the geographical features, the social life of the people, their history, and their religions. Upon this will be based a study of the history of Christian missions in that country, the peculiar problems involved, the present position, and the prospects and outlook for the future. During the course it is hoped that no difficulties will be shirked, and that there may be full opportunity for free and frank discussion. Christianity has nothing to fear from such a procedure; rather will the very fulness of our knowledge of other religions reveal to us all that is laid up for us in Christ.

If Quakerism is, as many of us believe, a return to pure Christianity, and thus shows peculiar affinity and adaptability to the Eastern religious genius, the responsibility is the more urgently laid upon us of studying that type of mind and the means of laying before it the true message of Christ.

SUGGESTED TEXT BOOKS

Rising Churches in Non-Christian Lands, Arthur J. Brown, 40c (paper); Comrades in Service, Margaret E. Burton, 40c (paper); The Present World Situation, John R. Mott, 50c (paper); Social Evangelism, Harry F. Ward, 50c (cloth); The Sunday School Teacher and the Program of Jesus, Trull and Stowell.

These books may be secured from the American Friends Board of Missions, Richmond, Ind., or the Young Friends Board, Dunreith, Ind.

CHURCH AT WORK

Long Beach, California—The Friends meeting here has an excellent standing among the churches of this city. Andrew F. Mitchell, who has served us as pastor since June 1906, has been president of the city ministerial association of about twenty-five pastors for the past two years. The church auditorium has been retinted and painted and looks very cozy and clean. During the past ten years three hundred and sixty-four new members have been received and the membership has furnished a large part of two new Monthly Meetings which have been established within that period. The meeting has a printed prayer schedule running throughout the year, giving the date, the topic, the scripture reading, the name of the leader, the name of the leader in song and the name of the person arranging for the service each month. During October the topics are "Service," "How to Abolish War," "Constant Prayer" and "Knowledge."

Seiling, Oklahoma—Lindley A. Wells and son, Charles, held revival services here for eighteen days beginning August 24. The attendance and interest were both good. The ministry was clear scriptural and uncompromising. Church members obtained a broader and more practical view as to Christian experiences and service. Charles Wells is a success as a singing evangelist. Quite a number were at the altar for renewal and sanctification and claimed the blessing. While the immediate results were not as great as we had hoped for, we feel that the "seed sowing" has been a great blessing to the church and community. Since the meetings closed new seats and a new piano have been put into the church building.

North Weare, N. H.—Salem Quarterly Meeting which has been held here in October for one hundred and two years will this year be held at Lawrence, Massachusetts, on October 21, with sessions all day. There will be no Bible School Conference.

Russiaville, Indiana—On Sabbath, September 3, Rosa E. Lee, returned missionary from Ram Allah, Palestine, was with us at the evening service. Her message was very interesting and instructive as well as spiritual. On the following afternoon Miss Lee received callers informally at the home of the pastors, Walter W. and Mellie M. Brown. Over thirty ladies were

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present to inspect her curios and to learn some of the lace patterns. She spoke at West Middleton on Monday evening. We are planning to observe Centennial day on October 8, with the program as outlined by the joint committee including some special music. A basket dinner will be served at the church.

NEWS NOTES

Announcement is made of the engagement of Eleanor Wood to John Pratt Whitman, of Tamworth, N. H.

George J. and Ethel Welker have given up pastoral work at Archdale, N. C. and will teach in the school at that place.

Thomas E. Jones, Secretary of the Young Friends Board of Activities, has entered upon a year's work at Columbia University.

Evelyn White of Knightstown, Indiana, has accepted a position as general secretary of the Y. W. C. A., Greensboro, N. C.

A successful revival meeting, held at Deep River, N. C. about a month ago resulted in about fifty conversions, mostly young people.

Professor Irving King, who is teacher in the Department of Education at Iowa University, spent a few weeks at Richmond, Indiana, during

the latter part of the summer.

There were twenty-five Earlhamites at the University of Chicago and eleven at Columbia University attending the last summer session.

Robert E. Pretlow, pastor of the meeting at Seattle, Washington, together with his wife, attended the sessions of Western and Indiana Yearly Meetings.

Charles and Martha Wooten, after a month's rest among relatives in North Carolina, are back again in mission work among the Kickapoo Indians in Oklahoma.

Lewis W. McFarland, Superintendent of Evangelistic Work in North Carolina Yearly Meeting, is beginning the new year with great earnestness and systematic activity.

W. P. Haworth of Lawrence, Kansas, visited the Wyandotte Indian mission in Oklahoma during the month of August. He brought a very helpful message which was greatly appreciated.

Thomas E. Jones, Secretary of the Young Friends Activities, visited a number of meetings in North Carolina the latter part of August and the early part of September. His services were very acceptable.

The two brothers, Thomas Newlin, President of Guilford College, and

Sylvester Newlin, pastor of High Point meeting in North Carolina, exchanged preaching places in a real brotherly spirit on September 24.

J. Walter Tebbetts, son of Chas. E. Tebbetts, was recently notified that he has successfully passed the fourth and last examination for admission to the Acturial Society as a fellow. He expects to remain a mathematician for The Mutual Benefit Life Insurance Company at Newark, N. J.

Guliford College opened its eighth-ieth year on Wednesday morning, September, 6. There are several new members of the faculty, including E. Partington, Professor George and Professor Edwards. On the evening of the 13th, President and Mrs. Newlin tendered an informal reception to the faculty, the board of trustees and the advisory board.

THE IOWA PAGE

BIBLE SCHOOL BOARD

Report to the Yearly Meeting

The Bible School Board met during the Yearly Meeting and organized, as follows:

President—R. R. Newby.
Secretary—Viola Smith.
Superintendent of Literature and Supplies—W. I. Kelsey.
Superintendent of Teacher Training—Anna Smith.
Superintendent of Adult and Secondary Department—Richard Haworth.
Superintendent of Elementary Department—Anna Swallum.

Ora W. Carrell immediately entered upon his work as Field Secretary. This has been done in conjunction with the Missionary and Christian Endeavor work, but they are all so closely allied that success along one line only aids the others and his work has proved very satisfactory to the Board. A plan of work pursued by Ora Carrell has been that of the conference method. He has conducted fifty-two conferences in as many different places, seeking constantly to better standardize our schools. He has also visited twenty-seven regular Bible School sessions and given a number of special addresses. Besides this he has distributed a large amount of literature and taken many orders for publications furnished by the Bible School Board of the Five Years Meeting.

Reports show that there has been more than the usual gain in the individual schools and doubtless this gain has been in no small measure due to the splendid work of our Field Secretary.

The work of the Board has been lessened because of the hand to hand, heart to heart, and mind to mind touch of the worker in the field. This has meant so much more than even the well-prepared letters which all too often have found their place in the waste-basket. The Board, however, had to do with opening the way for this direct service. They have also urged that Denominational Day be observed and Denominational Offering taken. Statistics have been gathered and various interests of the work promoted as it has been possible so to do.

It is a pleasure to be able to say that reports have been received from each school in Ackworth, Bangor, Bear Creek, Greenville, Honey Creek, Lynn Grove, Oskaloosa, Salem and Springdale Quarters.

Two Quarterly Meetings, Bangor and Salem, have this year reached the ten points in Quarterly Meeting Standard and are designated as Front Rank Quarters. This makes a gain of five points for Bangor Quarterly Meeting during the past year. Besides this they have organized three new schools which have been kept up during the summer.

Four Quarterly Meetings, Honey Creek, Greenville, Bear Creek and Springdale, have each made six or more points in the Quarterly Meeting Standard and are designated as Banner Quarters. This makes an increase of three Banner and two Front Rank Quarters.

Arnolds Park stands alone this year as a Standard School. Earlham, Des Moines and Center came within one point of reaching the Standard, and Oskaloosa, Marshalltown, Bangor, Stanford, Cedar Creek and Stockport were behind only two points.

Reports show that the work done by our Departmental Superintendents, together with the personal touch of the field Secretary, Quarterly Meeting Superintendents and the faithful workers at home, has brought results in the various departments. There has been a gain of 19 schools having Cradle Rolls, 10 having Home Departments and 10 using Graded Lessons; a gain of 32 Adult Organized classes, 13 Secondary Organized classes, 39 classes using Graded Lessons; a gain of 260 in the Cradle Roll, 140 in the Home Department, 78 in Teacher training, and 560 in the total enrollment; and a gain of 13 workers' conferences regularly held, and \$20.32 in the Denominational Offering.

There have been 150 decisions for Christ from our schools and 105 have united with the church.

We have contributed \$863.11 to missions and \$115.81 to county and state work.

The following schools have contributed to Denominational Work, the total amount received being \$84.19.

Ackworth	\$ 3.51
Middle River	2.00
Bangor	4.08
Hartland	2.10
LeGrand	4.00
Liberty	1.08
Marshalltown	1.30
Nevada	1.00
Stanford	1.76
Canby	2.25
Earlham	5.40
Stuart	1.00
Des Moines	6.00
Greenville	3.99
Arnolds Park	1.40
Chester	2.00
Honey Creek	2.02
Hubbard	2.03
Illinois Grove	1.20
Center	2.75
Lynnville	1.66
Minneapolis	3.60
Bloomfield	1.71
Grinnell	2.25
Hopewell	2.00
Richland	2.25
Pleasant Plain	3.60
Woolson	3.00
Cedar Creek	3.93
Chestnut Hill	.66
Salem	2.00
Stockport	1.50
Hickory Grove	1.50
West Grove	.50
Springdale	1.11

\$84.19

We would conclude our report with the words of our Field Secretary in his report to the Board: "It has been the united support of the workers of our schools, which has, in a human sense, made the work of this year possible."

Ora W. Carrell, Field Secretary, urged the necessity of definite goals for the Bible Schools for the coming year.

Ancil E. Ratliff spoke on Teacher Training.

W. D. Stem, General Secretary of the Iowa Sunday School Association, gave a helpful address on "The Growing Vision." He urged that we bring the Bible Schools to the place where they really meet the needs of every individual in the community.

PROHIBITION DEPARTMENT

The Committee on the Prohibition of the Liquor Traffic organized September 1, 1916, by electing Philip Slack, Hillsboro, Iowa, chairman, and D. B. Cook, Earlham, Iowa, secretary.

The committee further organized by electing the following superintendents for departments of work:

Speakers, Philip Slack. His duty is to secure speakers for local and field work. Any locality desiring the

services of a speaker may correspond with him and ask his assistance.

Literature, E. F. Hoag, Muscatine, Iowa. He is the official correspondent for the committee to The American Friend and other periodicals. Also can supply temperance literature for free distribution or for sale.

Legislation, George J. McClellan, Ackworth, Iowa. He will look after the enactment and enforcement of temperance and prohibition laws. Any locality wishing assistance in work of this character communicate with him.

Education, Hannah O. Conover, Oskaaloosa, Iowa. This department includes all educational work outside of public speaking, contests, programs, etc. If you wish assistance on these she can be of service to you.

Robert Lincoln, Grinnell, Iowa, is not yet assigned a department.

The report of the outgoing committee to the Yearly Meeting contained a brief tribute to the memory of Robert H. Williams, whose tragic death in the Penn College fire had deprived the committee of its valued chairman.

Also a resolution was presented and adopted by the Yearly Meeting endorsing the candidacy of E. T. Merideth for governor of Iowa.

AT SMYRNA, IOWA

Anna M. Farr and Mary E. Allen were with us on September 17. Their talks on missionary subjects were much appreciated. While here they organized a W. F. M. S. which started out with very bright prospects. Our work for the new year holds other promising features. The young people through their C. E. committees are starting the work energetically.

BIBLE SCHOOL

October 15

Subject—The Appeal to Caesar.

Lesson—Acts 25.

Golden Text—It is enough for the servant disciple that he be as his teacher, and the servant as his Lord. Matt. 10:25.

The misguided zeal of the Jews drove them to renewed efforts against Paul as soon as there was a change in government. Few better examples can be found illustrating the seriousness of a wrong course. Their belief that they were right did not save them from the condemnation of history. Their rejection of Jesus, Paul and the new faith has caused the race untold suffering and shame. Their record is no more bloody, however, than that of the Christians, whose persecution of the Jew continues in some sections of Europe until this day. Misguided zeal is a disastrous force, whether in nation or individual.

MOSES BROWN SCHOOL

Paul found it necessary to always be on the alert. The cunning of his enemies, the Jews; the duplicity of the Roman officials and the helplessness for the most part of his Christian friends made his position a trying one, but he found God's grace quite sufficient in those trying months.

The adverse conditions gave him some opportunities he might not otherwise have had. Hailed before different governors and visiting officials and their servants, he had splendid opportunities to preach to high and low. His behavior reveals to us the qualities of the man and the effect the faith had upon his soul.

His appeal to Caesar is an interesting precedent. To what extent a Christian should seek the protection of a civil, and in this case a non-Christian government, has been a mooted question. We are told that Ezra was ashamed to ask for military aid when crossing the desert from Babylon to Jerusalem. Jesus offered no resistance and little defense when arrested and brought before Jewish and Roman officials.

A certain Christian denomination has as little to do with temporal powers as possible, feeling that the Christian citizenship is in heaven. Many Christians are troubled over this dual situation. Paul's precedent and the general attitude of Christians indicate no scruples of conscience in this matter. To Friends an active participation in civil affairs raises a question of consistency when we refuse to bear arms in defense of the state. Our historical attitude has been consistent. We have always been ready to support civil affairs but opposed to military force, trusting rather to righteousness and justice.

CHRISTIAN ENDEAVOR

October 15

Tonic—"Public Spirit and How to Cultivate it." Ps. 22:1-9.

Christian Citizenship Sunday

Decorate the room with the American Flag. Arrange for a short address by some noted citizen: the mayor, a doctor, the superintendent of schools, or a teacher.

The following subjects may be given to the Endeavorers for short talks or papers:

"The Public School System."

(Its history, School Board, Teachers, Examinations, Discipline, Textbooks, Sanitation, Promotion of Scholars, Truancy laws.)

"Streets and Country Roads."

(How a new road is laid out; how kept in repair; how paid for. Sidewalks, Lighting of Streets, Importance of Better Roads.)

"The Temperance Laws."

(Local ordinances, State laws, Prob-

able expense of saloons, Temperance education in the schools.)

"The Sabbath."

(New Sunday laws that should be framed, Church attendance, The theater and Sunday, What stores may remain open? The Sunday Saloon, Why these questions should interest the citizen and especially the workman.)

"The Social Evil."

(Attempt to find out just how matters stand in your community, both as to law and to fact.)

Sing patriotic songs and close with prayers for Universal Peace, Nationwide prohibition, and for the President of the United States and other officials who have to do with laws.

"Citizens in Training," by Amos R. Wells, is full of helpful suggestions. For sale by the Young Friends' Board at 35 cents.

DELEGATES TO THE FIVE YEARS MEETING INDIANA YEARLY MEETING

S. Edgar Nicholson, Richmond, Indiana; Charles E. Tebbetts, Richmond, Indiana; Allen D. Hole, Richmond, Indiana; Robert L. Kelly, Richmond, Indiana; Charles E. Hiatt, Marion, Indiana; William J. Sayers, Muncie, Indiana; Timothy Nicholson, Richmond, Indiana; Robert E. Pretlow, Seattle, Washington; Truman C. Kenworthy, Richmond, Indiana; Peter W. Raidabaugh, Fairmount, Indiana; Belle C. Bailly, Richmond, Indiana; Leannah Hobson, Fountain City, Indiana; Joseph A. Goddard, Muncie, Indiana; DeWitt L. Foster, Marion, Indiana; Edith J. Hunt, Charlottesville, Indiana; Leander J. Woodward, Richmond, Indiana; D. Frank Douglas, West Milton, Ohio; James B. Unthank, Richmond, Indiana; Lucy Hill Binford, Greenfield, Indiana; Ancil E. Ratliff, Fairmount, Indiana; E. Gurney Hill, Richmond, Indiana; Jesse Henley, Carthage, Indiana; Esther Cook, New Castle, Indiana; Thomas E. Jones, Fairmount, Indiana; George C. Levering, Selma, Ohio; Aaron Napier, Amboy, Indiana.

Alternates

Roy Wollam, Spiceland, Indiana; Gertrude Fulton, Portland, Indiana; Lillian E. Hayes, Dunreith, Indiana; Milo S. Hinkle, Richmond, Indiana; Murle Wilson, Keystone, Indiana; Edith Shugart, Marion, Indiana; William White, Lewisville, Indiana; Albert J. Furstenburger, Wabash, Indiana; Penninah H. Trueblood, Richmond, Indiana; J. Herschel Folger, Earlham, Indiana.

MARRIED

Morris-Wright—At the Friends meeting house, Danville, Indiana, September 19, 1916, according to Friends' ceremony, Homer Lawrence Morris and Edna Estella Wright. The service was beautiful and impressive.

Snyder-Hoskins—At the home of the bride's parents, Pleasant Plain, Iowa, September 20, 1916, Fred Snyder of Richland, Iowa, and Ada Hoskins, Minister, Edwin Loft, of New Sharon.

BORN

Macomber—At Central Village, Westport, Massachusetts, September 14, 1916, to Edward L. and Ada S. Macomber, a son, John A.

Fowler—At Henniker, N. H., August 26, 1916, to Herbert and Algia Rowe Fowler, a son, John Alden.

NOTICE!

Will Friends please report at once all Study Classes, Christian Endeavor Societies, Fellowship Groups, and any other Young Friends Organizations, with the names and addresses of the Leader, President, or Corresponding Secretary, to the Young Friends Board, Dunreith, Indiana. Thanks!

Washington, D. C.—Rooms convenient to cars, board and Friends church. Mrs. L. D. Clark, 1124 Park Road.

"FORTY YEARS AMONG THE INDIANS," a book published by Jeremiah Hubbard. Fifty cents per copy by mail. Proceeds go to the widow, Mary G. Hubbard. Address, Harry K. Hubbard, Miami, Oklahoma.

FRIENDS COLONY.

Located in Sacramento county, fifteen miles N. E. of state capital, a fruit colony. Well adapted to the growing of both citrus and deciduous fruits and nuts. Perhaps no better place in the state for profitable investment. Good roads, water, climate and scenery. A new, well equipped High School, with rural environments. This year's enrollment, 94. Special inducement to Friends, who have the only meeting in the colony. We invite all Friends coming to California to come and see us. For further information, write A. W. Leonard, R. F. D. No. 1, Fair Oaks, Calif.

The Oakwood Seminary

FOR BOYS AND GIRLS

The Friends Boarding School of New York State — Non-Friends admitted. Year begins September 12, 1916. 11 Teachers. Capacity, 75. Board and Tuition, \$275. Eighth Grade. Academic and College Preparatory. Biblical History. Home Economics. Piano and Vocal Music. Baseball. Basketball. Tennis. Skating. Coasting. Boating. Quaker ideals dominate. William J. Reagan, A. M., Principal, Union Springs, N. Y.

FRIENDS MEETINGS.

Chicago, Illinois Meeting House, at 4413 Indiana Avenue. Take elevated trains to 43d Street and walk west and south to Meeting House; or take Indiana Avenue surface line to 44th Street. Bible School 9:45; Worship 11:00; Social hour 5:30; Christian Endeavor 6:30; Fourth Day meeting 7:45.

Cincinnati, Ohio. Meeting House N. W. Corner 8th and Mound. Take Warsaw Avenue, Elberon Avenue, or Sedamsville cars to door. Meetings for worship, First day 11:00 A. M. Visitors welcome.

Colorado Springs, Col., Friends Church, Teajon and Fountain Streets, on car line. Bible School 10:00, meetings for worship, 11:00 and 7:30. Prayer meeting, Wednesday 7:30. Visitors welcome.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday: Prayer meeting, 7:45. Earle J. Harold, Pastor.

Meeting Houses, 144 East 20th Street, New York City and Lafayette and Washington avenues, Brooklyn, New York. Meetings for worship Sabbath morning at 11 o'clock.

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

UNIVERSITY FRIENDS MEETING occupies Russell Hall, Friends University, Wichita, Kansas. Sunday service: Bible School 9:45 A. M., Worship 11:00 A. M. and 8:00 P. M.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day. 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant Street car to Oxford street.

WESTTOWN SCHOOL

is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about sixteen Yearly Meetings. It has all the attributes of an efficient high school and successfully prepares for College some twenty pupils a year.

Will Friends kindly bear Westtown in mind in laying plans for their children's education? If their current plans have been interrupted, perhaps Westtown will satisfactorily fill out the balance of the year. The school is unusually large, but there is room for a few more.

Thomas K. Brown, Principal,
Westtown, Pa.

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NEW YORK EVENING POST.

John B. Garrett, Chairman of the Peace Committee, Philadelphia Yearly Meeting of Friends, said in a recent letter:

"We know of but one daily newspaper in the East which has had the moral courage to oppose this militaristic trend,—that paper is The New York Evening Post."

The Saturday Edition of The Evening Post contains four sections and is solid for 5 cents a copy, subscription by mail \$2.50 a year; Daily edition, week days only, \$10.00 a year. Sample copies free on request.

THE NEW YORK EVENING POST.

MISSION STUDY BOOKS.

1916-1917.

Foreign Mission Study Books.

World Missions and World Peace, Paper 35 cents, cloth 57 cents; How to Use, 10 cents; A Girl's How to Use, 10 cents.

Leaflet Helps: Mohammed, Buddhism, Confucianism, Robert Morrison, Adoniram Judson, John G. Paton. (The next four are new.) St. Columbo, Penn's Preparedness for Peace, Incidents of Heroism of Friends' Missionaries, The Kingdom of Peace, all 2 cents each.

Map, 15 cents; Soldiers of the Prince, (Junior), 29 cents; Set of Paper Dolls, (Children of the War Zone), 29 cents; Set of Ninety-six Flags of the Nations, 29 cents; Puzzle (How to Make Peace out of War), 13 cents; Pageant of Peace and War, 25 cents.

Home Mission Study Books.

Old Spain in New America, paper 35 cents, cloth, 57 cents; Children of the Lighthouse (Junior), 29 cents.

Leaflet Helps: Redeeming the Southwest; Our Guiding Star, 2 cents each.

General Mission Study Books.

South American Neighbors, paper 40 cents, cloth 60 cents; Makers of South America (for young people), paper, 40 cents, cloth 60 cents; Four Chapter Book on Two Americas, 25 cents; Efficiency Points, 25 cents; Thy Kingdom Come, 25 cents.

Five Missionary Minutes in the Sunday School, 50 cents; Missionary Hymnal, 10 cents; Home Mission Pageant, 15 cents; A Vision of the Homeland, 5 cents; Talks on David Livingston; Girls and Boys of India, Africa, China, each 25 cents; Programs for Home and Foreign Lessons, 3 cents each, per dozen 30 cents.

Send all orders to

Literature Department of W. F. M. Union, 2137 Park Ave., Indianapolis, Indiana, Martha D. Henley, Secy.

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The American Friend

Old Series
Vol. XXIII. No. 41.

TENTH MONTH 12, 1916.

New Series
Vol. IV. No. 41.

A Prayer for Peace

By MARTHA SHEPARD LIPPINCOTT

O, dear Lord of love and mercy
Send us peace upon the Earth;
Teach Thy children who are fighting
It's far more than gold is worth.
Teach them love will bring the blessings
Every living mortal needs;
Teach them love and peace to value,
E're another nation bleeds.

O, dear Father, let the war cloud
Pass forever out of sight,
That no more will men be fighting,
Happy homes and lives to blight.
Pity all the orphaned children
And the widows left to strive,
So that they may just be keeping
Their poor families alive.

Stop the war of greed for power
And the selfishness of men;
Let them try to earn life's blessings
Through the laws of love again.
O, dear Father, stop the carnage
And the awful deeds of war
Let the horrid, cruel war spirit
In this world be seen no more.

Sta. O., 10th and Columbia Ave.
Philadelphia, Pennsylvania.



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year

Headley Brothers, 136 Bishopgate, London, E. C.,
Agents for Great Britain and Ireland,
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.
For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

THE ROCK AND THE SANDS

Matt. 7:24-27.

By JENNIE E. HUSSEY

I built my house upon a rock,
In youth's abounding prime,
Where faith assured me it would stand
The ravages of time.
The air was clear, the outlook wide
O'er mountain, plain and sea;
Through open doors on every side
The winds of heaven swept free.

With windows toward Jerusalem
Each morning I could pray
The benison of God to rest
Upon the opening day.
And when the golden sunset light
Through western windows glowed,
It seemed to open to my sight
A glimpse of heaven's abode.

As time passed on I craved a change;
The path that reached my door
Was all too steep for oft ascent,
And many came no more
Who once had trod its heights with me
And shared the outlook fair;
They dwelt beside the restless sea,
And time passed lightly there.

I left my shining heights one day
And joined the throng below,
That I might walk and talk with them
And help their souls to grow.
We sought the Universal Good
And taught the law of love;
The deity of Christ withstood,
Placed human mind above.

I took a house upon the sands,
And many thronged its halls;
We studied social uplift there,
And higher duty's calls.
We quite forgot that sinful hearts
Had need of pardoning grace;
That God the light of life imparts
To men in Jesus' face.

But soon I found my spirit's health
Was being sapped away;
I missed my wide horizon's bound,
The winds of heaven at play;
And much I feared the storms of life

That beat upon the shore
And lashed the waves to angry strife
And boomed with sullen roar.

I climbed once more the old-time path
And sought my heart's true home
With firm resolve to there abide
And henceforth never roam.
And some who dwelt upon the shore
Have scaled the heights with me,
Where stands the Rock forevermore
Above time's changing sea.

Henniker, New Hampshire.

WITH THE EDITOR AND MANAGER

Quite a number of persons are taking advantage of our special offer and are sending in their subscriptions to receive The American Friend the balance of this year and all of next year for \$1.50. This offer is still open and applies to new subscribers.

A minister at Western Yearly Meeting said that he would not take \$5.00 for his copy of the Men's Conference proceedings. He said there is one address in it which is worth more than the fifty cents he paid for the entire book. A few more copies are still left. Price, paper cover, 50 cents; cloth, 75 cents. Send orders to The American Friend, Richmond, Indiana.

The American Friend wants the really important news about the happenings in all Friends' meetings, Bible Schools, Christian Endeavor Societies, missionary organizations, etc. Routine happenings are unimportant. We want brief accounts of the occurrences which have brought special blessing and inspiration to the local community. Send all news matter, together with contributed articles and correspondence about advertising to The American Friend, Richmond, Indiana.

The remittances for the relief work, which English Friends are continuing, have fallen off somewhat during the past week or two, yet the necessity for help increases and is likely to continue for some time to come. The American Friend will be glad to receive and forward all contributions for this purpose, whether intended for ambulance unit work, relief of aliens, the destitute in France, Belgium, Holland, Russia and Serbia or any other of the particular lines of service in which English Friends are now busily engaged. Send to The American Friend, Richmond, Indiana.

New subscribers can get The American Friend for one year and Charles M. Woodman's book, "The Present Day Message of Quakerism," for \$2.00, thus saving 50 cents. Send orders to The American Friend, Richmond, Indiana.

Ruskin said: "Sunshine is delicious; snow is exhilarating; there is no such thing as bad weather; only different kinds of good weather." God's dealings with us are good, all good. He deals in love, in wisdom, and he gives his grace and strength. All his dealings are different kinds of good dealing.—Exchange.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 41.

TENTH MONTH 12, 1916.

New Series
Vol. IV. No. 41.

Christianity In Deeds

When Jesus imposed upon discipleship the obligation of living in such a manner as to win others to the kingdom he paid rare tribute to the value of conduct in the realm of spiritual affairs. It was a new doctrine for Judaism, whose blind, machine-like obedience to law was wholly for its own sake. The Jew had not yet learned to be a missionary, not even among his own people. If he could succeed in keeping the law himself, he was satisfied, and it was a rare soul indeed who had any comprehension of the moral values of conduct in its relation to the lives of others.

Unfortunately, the Judaistic spirit has not yet perished from the earth. What multitudes there are today, in whose lives there is a complete divorcement of practice and precept! It is far too easy to overlook the line of connection between the room of prayer and the ballot box, between the sanctuary and the market place or between the roll of membership in the church and the arduous tasks of busy life in the domestic, social, industrial, commercial, political and diplomatic world. We have fallen upon an age in which professionalism in religion is a passport to respectability, and in which consequently the claims of the gospel upon deportment are discounted overmuch. Even the church is ready to tone down the standards of our Lord and assumes to be apologetic for the shortcomings of its members.

The program of Jesus involves not alone the preaching of the gospel, but the living of the gospel as well. By no other interpretation can we understand the meaning of his words: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Men are to be won to the kingdom through the lives and service of other men. We want to become like that which appears to be more perfect than ourselves. The exemplification of truth begets a desire for truth in others. The merchant who is willing to incarnate the gospel in his mercantile life will render valuable service to humanity beyond the selling of honest goods with which to meet legitimate needs. The farmer who impersonates spiritual truth at every turn of his farmer life will kindle a flame of spiritual zeal in the entire neighborhood. A Christian mechanic who carries the joy of the Lord into the workshop will send a

glow into the lives of the entire circle of workmen about him. The contagion of a holy life is the most wholesome of all infections.

The church needs to learn that it is more than a fellowship, that it is a militant instrumentality for the spread of righteousness in the earth, that it must preach in deeds as well as words, and that faith and works are the dual parts of a practical program by which Jesus expects this world to be won for the kingdom of God. The world should be able to know by a man's business or professional life whether or not he is a Christian, quite as well as by the character of his countenance in the place of worship on the Sabbath day. When the moral life of the community is at stake, a man's ballot is the index of his Christian experience quite as much as the manner in which he sings the songs of Zion at the prayer meeting. The deportment of the student at the parlor social or at the football game registers the value of his Christian professions equally as much as does the character of his testimony in the Association hall.

The times demand a type of virile, practical, positive, Christian living that is able to express itself in terms of holy conduct, else the command of our Lord to go and make disciples of the nations must go unheeded. It is the time of all times when the Christian world cannot afford to be negligent of its obligations at any point. The civilizations of the Orient and the dark Continent and Latin-America are only now germinating. They must have the impress of Christianity now, or world Christianization must be doubly hard for centuries to come. Within a few months the broken civilization of Europe will be in the melting pot for refashioning. Whether or not it shall bear the stamp of the gospel or of materialism must be determined by the ability of the church to exemplify in practice the program of our Lord for the government of his world.

The call is coming to the Christian world to make good its professions in acknowledgment of the binding claims of the whole gospel propaganda as set forth by Jesus himself. No less a standard will suffice to save the world to Christianity. But the gospel program will become effective only when it finds expression here and there and everywhere in holy personality, obedient in word and deed to all the demands of righteousness in human life.

Young Friends and the Ministry

By MILO S. HINCKLE

If it is true, as it seems to be, that young Friends are not moving forward toward the ministry or exercising the gift in the ministry, there must surely be a cause. This cause, if definitely located, should receive the most profound consideration of concerned Friends, and all should be concerned.

Is it that God is not calling the young as formerly to this particular kind of work, or is he calling them to other phases of Christian activity, such as "social service," or is it that the young are not sufficiently spiritual to be subject to such call or to hear it, or is the work and worship of the church of such a character as to fail to produce the proper spiritual atmosphere or to discourage the development of the call, once it was recognized, or is the responsibility mostly on the eldership and ministry present, or have the rising standards of efficiency lessened the responses among the young and timid? What a many-sided question it is and how broad and careful must be any thorough consideration of the problem! It seems to us that upon neither of the possible causes suggested above can the whole blame be placed, and yet all of them, possibly more also, are jointly responsible for the present conditions that give interested Friends cause of deep concern. Briefly and only suggestively are these subjects discussed below.

First, is God calling them? We cannot believe that He is not, in the face of the great need of the world for the Gospel message. Home fields and foreign are suffering for lack of ministering servants. Most certainly God is anxiously yearning over the youth, that they might be thrust out into the harvest. But the many new lines of Christian work recently opened up to young people of talent, services that do not require the gift of preaching, have undoubtedly claimed a goodly number that otherwise would probably have become ministers. But the ministry of service in these other lines is not so conspicuous to us who feel keenly along the lines of this discussion.

Again, the recent Christianizing of avocations strictly secular, or rather emphasizing the ministry of work in secular activities as Christian service alongside of the ministry of preaching, which was formerly held to be the distinctively Christian service, has to our mind, had some bearing on the choice of life work of some earnest people. Finding that they could serve Christ in the profession or calling so dear to them, some possibly have gone that way who might have been ministers, under the impression that entire consecration would make either a minister or a missionary. No doubt many of these have been swallowed up in the secular phase of their calling and have failed to make it an avenue of service for the Church. In this, no doubt, English Friends have excelled us, for a

great portion of their preaching is now being done by laymen, business and professional men, who hold uppermost their responsibility to Christ. We would encourage this type of ministry fully as much as the "recorded" or professional type, especially among Friends.

That a low degree of spiritual life answers our question is a sorry commentary on the fruits of our recent Young People's Activities, Organized Bible Classes, Christian Endeavor, Student Volunteers, Summer Assemblies, etc. In one meeting where a large number of young Friends were recorded ministers, the chief agency, or one of them, seemed to be an active Christian Endeavor Society. For some reason that Christian Endeavor Society finally dwindled and ceased to exist. There has been a corresponding cessation in that meeting of those coming forward in the ministry, due, we shall not say altogether to the loss of the Christian Endeavor Society.

Nevertheless, in the whirl of all the attractions of today, our most difficult task is to secure a deep, overpowering consecration on the part of our youth, that not only is a safeguard against the enticements of sin, but is a fertile soil for the reception of so tender a plant as the divine call to preach the Word. We are persuaded that a deeper spiritual life among our youth is the goal of our endeavor and will produce a much larger number giving themselves to special service for the Master.

Now, to the work and worship of the Church. Here we believe is a place for much thought. So much of the work of the Church is done almost irrespective of young people. Particularly in Monthly and Quarterly Meetings those who have done things, no doubt because they were used and so trained, are continually selected to do other things. Young people have a small part, if any, and hence are largely absent and disinterested. We note with gratitude signs of improvement, especially in our East Main Street local meeting.

But more discouraging than this to young people is the not infrequent wire-pulling, caucusing, doing things in a spirit and manner that do not manifest much of the bearing of Jesus as we preach him and testify of him. So it was in the meeting mentioned above that ceased to produce young ministers.

Little enlarging is needed here to make clear that the consecration of youth to the most sacred of callings is not born of strife and confusion in the body of Christ, for so the Church is to be. When we would rather lose any point of argument or advantage than run the risk of "offending one of these little ones," bruising a tender spirit just ready to bud and soon to bloom out into the exquisite beauty of timid though loving devotion to service, then will the Church bear fruit and love will find its

own. One unfortunate contention might ruin forever the possibility of a youth dedicating the life for service.

As to the meeting for worship, the responsibility is no less, possibly greater. Our meetings have taken on so much of the "delegate body" effect that comparatively few individuals seem to feel any responsibility beyond listening. Possibly there is too much to listen to and so becomes distracting. No hard and fast rules can be offered to govern a meeting for worship, either that it be on a basis of silence or otherwise, for such makes it a formal affair immediately.

But, if our meetings are becoming mostly preaching and singing, is not the responsibility more on the older Friends than on the youth or even the ministry? Young Friends most generally follow the example of the older, both in activity or in silence or even inactivity, for the last two are not necessarily synonymous. As for the minister he is the servant, not the manager of the meeting. Friends should therefore be perfectly free in conserving the best interests and liberties of the meeting for worship. This means a close walk with the pastor that will make mutual counsel the most natural and acceptable thing. Certainly no minister is wilfully monopolizing a meeting to exclude the service of others or to emblazon his own. If he is and will not relent, save the meeting at the expense of removing the pastor.

A meeting for worship should be as free and spontaneous in its exercises as it can possibly be made. Service to fill a program or because of the compulsion of embarrassment is hardly a voluntary offering and can never reach the volume of power that spontaneity affords. There should always be ample opportunity for the free exercise of every one's gift, even if the preaching of the pastor be sometimes shortened or even omitted occasionally. But older Friends should, it seems to us, be reasonably prompt in the right use of such opportunities. The young will rarely go ahead of their elders and superiors. It is possible that a negligence of older ones to speak in meeting, or an impatience to hear the sermon may have a serious bearing on the activities of the young that means so much to their development. We, therefore, feel that a large degree of responsibility rests upon older Friends who know the Lord and are capable of speaking, at least briefly, in the public meeting. Especially is this true at times when special opportunities or appeals are made for public prayer and testimony, a kind of service that ought always to be perfectly agreeable in a Friends' meeting for worship, and acceptably consistent with our modern ideas of propriety and order. We believe it to be true that whatever value has been gained in the regular pastoral ministry, it has come at tremendous cost in the loss of free expression on the part of non-ministers.

The problem is then, clearly, the adjustment of a consistent pastoral system in our Friends' democracy. We believe that such satisfactory adjustment is not impossible. Much responsibility rests with the elders in guarding the ministry against pastoral officialism on one hand, and in seeking a perpetual freedom of expression and service on the part of others, being extremely careful to be faithful themselves.

However, it is possible and likely that no one person is so responsible as the "pastor in charge." That is the difficulty that he or she is too often "in charge," a situation not productive of the best returns in a Friends' meeting. When Friends borrowed the pastoral idea from other denominations, they borrowed also too much of his relationship to the meeting, which in most churches is one of "official charge," a sort of "master of ceremonies," the leading spirit and spokesman of the congregation. This idea will never fit harmoniously into the democracy of Quakerism, unless Friends surrender that sacred democracy to a "one man" leadership and become content "to be like others."

A Friend recently expressed most admirably the better idea of pastoral relationship among us when he introduced his pastor to a stranger as "the pastor IN our meeting." A world of difference lies between "IN" and "OF" as regards the adjustment of pastors to Friends' meetings. This Friend's conception, expressed by "IN," makes the pastor only one of the workers and responsible leaders in a meeting. His line of activity is only one of those that make up even a meeting for worship. In harmony with this, our Discipline does not recognize any official prestige as belonging to the minister, even though he be a pastor. This consideration is brought alike to the attention of ministers and elders, for both are responsible for the proper adjustment.

On the minister's side, the problem is complex. He faces a congregation that is increasingly impatient for the sermon and the special music, and likewise indifferent or opposed to the congregational services. Not infrequently, if the minister happens to hold their special favor, they object to the ministry of visiting pastors or evangelists. Especially do they grow restless if a Friend in the meeting has a concern to speak in the pastor's stead. All of this brings a sort of unpleasant compulsion upon the pastor and makes him serve so constantly that he grows unconsciously into the place of directing the entire meeting and taking most all the time. Too often the eldership shares the congregational spirit mentioned above, and passively submits to the infringement of Friendly liberties. At any rate, it is the present-day problem of the eldership to seek a proper adjustment, both from the standpoint of the congregation and the pastor.

But that is not all of the pastoral problem. Not

all of our pastors have the conception of Quaker democratic ideals. Some of them have come from the ministry of other churches, and naturally have retained much of their former pastoral officialism. Many have not taken the pains to study carefully the mechanism of a Friends' meeting and ideal, so as to get hold of their own proper relationship to it. With these, the pastor is the head of the meeting and the preaching is the most important factor of the service. The natural result is that the congregation does nothing but listen and try to obey specific directions from him. Their own gifts are dwarfed and finally lost. The idea of individual worship is almost forgotten. There is little left to call forth the talents or develop the capabilities of other individuals. If one felt the call to the ministry, the chance to move forward in its exercise and development is exceedingly small, if it exists at all. Indeed, this is not an overdrawn picture of quite a considerable number of present-day Friends' meetings. Does it not seem reasonable that our productiveness, especially as relates to the supply of ministers, should materially decrease under the foregoing conditions? One of the best possible remedies for the foregoing situation, it seems to us, would be to see that pastors come in touch with the Friends' Conference at Winona (now Cedar Lake). Another would be a study group, including the pastor, on the history and ideals of Friends.

Another factor in our problem may be the rising standards of efficiency in the public ministry. Realizing the increasing demands made upon the ministry in harmony with the ever-growing intelligence and visions of the congregation, we have moved forward (and properly so) in the preparation and training of the minister. This has proved good and measurably successful for the purpose that led to it, the better instruction for the congregation. On the other hand, it has increased the distance between the ability of the minister and that of the average young person in the congregation, developing a timidity on the latter's part that keeps him from attempting service in the presence of one who can speak so much better. And when he attempts to go out and help some other meeting, they meet him with a demand for a high grade of work, and again he is made to feel the lack of room.

All this is not as it should be. Efficiency in our ministry should be encouraging rather than discouraging to our youth. The matter here seems to be one of attitude and tact on the minister's part. Possibly his occasional absence from the meeting without placing an expert in his place would afford opportunities for the development of others.

All in all, we are persuaded that various forces are playing on our meetings with a tendency to decrease the number coming forward in the ministry. It is a matter of serious concern and should receive the most devout attention and application of our best endeavors to re-establish such conditions as

will be fruitful of a much larger number of consecrations to the service of the Master.

Richmond, Ind.

AN IMPRESSIVE FUNERAL

By HELEN VOTAW M'KAY

I attended the funeral of Charles Coffin and wish I had words to tell of my impressions. The Quaker church is a very old two-story building with the meeting room upstairs. There are ten rows of benches in the center section and seven on each side, with a long bench across the platform in front for the older people. The entire west side of the room is a yellow glass window. The church is on a busy street, but the harsh sounds that came into the solemn quiet of the room as we waited for the funeral party were strangely far away. The silence was scarcely broken as the funeral party entered.

I cannot describe the service or the atmosphere of that little room. My heart had that intangible swollen feeling and my throat ached as I sat through that thanksgiving meeting, for such it was. There was nothing to regret; he had lived long and they said well. They called him their father, lovingly spoke of him as one who had been their counsellor and guide. A gray-haired man who had sat beside him at the head of the meeting for thirty-four years paid him a high tribute. He said that during all those years they had not once made an agreement as to which should preach the sermon. Sometimes one and sometimes the other received the message. There had been times when neither felt called to speak, so they held their peace and the whole meeting was silent unless some one else was moved by the Spirit.

Here, then, was a quiet place where the moving of the Spirit had been obeyed in this city of hurry and confusion. The little reed organ droned out his favorite hymn, "When the dear Saviour shall bid me come in, I'll enter the open door." There was a long period of impressive silence only broken by the hymn, "Abide with Me," sung by a male voice accompanied by the organ. The sun was low in the west and the mellow light which poured into the room seemed softest around the casket as it was opened and we walked past. I cannot describe my feelings as I gazed on his face for the first and the last time.

Such gentleness and refinement! I have never seen another face like him. He surely was one of the elect. I could realize why they had given thanks for him and why they said he was not dead. I cannot find words to express the effect it had on me. It was like a beautiful picture from first to last. It was not sad any more than some wonderful scene which brings tears to the eyes, or music which brings a lump in the throat. It left the impression of something great and beautiful and unspeakable.

Chicago, Ill.

THE PRIESTHOOD OF BELIEVERS

By AARON M. BRAY

The doctrine of The Priesthood of Believers is poorly understood by many of our members. In order to understand this doctrine we must study the methods of approach to God that have been used during the entire time covered by the Bible.

The duty of the priest is defined in Hebrews 8:3, "For every high priest is ordained to offer gifts and sacrifices." That is, gifts and sacrifices for himself and for other people. The first account of worship found in the Bible is that of the offerings of Cain and Abel. No other direct reference to the matter of offerings is made prior to the flood. In the case just mentioned the individual acted as his own priest. Following the flood and continuing during the patriarchal age, the head of the household acted as priest for his entire household, including his retainers. The most notable of these are Noah, Abraham, Isaac, Jacob and Job.

When Israel was called out of Egypt and received the law at Sinai, a marked change was made in the priesthood. All religious functions were confined to one tribe, and the duty of making offerings was confined to a single family, and all the male members of said family were made priests by reason of birth. It was further made a serious crime for any but the descendants of Aaron to attempt to make offerings to God. It is well to bear in mind that the priests became such by birth, but that they were not allowed to perform priestly functions until after the lapse of about thirty years, when the body was made ceremonially pure by the washing with water and the head was anointed with oil and the priestly garments put on.

The priests now became the only means of access to God. Rites and ceremonies in endless round were all the poor hungry sinner could see, and yet these did not satisfy, as can be seen in the heart-cry of many, as recorded in the Old Testament. When Christ cried out on the cross, "It is finished," the old ritual law ended and on the day of pentecost the new dispensation, the dispensation of the Holy Spirit, began. The old priesthood was done away and a new priesthood instituted.

A new high priest was chosen, "Seeing, then, that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession." "Thou art a priest forever after the order of Melchizedec." For the priesthood being changed, there is made of necessity a change also of the law. The high priest being changed, and the law governing the priesthood being changed, the lower order, the common priests, must be changed. Peter, writing to the strangers in certain countries who were "elect according to the foreknowledge of God, the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied," said: "But ye are a

chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light."

While the priesthood has been changed, and the law has been changed there remain some things that are alike. Under the old law each person became a priest by reason of birth; under the new law the priest becomes such by reason of the new birth. In either case the office is held for life. Under the old law while birth determines his office, yet the official duties are not performed until after the anointing services at the age of thirty; under the new law while the birth inducts the person into his office so that he may offer such offerings as may be possible, he is not fully set apart until he receives the baptism with the Holy Spirit, receives the cleansing of the heart and puts on the robe of righteousness, all typified in the ceremonies connected with the induction of a priest into his office.

Under the old law the priest must offer for himself and for others, under the new law the priest can offer for himself only and never for another. Under the old law the high priest made an atonement for the sins of himself and then for all the people once a year; under the new law our great High priest has made an offering for all the people once for all, this he accomplished by offering himself.

Since the change of the priesthood and a special class with special duties connected with a ritual has been done away and all who have been born of God are priests unto God, it follows that all rites and ceremonials can no longer continue, because rites and ceremonies belong to the old dispensation and have no place in the new, because there is no one in authority to perform the rite or engage in the ceremony.

The doctrine of the priesthood of believers can be stated in a sentence as follows: The sinner in the depths of despair, without God and without hope, can go direct to God and receive from him all that it is possible for God to bestow upon a human soul, and all this can be done without the aid of priest or the imposition of priestly hands.

It may be put even more forcefully, such a seeking soul will find that he will have to do just as stated above. This does not mean that intercessory prayer is not helpful, or that proper teaching is not beneficial, but it does mean that in the final analysis the soul must go direct to God for himself.

If the foregoing truth concerning ordinances were generally accepted by the Christian world it would be the greatest step ever taken and would greatly lessen the task of bringing salvation to the great mass of lost humanity.

Newberg, Oregon.

WORLD CONFERENCE OF FRIENDS

Swarthmore, Pa., Ninth Month 21, 1916.

Dear Friends:

The following matter on a proposed Conference of all Friends is sent to you as a matter of information with the hope that your interest and co-operation may be extended in carrying out the plan when it takes official form.

Very truly thy friend,
Benjamin F. Battin.

Minute of London Yearly Meeting 1916

Third-day Afternoon, 30th of Fifth Month.

88. A suggestion has been made that a Conference be held of all those who bear the name of Friend, with the object of giving full consideration to the deeply important subject of how to secure a general and lasting peace. In connection with this we have been reminded of the loving expressions of sympathy contained in the American Epistles, and particularly of the offer of co-operation in the Epistle from New York Yearly Meeting, held at Glen Falls in Fifth Month, 1915.

The proposal has met with a good deal of support, and we decide to refer it to the Meeting for Sufferings, asking it to consider how far it is desirable and practicable, and giving it power, if thought well, to take steps to carry it out.

This minute was referred to the Peace Committee by the Meeting for Sufferings in 7th Month.

Isaac Sharp.

Recording Clerk, per W. S.

**Minute of the Meeting for Sufferings
London Yearly Meeting**

4/VIII/1916

Benjamin F. Battin, of Swarthmore College, Pa., is present today and has told us that in the course of his travels both in neutral and belligerent countries he has found a general opinion that the Society of Friends should have a valuable contribution to the problems of reconstruction. He, therefore, welcomes the idea of the proposed conference of all Friends, and thinks it might well meet in England. If English Friends should see their way to invite such a Conference to meet here the arrangements must be taken in hand in good time. He feels sure that his own Yearly Meeting at 15th and Race streets, Philadelphia, would welcome such an opportunity, and believes that the experience of Friends in belligerent and neutral countries would be mutually helpful.

A suggestion has been made in view of the work at present demanding the time and strength of English Friends, that possibly American Friends would be willing to organize the Conference should this course seem best.

We are thankful for Benjamin F. Battin's presence and help today, and ask him to convey to

American Friends our sense of gratitude to them for the sympathy he has expressed.

Isaac Sharp,

Recording Clerk, per W. S.

Cablegram from London dated Ninth month 1st, received at Swarthmore Ninth month 2nd, 1916.

Meeting for Sufferings decides peace conference of all Friends probably London after close of war.

Sharpe.

Addressed to Benjamin F. Battin, Swarthmore, Pa.

At Elm Ridge, Darlington, 10 Aug., 1916.

My Dear Dr. Battin:

I was hoping I might be able to have a word with thee about the proposed Friends' Conference. I am sorry I did not get a talk when we met, but a line is better than nothing.

I am glad thee is taking the matter up and I hope that we may be able to move forward together. I shall be very much interested in hearing how the plan is received in America. I am chiefly concerned in writing to mention two matters.

(1) If the conference is held, it is all important that we should gather together the very best minds in the Quaker community. I hope that it will be a very carefully chosen gathering, that every person chosen will be enabled to attend. Colleges, Friends' firms, etc., should liberate their members and funds should be provided where needed, to secure substitutes. This may be the largest service Friends have ever been called on to render and we are lacking in constructive statesmanship. We need to summon all we have. We need, further, to meet in a deep spirit of expectancy and in humble waiting upon God; for without His manifest guidance we cannot make any contribution in the least degree adequate to the situation.

(2) We need very thorough preparation — and for this we cannot begin too soon. Small groups of Friends should at once begin to prepare memoranda on certain broad principles that we should agree upon. We ought to think out the particular line along which our special contribution can be made, and what we cannot do as a religious Society. We ought to get clear on such questions as disarmament as a national policy, the international use of force, relation of a Christian nation to the less civilized peoples, especially in the British Empire, etc. There are many questions on which I don't think this generation of Friends have done any really constructive thinking. I want to see very careful preparation in the form of memoranda that would be read and studied by all before the conference.

I hope these two points will be very fully before thy mind in bringing the proposal before American Friends.

Ever thy friend,

Henry T. Hodgkin.

A TIME TO DARE EVERYTHING

(From The Continent)

Election day of 1916 is to be one of the most crucial of all battle grounds between American sobriety and the American saloon. In all states where the issue is directly joined, it behooves Christian people to be up and doing as never before, and out of all other states every possible encouragement should be sent across state lines and every possible prayer sent up to heaven.

What today the world—even the world of liquor-makers and liquor-drinkers—expects of the church is to make good on its avowed enmity to alcohol.

When the question is up there is nothing for church people to do which will get them any honor in the communities where they live but to stand out in vigorous, virile, vehement, even violent fighting antagonism against the whole drunkard-making occupation.

And it won't suffice for just the ministers and a few church officers and the militant women of the Christian Temperance Union to make the fight alone.

The credit of the church goes down unless every private member, young and old, is out in the open with every hazard staked on doing all the harm he can do to the saloons.

Particularly is this imperative in the new, comparatively unformed community conditions of Montana, Alaska and parts of South Dakota, where as yet churches are weak and their prospects uncertain. In all such regions this can be set down as a bankable proposition:

If all church members solidly make an uncompromising fight against liquor while this fight is on, then, win or lose, the churches will acquire with their non-church neighbors a respect and influence of better value than any other human asset in reach.

But if church members in this test try to walk cautiously and not offend anybody—content themselves with voting right secretly and making no outspoken attempt to swing the vote of their fellow-citizens—the church will lose more than mints of home mission money can repair.

For the church that isn't alive and fearless enough to go hard against the whiskey trade when it has a chance is too spineless and aimless a concern to interest the American west.

Not simply for the sake of temperance but for the sake of religion in its highest reaches, the churches are bound to put forth the extreme of their energy in every one of the critical prohibition battles of this autumn.

Naturally the saloon bandits will use every possible means of intimidation and even of persecution to keep church members silent through campaign time and away from the polls at election.

But such as encounter threats and troubles of this sort must ask themselves what they would do in the trenches in Europe.

Would they slink off when somebody threatened to hurt them?

Men over there enlist to give their lives for their native lands. They would rather die than see their nations perish.

America will be destroyed if the saloon masters this nation.

Will they, then, quail at anything necessary to preserve it?

ANNUAL BOARD MEETINGS

A number of the Boards of the Five Years Meeting will be in annual session at Richmond, Indiana, next week. These will include the Executive Committee, the Foreign Missionary Board, the Peace Association, the Board of Young Friends Activities, Publication Board, Committee on Arrangements, Committee of Seven appointed at the Men's Conference, and probably others. On Thursday morning, at South Eighth Street meeting house, there will be a conference of all the Boards present, and the Executive Committee of the Five Years Meeting will hold its opening session that afternoon.

THE HIGHER LIFE

THE MEANS OF GRACE

There can be no expectation of the presence and power of the Holy Spirit, nor of achievement on the part of the Church, unless she make diligent use of the means which God has appointed for her growth in knowledge and her advance in grace. Many a Christian and many a church are in a shriveled condition because they do not use the means which God has appointed for their development.—Presbyterian.

PRAYER AND POWER

If you want your spiritual life to be more healthy and vigorous, you must just come more boldly to the throne of grace. The secret of your weakness is your little faith and little prayer. The fountain is unsealed, but you only sip a few drops. The bread of life is before you, yet you only eat a few crumbs. The treasury of heaven is open, but you only take a few pence. O man of little faith, wherefore do you doubt?

Come boldly to the throne of grace, where the Father is ever waiting to give, and Jesus stands by Him to intercede. Come boldly, for you may, all sinful as you are, if you come in the name of the great High Priest. Come boldly and ask largely, and you shall have abundant answers, mercy like a river, and grace and strength like a mighty stream. Come boldly and you shall have supplies exceeding all you can ask or think. Hitherto you have asked nothing; ask and receive, that your joy may be full.—Bishop J. C. Ryle.

OKLAHOMA INDIAN MISSIONS

WORK OF THE ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS
ON INDIAN AFFAIRS

OUR OKLAHOMA WORK

By CLARK BROWN

The old time idea of the American Indian, such as we read of in our histories years ago, held him up as a real savage, almost naked or dressed in buckskin, wearing some kind of head gear decorated with feathers. His weapons of warfare were the bow and arrow, the tomahawk, scalping knife and warclub. He was considered a good-for-nothing Indian, ready to take any one's life in order to wear the scalp-lock at his belt. This may in some measure have been the case during the early settlement of our country when the white man was most generally the cause of Indian troubles, but it will not do for this day. While the older and uneducated ones still cling to many of their old customs, they are a peaceable people, even among our most primitive Indians. The old accoutrements of warfare have long since been laid aside. It is very seldom that you can find an Indian that can make any better bow and arrow than a common schoolboy.

Friends Mission work among the Indians in Oklahoma consists at present of seven mission stations with missionaries at each point. Two mission properties, Iowa, from which the Indians have removed until it was deemed advisable to close the mission, (this may be sold ere this is in print) and the Ottawa property where they are expecting to furnish their own pastor. Our mission stations supported by the Associated Executive Committee on Indian Affairs are as follows: Seneca and Wyandotte eighteen miles apart in the extreme northeast corner of the state, Otoe and Osage in the north-central part, Shawnee, Kickapoo and Big Jim slightly east of the central part.

Seneca is near the Missouri line four miles from Tiff City, an island postoffice where the missionary receives his mail when he makes the trip after it. This mission has a nice church building and home for the missionaries on 40 acres of land. Harvey and Elizabeth Wallace have been there eleven years and the people are wanting no change in missionaries. Whites and Indians attend services. It is fourteen miles to rail-way station.

Wyandotte, two miles from the town of Wyandotte, is nicely located near the Wyandotte Indian agency and school. Services are held at the school building and once each month in the town of Wyandotte, in the Friends church, which congregation is made up principally of whites. Isaac and Laura Frazier are on their fourth year. Their work is among the school children, Bible school and evening services, and visiting the Indians and whites in their homes. A few acres of ground belong with the mission.

Otoe Mission is located near the Otoe Agency and school. Frank and Allie Hatcher are nearing the close of their first year there. Their work is with the school children in Bible school and evening services. They also attend services occasionally at the Indian camps, giving them the gospel by an interpreter. They are seven miles from Red Rock, their post office, though their mail is delivered daily R. F. D. They visit in the homes of the Indians also. Services are held in the school chapel, the mission farm, 40 acres, being about a half mile away.

Osage Mission is located in the town of Hominy. A good dwelling but no farm and no church. Daniel and Hat-tie Williams are the first and only missionaries there, having gone from Otoe mission to this work over seven years ago. This is one of our most primitive Indian fields. Wealthy but "heap Indian ways." They look with disfavor upon any kind of an organized effort to get the children to train in "white man's ways." Visiting Indian camps and in the homes they are made welcome.

Kickapoo Mission is some 15 miles from Shawnee near McLoud on the Rock Island Railroad. Charles and Martha Wooten are on their second year, having come from the Iowa mission. 160 acres belong with the mission. The church work at the mission is a white work almost all together, Indians have to be reached in their homes and at camps. Elizabeth Test who started the mission and Lina B. Lunt for many years associated with her reside at this mission.

Big Jim Mission, 21 miles southwest of Shawnee is, like Kickapoo, a white work at the mission, Indians very sel-

dom coming. These, like Osages, are of the old type of Indian and are hard to change to white man's ways. Austin and Irene Hatcher have been here since 1912. They reach the Indians in their homes and occasionally at camps. Many Indians visit them during the year. 40 acres with the mission.

The Superintendents live at Shawnee. This is like the Psalmist describes Mount Zion, "beautiful for situation." Our mission is located two and one-half miles south of the city of Shawnee, and two and one-half north of Tecumseh, the County seat of Pottawatomie County. We are along side of the Shawnee Indian School, carried on by the government. We have a farm residence and barn and a cottage for the sexton who looks after the cemetery, the records of which we have to keep in shape. 120 acres of land at this mission, some have 40, while others have more even than we have. The missionaries are supported by contribution from the Yearly Meetings and individuals who are interested in the Indian work.

The Associated Executive Committee mostly made up of members from each Yearly Meeting look after collecting in and paying the monthly support of the missionaries, which is very small as compared with what an ordinary business man has to live upon, besides he must be ready to divide time and money and eatables with any who shall call upon him. He does his own janitor work, pays his own fuel and light bills and makes up if the collections are not enough to pay out on Sunday school literature, and yet you will never hear him murmuring. He would not be a good missionary if he did.

If time would permit we should like to say many things about our missionaries, but can only say a few. We have a real consecrated, sacrificing lot of missionaries in this work. Many privations and many hindrances, but with faith and will they move on. The results are so immeasurable that it seems discouraging at times but the only way to look at this kind of work is through years or decades, then you will see results.

We have been for years in pastoral work and have seen some large sacrifices made in this line, but we do not think they will compare with this Indian work. A pastor can lay out his work with some regularity, a missionary never can for his work is so varied that he can do only what is right before him. He may decide to work

on his farm today, in a short time some one comes for some kind of assistance and he has to go and lend aid, it may be to visit some one, or to meet some one who is on the way to visit him, any way your work is forgotten in other matters.

Then we never know when we are to have visitors. Indians come at any time and especially about meal time, and just drop in and get a meal and go on, or maybe come in the afternoon and say, "Want to camp (stay all night, supper, breakfast, maybe to dinner, then go home.)" The Indians visit a great deal among themselves and whether they find any one at home or not they visit. If Little Ax goes over to visit with Jo Big Horn and finds no one at home, they having gone to visit another tribe, Little Ax just goes in and lives there maybe a week if it suits him and helps himself to any luxuries he can find and nothing thought of it, but when they visit missionaries they usually tell how long they wish to be your guest and if you say "No, give supper, camp, and you must move on" they are not at all insulted, and will say then they start, "Come again sometime."

Some real business-like Indians never think of "camping" unless invited, no more than you would think of doing so without some kind of invitation.

There are many hindrances to work among the Indians a few of which we shall mention. Friends suffer to some extent in mission work because the other churches have some kind of outward ordinances which appeal to the average Indian. In places, doctrinal differences are very marked.

Our work is slow on account of the restlessness of some of our tribes, they spend a few months here and then off to Mexico or somewhere else.

Many of our middle aged men in some tribes are Peyote eaters and this is of no help whatever to any missionary. The peyote is a dried cactus which grows in Mexico and while it is a violation of law to sell it to Indians yet it is smuggled in some way and they have it at their meetings to pass around and they eat it mumbling some kind of prayer, if a Christian it will be a Christian prayer, if a heathen, then some heathen ceremony. They also have the mescal button or bean, which steep into a strong drink and it makes drunk and is used in some of their meetings. The peota keeps them awake and they will sit for hours while eating it, but when it dies out in them they are

dead asleep for hours and they claim it causes them to see visions, helps them to keep from whiskey drinking and many other wonderful feats. It is their holy spirit that brings blessings to them.

The "bootlegger" is also a menace to the work, as well as the money shark who is after the Indian's possessions.

Often some well educated Indian will join in some of the old-time dances with those who can never be changed it seems to civilization and it is hard on the missionary to argue that education and Christianity change people's lives.

But with these and many other discouragements, there are many things in all our mission fields to cheer our hearts. Many Indians have good homes, are good farmers, and year after year new members are added to this industrious army. They are being taught by the Government and missionaries many sanitary precautions as well as how to get the most out of their farming. Many are well able to give reasons why they do certain work on the farm, plant certain grains, etc. The children in school are taught many industrial traits, such as judging stock, grains, fruit, etc., also how to care for same. The future of the Indian depends upon the training of the children, so our missionaries are all zealous for the children.

Now the children are what we are mostly interested in for they are our congregation. From six to sixteen years old. All Indians, about 90 to 110. All dusky faced, some good looking, some not so much so, but real rough featured Indians. We have our chapel just across north of our residence, about 100 feet away, and adjoining the government school grounds. The children come at 10:00 a. m. to Sunday school, some get good lessons, some do not. We use Cook's papers and quarterlies and these supplies are kept up by the weekly contributions as well as the first Sunday of each month sent to our missionary treasurer. We use the crayon and paper in chalk talks to the children, and also use lots of good stories as they like either a chalk picture or a mental picture that they can grasp. Oh, how the missionary longs for a "grown-up" audience once in a while to preach to.

Some of the children have money of their own, some work and earn some to spend, but an Indian does not know the value of anything it seems. The government furnishes them with

good clothes, food, books, etc., and is doing a good work, and in most places is helping in the Sabbath school and church work all the officials can.

Indians are usually very slow to take up with strangers and of doing anything different from the old ways of their fathers. A missionary can hardly get into their homes at all for a year or so, and they do not hesitate to tell him "We do not want to learn white man's ways." Then later when they form an attachment for the missionary they want no change. And a new man would have to begin and learn it all over and get them to take to him.

Many of the old-time superstitions have about disappeared. One is that if one is sick a white man must not be permitted to come into the house or teepee, "Bad luck." This is fast disappearing unless it is in some old Indian home who never can be taught anything. Among one of our tribes they had a custom of burying with the face to the south. "Come from north, go south, face south" (sitting posture). They also killed a pony at a funeral and gave away all property, but our missionaries staid and preached to them and instructed them until now they bury like other people. They would put up a large American flag over the grave and whoever went first to the grave on the fourth morning could take the flag and keep it. Our missionary told them that he would like a flag so they said "You be first, get him" so he went not very early but got the flag as it was understood among them that he should have it.

Among some of our tribes they still wrap their dead in bark for burial. In spring when elms can be peeled they cut round a tree and slit the bark up, making two pieces. This they take off and when it is needed they soak it in water so as to make it conform to the body and after wrapping it well with narrow strips of bark, they bury just where they take a notion at the time, in the yard, field or cemetery. These still cling to the idea of giving away all property of the deceased and generally the "Medicine Chief" has this in hand, and we doubt not but that he gets plenty for his work. While the Indian's make-up is of a stolid matter of fact kind and it is not always easy to joke him, yet he likes a joke if he understands it and likes to get a joke on the other fellow. Many of them can tell funny stories of their experiences changing from Indian's ways to civilization.

John Snake tells us the following which happened when he was a boy. He is now one of the main interpreters for the Shawnee Government Agency. When a boy he came to Shawnee in company with his father, Jo Billy and others. It was a cold time and they had been housed at a boarding house, and having their own *eatables* along, wished to cook some for supper. A cook stove was arranged in one room for all who might wish to do their own cooking. They were all ignorant as to a stove, having never had any experience in running one, but Indian like, instead of getting information, Jo Billy went and got quite a wisp of hay and stuffed in to the oven of the stove and touched it off. The hay burned fine, but somehow the house filled with smoke instead of going out at the pipe. The abundance of smoke soon brought the proprietor to the rescue. He then gave the proper instructions and they had their meal. John has been well versed in cook stoves since he now has a wife who is the cook at the Government school and John is there quite often.

How You May Help.

You may ask, "What can I do, or what can our Sunday school, Missionary Society or C. E. do to help out in this work?" And we can only partly answer as there are so many ways.

1. **Cash** is always in order, and costs very little to send it. It will always be used to best advantage and reported to senders, and also in our monthly reports to the Committee. (Don't send any money to turn over to the Indian, as all Indians who will take care of their money are well cared for by the government, and those who will not do so are not fit to handle money of their own.)

2. **Good Stories** will be a great help to the missionary, who has to talk to Indians, as he can often fasten truth upon their minds with a good story. (We have the David C. Cook papers and stories from them are read by our boys and girls.) Clippings of stories or short truths outside of the above will be greatly appreciated.

3. **Pictures** which illustrate some good truth will be enjoyed by both old and young, for you must remember that an uneducated Indian, be he old or young, is looking for easy lessons.

Do not send anything until you write to Clark Brown, Shawnee, Oklahoma, as oftentimes goods sent there are to be forwarded on and it is easier to send direct if you will tell him what you have and who for. Now while the In-

dian is cared for, the Missionary could be helped much from some of the good libraries, which have been read and just standing idle doing nothing in many Friend's homes and the owners are wishing someone had the books to use. Try it and see.

Friends Missionary Advocate.

TWENTY-FIFTH ANNIVERSARY.

Friday evening, September 22, in connection with the formal opening of Pacific College for the year, the friends of the institution celebrated the twenty-fifth anniversary of the opening of Pacific for college work. Friends Pacific Academy was organized in 1885, but it was not until 1891 that college work was undertaken and Pacific College incorporated.

The gathering was presided over by Ezra H. Woodward, who was president of the original academy board, has been on the board of managers ever since, and is now and for many years past, president of the college board. He interspersed the program with many interesting reminiscences of the earlier days.

The audience, especially the new members of the college community, both faculty and student body, were greeted by Mayor Jesse Edwards, who was also on the original academy board and has been in the work of the institution ever since. He gave interesting memories of the old academy days, and on behalf of the city spoke of the appreciation of Newberg for the college and its work and influence. Prof. Mark C. Mills, the new head of the history department of the college, responded to the mayor's greeting on behalf of the faculty and students, and spoke appreciatively of the impression made upon him by the college and the town. He mentioned especially the way in which the college management and faculty have evidently been able to make much out of little, and with meager equipment do a work that many schools with many times the advantages do not accomplish.

Clarence J. Edwards, a son of Mayor Edwards and one of the two members of the first graduating class of the college in 1893, spoke for the alumni and the old students, and gave interesting anecdotes and incidents of the earlier college days. His address was listened to with great interest, especially when he dealt with some of the former students of the college, one of whom, Herbert C. Hoover, is head of the Belgium Relief Commission, and feeds millions of people every day.

Messages were read from the former presidents of the college, which were very touching to those who had worked with them during the pioneer days of the college. There have been three former presidents, Thomas Newlin, now president of Guilford College, after years spent at Whittier College as president; H. Edwin McGrew, who went from Pacific to the pastorate of Whittier meeting, California; and Prof. W. Irving Kelsey, now teaching in Penn College.

The closing address was given by President Levi T. Pennington, who spoke on "The Present and the Future." He reviewed the progress of the past six years, during which the college has raised over \$150,000, much the largest part of which came from the same few Friends who have been supporting the college from its very beginning. The progress has been remarkable in the past six years, and President Pennington predicted a still greater advance, under the blessing of God, during the coming four years. It is hoped that before the present Freshman class are graduated that Pacific College may be an institution whose standard will be recognized throughout the country. It will be necessary to raise not less than another \$100,000 to accomplish this, but it is believed that Friends in America will come to the aid of Oregon for the accomplishment of this end.

Music for the anniversary occasion was furnished by the faculty of the School of Music of the college, and the evening was a most enjoyable one.

The college has opened with promise of a very successful year. Already the enrollment is greater than for the entire year of 1915-16, and there will be several more entering yet this semester, with further additions the second semester. The new business course is proving attractive, and the other departments are well filled. The entering Freshman class is much the largest in the history of the college.

"PUTTING THE BIBLE INSTITUTE ON ITS FEET"

The Cleveland Bible Institute has prospects for one of the best years in its history if present indications mean anything. A much larger number of applications for admittance has been received than is usually the case and it seems now that our capacity is to be reached before the opening of school, October 3rd. The Faculty is now all arranged for and several members are already on hand, making preparations for the year's work.

The buildings are being thoroughly cleaned from basement to roof, and everything put in first-class order.

No one can estimate the forces that have been set in motion by this institution during the last quarter of a century for the advancement of the kingdom of God. Practically without resources, naturally speaking, this work has gone steadily forward, often in the face of prediction of failure and even stubborn opposition, and God has wonderfully answered the prayers of consecrated hearts on its behalf.

It is altogether fitting that this, the 25th year of the Institute's existence, should be the crowning one so far. At the annual meeting of the Board of Trustees the financial needs of the Institute were carefully considered and the decision reached that we should undertake the raising of \$25,000.00 as a 25th Anniversary Fund, and our secretary, Edgar A. Wollam, was liberated for this task. This amount would clear the institution of the \$10,000.00 debt which it has carried for years, leaving the balance for the beginning of an endowment. Although this seems a small amount of money for such a work yet we only want to undertake what we are able to do, and this we feel sure can be realized. Ohio Yearly Meeting made an appropriation for the work this year for the first time.

Plans are now being perfected for the celebration of our 25th anniversary with suitable exercises. A conference of pastors and evangelists is to be an outstanding feature of this occasion. Joseph H. Smith, Dr. H. C. Morrison and others will be present. We are anticipating a time of great blessing for all who love the truth. We also want that this occasion shall be a time of reunion of former students. Now is the time to begin to lay your plans to come.

There are hundreds of people throughout the country to whom the Institute has ministered either directly or indirectly but who have never had the opportunity to share in the work. Now is the time for such as these to help. Give of your money as well as your prayers that this institution may fill a larger place in the work of the kingdom than ever before. All subscriptions are to be made payable on or before June 1st, 1920. Any amount, however small, will be gratefully received.

Try American Friend want ads.
They will pay you.

CLINTON CORNERS

From a recent number of the Albany, N. Y. Journal.

Ever hear of the Friends? Some used to call them "Quakers," and some do yet. Away down south, in Dutchess county, live quite a number of live wires wearing the plain grey of the Quaker faith. They have established a real church in the face of real obstacles, and are doing good work right where it needs to be done—at home, in the rural districts. To these people the problems of maintaining the "faith of their fathers" have been partly solved by arousing deep interest among the young people of the church and surrounding country in simple Christian living. And they get a lot of fun out of it, too. Straw rides, hay rides, auto rides, sleigh rides, wagon rides, surrey rides—to say nothing of ice cream and lemonade and watermelon and cake, and pie and doughnuts. Are the young people really interested? Twenty-five came out along hot, dusty roads to a hot, breezeless church to attend the regular Sunday evening meeting on Aug. 6. Remember that night? Where were you? Ten to one you were not in church. But these young people were. It's a real thing to them, in fact in the rural community the church has wonderful possibilities. It's up to the young people to make them realities.

How long did these twenty-five stay? From 7:30 until 9 p. m. None of your three-quarters hour meeting for the Quakers! The evening meeting is theirs and they know it, and this was a consecration meeting! Do you comprehend?

Who are they? The pastor is Mr. Hoffman, a man who has given valiant service in this church and has won the respect and support of his members. Henry Burkowske is president of the society; Edward Sitzler, vice-president; Mary Bedell, secretary and assistant organist; Harry Lovelace, treasurer, serving as organist. The committees are: Lookout, prayer meeting, social, missionary, flower, temperance.

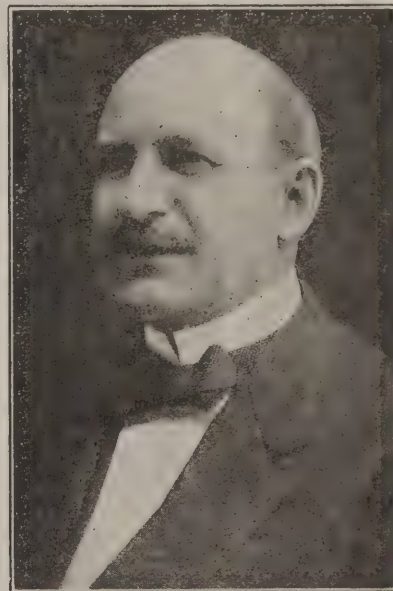
The church is happy in its ability to command the services of Miss Drumm, Sunday school superintendent, and one of the most efficient district school superintendents in New York state; a teacher, in church and public school, worthy of the honors that are hers.

If you have never joined your thoughts to a live Christian Endeavor society in a section of the country away from home, do so. It will make

you regret those occasional lapses into the gloom that hides your finest prospects whenever you lower your vitality and weaken your faith.

A WIDELY KNOWN FRIEND

Ipswich, S. D., Aug. 30—Dr. Ellwood Chappell Perisho, president of the South Dakota State college at Brookings, and Inez E. Beebe of this city were married here today at the home of the bride's mother, Mrs. Marcus P. Beebe. The simple service of the Friends' church was used, with Dr. Earle Pierce of Minneapolis, formerly of Ipswich, officiating. After the wedding a public reception was held at the Beebe residence—a large number



ELLWOOD CHAPPELL PERISHO

attending. Mr. and Mrs. Perisho will take their honeymoon trip over the Great Lakes.

Mrs. Perisho is a graduate of the State university and of the National Y. W. C. A. Training School of New York. She was for some time associated with her father in the bank of Ipswich, after which she served as college Y. W. C. A. secretary of South Dakota; later as general Y. W. C. A. secretary at Kansas City; and still later as general Y. W. C. A. secretary for the Southern states.

Dr. Perisho, now president of the South Dakota State College of Agriculture and Mechanic Arts, and a life long member of the Society of Friends, was formerly dean of the college of Liberal Arts at the University of South Dakota. His work as State geologist, his successes on the lecture platform and director of institutes has made him one of the most widely known men in the Northwest.

THE IOWA PAGE

"THE MEANING OF MISSIONS"

ORA W. CARRELL, Field Secretary to the Missionary Committee.

We are just entering upon another church year. Wherever we live or wherever we serve, to proclaim the Gospel will be our common task. Throughout the year the one great work in which we shall all be engaged is that of Missions. A clear idea of the meaning of missions is absolutely necessary if our work this year is to be effective.

There are those who do not have a clear idea of the meaning of two very common terms, Home and Foreign Missions. Because of this there is confusion in the making up of Statistical Reports and amounts often credited as "Home Missions" should not be so included. Prayer for our home fields is often weak and inadequate because there is no clear understanding of the term, "Home Missions." In this article I hope to make clear the true meaning of Home and Foreign Missions and present them from the viewpoint of the Missionary Committee of our Yearly Meeting and the American Friends Board of Foreign Missions.

First of all, what do we mean by Foreign Missions? There is little if any confusion on this point. Clearly, whatever land or people is removed from our own would be considered as a Foreign Missionary field. Such countries as India, China, and Africa are for us foreign fields. There is little danger of misinterpreting the term "Foreign" Missions.

The meaning of the term, "Home" Missions is not always so clear. Many people consider that when they help to build or repair their parsonage or Church building, or when they help in the support of their pastor they are helping to support Home Missions. Our Missionary Boards, however, would hardly so regard it.

Let us consider a truer illustration of Home Missions. A struggling Sunday school in a Western State is meeting in a school-house. They undertake to build a Church adequate to their needs. Now if a Meeting here in Iowa decides to send them \$50.00, such an amount could properly be regarded as contributed to Home Missions.

Or, if one of our Meetings should contribute to the support of work among the Mountain Whites, such support should be considered as Home

Missions. Or, if we, give of our time and money to the uplift of the American Negro, such service would be regarded as Home Missions. Similarly, work among the Indians would be that of Home Missions.

Up until the present war, the immigrants of well nigh every Nation under the sun have poured into our country at the rate of one million every year, and so we have the great immigration problem. We do not grasp the enormity of this problem here in the Central West but if we go a little to the East or to the West the tremendous needs of these peoples will be apparent. Yet right here in the cities and country places of Iowa we have many more of these peoples of foreign birth than we realize. Survey your own city or neighborhood and see if this is not true. Some of our Meetings in the West are carrying on work among the Chinese and Japanese while those in the East are engaged in work among the Portuguese and peoples of other nationalities. Such service is the work of Home Missions.

At the beginning of this year I urge that we strive to see what the Home Missionary problem is as related to our own country and to our own neighborhood. It may be that you should organize a Sunday school in some neglected portion of your city; it may be that there are peoples of Foreign birth living near or within your neighborhood to whom you can carry the Gospel message. It may be that God would lay upon your hearts the burden of the Mountain Whites, the Negro, or the Red Man. With the same entreaty I urge that we listen yet more carefully to the words of our Master—"Go ye—into all the world—and preach the Gospel to every creature;" and going, that we render full and rich service on the foreign field.

I dare not close this article without adding one more thought. It may seem contradictory to all I have been saying. I have thus far been speaking of Home and Foreign Missions as though they were two separate and distinct things. I wish to say here that in reality there is no such thing as Home and Foreign Missions. They seem to be necessary terms that we may make our meaning clear, (although often we do not understand them when we use them!) But they are but relative terms at the very best. It depends upon where I stand as to whether I am inside or

outside my home. The location of the house is not altered in the least by where I may be. I was reading the other day of the new law here in Iowa affecting Insurance Companies. No foreign Insurance Company can send out their agents or do business within our State unless it has established a Home Office in one of our towns or cities. And what does the law mean by a Foreign Insurance Company? One of the London or Russian Companies? Most assuredly such a concern would be so considered. But the law simply means that any Company located outside the State of Iowa is a Foreign Company. Accordingly, a Company of Hartford or even of Chicago is a Foreign Company. That is, it is *foreign* so far as Iowa is concerned. In this sense, the word "foreign" is simply a relative term.

A Chinese Christian now living in Peking learns of the great needs of his people who live in San Francisco. He says to himself, "I must become a Foreign Missionary and go to America." But we would not so regard it—we say that such work in San Francisco is Home Missions.

One of our young men comes to feel in a keen sense the needs of the peoples of India and goes in response to the call of His Master. We call him a Foreign Missionary and his work that of Foreign Missions—but it is not such to the Christian converts of India who are seeking to get their neighbors saved. It is Home or Foreign according to where we stand. How must it all look to God who has created of one blood all the nations of the earth? God's viewpoint forbids that we define His work in exclusive terms of "Home" and "Foreign."

The work of the Kingdom is just Missions to the heart of the Father. He would that "all men, everywhere, should repent and come to Him." He would that we, His followers, should help to win the peoples of all nations back to the heart of God. This is His summons to us—particularly to us of thrice blessed America—"Ye shall be My witnesses both in Jerusalem," (beginning at home,) "and in all Judea and Samaria—and unto the uttermost part of the earth!" How largely will Iowa Yearly Meeting fulfill her obligation this year in the contribution of Money, Men, and Prayer?

C. E. DEPARTMENT

Ackworth C. E. has sent in the following items.

Cecil Hefley went as a delegate to the Young Friends Conference at Ce-

dar Lake, Ind.

The C. E. of Indianola held a joint meeting with us here in July. August 1st our Society held a joint meeting with the Indianola Society and one with Motor August 27.

Our young people went to Middle River and held a meeting the second Sunday in August.

The way Ackworth Society is working with the other Societies is commendable. Such interchange of visits does much to stimulate interest. Other Societies may well follow their example.

The resolutions adopted by the C. E. Union at Yearly Meeting follow. We hope every Society will have them read and discussed at an early session. The third resolution is quite important, and in order that it may be more easily carried out, our secretary will mail to each Society a suggested budget plan. If you will try it we feel confident it will assist in raising funds for all lines of your work.

Please report to Cassa Conover, Oskaloosa, Iowa, the amount your Society will pledge for the work of the Union this year.

Resolutions.

Feeling the need of a forward movement in the work of the young people for Christ and the church, and desiring to encourage definite achievement, we propose the following goals.

First, That prayer be made a definite part of each committee meeting.

Second, That groups from each local Society visit other Societies and meetings which have no Society, and conduct services for young people.

Third, That each Society adopt the every member canvass. The executive committee should make out a definite program of work and decide on a budget to provide for local and Union expenses, the support of the Young Friends Board, and an offering for missions.

Fourth, That the Quarterly Meeting Superintendent of young people's work arrange for at least one young people's rally during the year.

Fifth, That we raise \$850 this year, \$400 for work in Jamaica, \$50 for the Young Friends Board, \$350 for the Field Secretary, and \$50 for other home expenses.

Sixth, That we secure the enrollment of all Young Friends for the Young Friends Board, and for the C. E. Union of Iowa Yearly Meeting.

Seventh, That we continue our work in the Millions Campaign on the

points proposed last year, with the addition of some points suggested by the Young Friends Board. The following standard to be reached this year:

200 New converts.
225 New church members.
100 New Endeavorers.
12 New C. E. Societies.
20 Societies using Efficiency Charts.
140 New C. E. experts.
180 New members of the Peace Union.
40 New comrades of the Quiet Hour.
80 New members of the Tenth Legion.
80 New Life Work Recruits.
8 Quaker study classes.
8 Mission study classes.
4 Peace study classes.
40 Subscriptions to The American Friend.

The Executive Committee shall be responsible for the direction of the work proposed and shall divide the duties among its members as they see fit. We urge that they secure reports of the work accomplished to be published in The American Friend, and give further recognition as they may plan.

We desire to express our appreciation of the work done by Ross Hadley, Mary McPherrin and Clarence M. Case in conducting the study classes at the Yearly Meeting, and also for the services of the Oskaloosa Endeavorers in arranging for the social hours.

CEDAR FRIENDS' CHURCH

Last Sunday was a day long to be remembered at Cedar. George J. McClellan, who has been pastor of the church for the past three years, preached his farewell sermons to very large audiences, about 200 being present at the morning service and 125 at the evening service. The subject of the morning sermon was "Forward," using Ex. 14:15 as his text. The spirit of God was wonderfully manifested during this service. At the close nine persons, three men and six young people came forward and bowed at an altar of prayer and gave their lives to Jesus Christ. It was a most wonderful and touching scene, there was scarcely a dry eye in the large audience. At the close of the sermon George McClellan read a few verses of his own composition entitled "Forward," which appears in this issue of the News. The subject of the evening sermon was "He Sought to see Jesus." Quite a large number of people were present at the morning service from Salem and Mt. Pleasant. Mr. McClellan has pastoral charge of the Friends' church at Ackworth, Iowa, the coming year.—Salem, Iowa News.

FORWARD

By GEORGE J. McCLELLAN.
Ex. 14-15—"Speak unto the children of Israel, that they go forward."
Forward! be our watch word.
Steps and voices joined;
Seek the things before us,
Not a look behind;
Burns the fiery pillar
At our army's head;
Who shall dream of shrinking,
By Jehovah led?

Forward through the desert,
Through the toil and fight;
Jordan flows before us,
Zion beams with light!

Forward, when in childhood
Buds the infant mind;
All through youth and manhood
Not a thought behind,
Speed through realms of nature,
Climb the steps of grace;
Faint not, till around us
Gleams the Father's face.
Forward all the life time,
Climb from height to height
Till the head be hoary,
Till the eve be light.

Forward, flock of Jesus,
Salt of all the earth;
Till each yearning purpose
Springs to glorious birth,
Sick, they ask for healing,
Blind, they grope for day;
Pour upon the nations
Wisdom's loving ray.
Forward out of error,
Leave behind the night;
Forward thro' the darkness,
Forward into light!

Glories upon glories
Has our God prepared,
By the souls that love Him
One day to be shared;
Eye hath not beheld them,
Ear hath never heard,
Nor of these hath uttered
Thought or speech or word.
Forward, marching eastward,
Where the heaven is bright;
Till the veil is lifted,
Till our faith be sight.

Far o'er yon horizon
Rise the city towers,
Where our God abideth,—
That fair home is ours;
Flash the walls with Jasper,
Shine the streets with gold,
Flows the gladdening river,
Shedding joys untold.
Thither, onward thither,
In Jehovah's might!
Pilgrims to yon country,
Forward into light.

—Salem, Iowa, News.

NEWS NOTES

The October issue of Friends Missionary Advocate is a Jamaica number and is most interesting and instructive.

Friends should not forget to tell others that new subscribers can get The American Friend the balance of this year and all next year for \$1.50, the price of a year's subscription.

Later visitors at Kansas Yearly Meeting last week included George H. Moore, of Bloomingdale, Indiana; Edgar T. Hole, missionary to Africa, at home on furlough, and I. Gurney Lee, of Vermilion Grove, Illinois.

A largely attended reception was given the new pastor, Charles M. Woodman, and family by members of West Richmond meeting, Indiana, on the evening of September 28. About two hundred persons were present and it was a most enjoyable occasion.

**DATES OF MEETINGS OF BOARDS
OF THE FIVE YEARS MEETING
IN OCTOBER, 1916**

To the Editor of the American
Friend:

The following schedule of times of meeting of Boards of the Five Years Meeting includes all data received up to the present time. Some changes may possibly be made, but for the most part the meetings are expected to be as here stated.

The place of all meetings listed below is the South Eighth Street Friends' church, Richmond, Indiana, unless otherwise noted.

Tuesday, October 17, 10:00 A. M.—American Friends Board of Foreign Missions. Other sessions will be held Tuesday afternoon, Tuesday evening, and throughout Wednesday, including Wednesday evening. In the Sunday School room.

Tuesday, October 17, 7:30 P. M.—Executive Committee of the Peace Association of Friends in America. In the library.

Wednesday, October 18, 10:00 A. M.—Board of Young People's Activities. In the library.

Wednesday, October 18, 10 A. M.—Publication Board, office of John H. Johnson, in Second National Bank Building.

Wednesday, October 18, 12:00 M.—Finance Board. In the office of John H. Johnson, Second National Bank Building.

Wednesday, October 18, 2:00 P. M.—Committee of Seven, appointed by the Men's Conference in 1915. In the office of The American Friend, Second National Bank Building.

Wednesday, October 18, 7:30 P. M.—Central Committee of the Executive Committee. In the library.

Thursday, October 19, 9:00 A. M.—Conference of all members of all Boards who may be in Richmond. In the main audience room. An afternoon session will also be held if an additional session proves to be necessary or desirable.

Thursday, October 19, 1:30 P. M.—Committee on Arrangements for the Five Years Meeting in 1917. In the library. This hour will be changed to 7:30 P. M. if there should be need for a second session of the Conference, which meets in the forenoon.

Thursday, October 19, 1:30 P. M.—First session of the Executive Committee of the Five Years Meeting. Other sessions will be held at 7:30 P. M., Thursday evening, and at 9:00 A. M. and 1:30 P. M. on Friday,

There is a Real Difference

Cream of tartar, derived from grapes, is used in Royal Baking Powder because it is the best and most healthful ingredient known for the purpose.

Phosphate and alum, which are derived from mineral sources, are used in some baking powders, instead of cream of tartar, because they are cheaper.

If you have been induced to use baking powders made from alum or phosphate, use Royal Baking Powder instead. You will be pleased with the results and the difference in the quality of the food.

ROYAL BAKING POWDER CO.
New York

October 20, or until the business coming before the Committee can be transacted. If Thursday afternoon should be needed for a second session of the Conference of members of all Boards, the first session of the Executive Committee will be held at 7:30 P. M., Thursday.

It is also understood that the Evangelistic and Church Extension Board will meet some time within the week, but information as to the exact time has not reached the undersigned.

Very sincerely,

ALLEN D. HOLE,

Chairman Executive Committee of
the Five Years Meeting.

CHURCH AT WORK

Millbrook, N. Y.—Millbrook Meet-

ing and Sunday School have had much encouragement from the interest and earnestness recently shown by members and attenders. A series of sermons on the messages to the seven churches was given by George B. Evans, which pressed home the duties and the rewards of the consecrated church. On September 24, Carolena M. Wood, L. Hollingsworth Wood and wife were acceptably present, and on October 1, we had the help of a brief

message from Alfred Garrett, who was present with his family. This day was Rally Day for the Sunday School, which had been closed for several weeks by the Board of Health as a precaution against infantile paralysis. The young people had beautifully decorated the room with flowers, and special exercises of speaking and singing had been prepared. Most of the old scholars and a number of new ones were present and enthusiastic. The Sabbath evening meetings have been conducted by George Evans on evangelical lines, and have steadily increased in numbers and interest. After an earnest sermon, founded on the story of Naaman, "But He Was a Leper," five hands were raised for prayers and at a little after meeting for seekers, one young man accepted Christ. The earnest work of George Evans and his wife, who is the efficient superintendent of the Sunday School, is making itself felt by the blessing of the Lord in the whole community.

One thing is clear in regard to every trouble—that the natural way with it is straight to the Father's knee. The Father is father for his children, else why did he make himself their father?—George MacDonald.

MISSIONARY DEPARTMENT

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AN ECHO OF MISSION STUDY

One Sunday evening last May, I visited the Berwyn Presbyterian Church, twelve miles southwest of Chicago, in order to attend a public meeting of a certain Mission Study Class which had recently closed a six weeks' study of Burton's "Comrades in Service." The enthusiasm of this class had been felt even outside of its membership (which was limited to twelve), and the pastor had requested a public meeting that all might hear a little of what the class had found so interesting.

The leader of the class, a girl who is a Friend but living far from Chicago Friends' Meeting, explained that they had met Sunday afternoons in the homes of different members, had enjoyed Sunday evening lunch together after each meeting, and had gone together to the C. E. meetings later. She promised us a reproduction, as nearly as possible, of one of their meetings, including even an echo (though censored) of some of the frank discussions they had had upon practical problems of present-day Christianity raised during their study.

With their chairs grouped about a little table on the platform, the class then told over again and discussed for our benefit the story of "Chundra Lela, a Pilgrim of India" who, they told us, had been one of the favorites of their course. Perhaps you, too, know the story, which came to us bit by bit from the ten members present, of the seven-year-old bride, the nine-year-old widow, the long weary pilgrimages and self-inflicted tortures which dragged out Chundra Lela's girlhood and young womanhood yet brought no peace to her seeking soul; and then how Light came, came through an American missionary, and Chundra Lela found the Christians' God. The terrors of breaking caste were explained and we marveled at the courage one woman may have, thrilling with wonder at her later life of service and joy which even to the last pled for "a house by the side of the road, where the races of men go by," that she might even from her bed tell the good news of the Gospel! One young man in the class won a spontaneous burst of applause from

the congregation when he illustrated his remarks upon dress in India by donning before us the native costume, including the turban, six yards long, which he wound deftly about his head and held erect with amazing ease.

The leader told us that the class had made the acquaintance also of Jacob Riis; of Burns, the "Man of the Mountains"; of Li Bi Cu, a woman physician in China; and of other "Comrades in Service," whose lives had impressed them deeply. The constant theme of their course had been, "What did these people do with the gift of life?" and "What will we do?" As a partial answer to the latter question, members of the class told of their resolves to

1. Help from a Junior Mission Study Class for children.
2. Write letters to Dr. Li Bi Cu.
3. Visit and learn more of mission work in Chicago.
4. Organize another study class next fall and have some public debates on vital topics.
5. Send a representative to the Lake Geneva Missionary Conference this summer.

Most of these resolves are already being carried out.

RUTHANNA M. SIMMS.

Chicago, Ill.

MEXICO TODAY

By George B. Winton.

Price, cloth 60c, paper 40c, prepaid.

Discount of 10% on orders for 10 copies or more.

This is the book recommended by the American Friends Board of Foreign Missions for adult study classes this year. We believe it to be the best single volume now available on Mexico.

Free printed helps will be sent to the leader of each class reporting its organization to the Board of Missions.

All correspondence and orders for books may be sent to the assistant secretary whose address appears at the top of this page.

LIGHTNING KILLS OXEN

Under date of August 6th, Arthur Chilson, acting secretary of our Africa Mission, writes as follows: "I

have just received word that lightning struck and killed 22 oxen belonging to the industrial department of the Mission at Kaimosi." These oxen cost about \$20 apiece. This notice reminds us forcibly of the necessity of providing a more adequate means of transport for the Africa Mission. The nearest station is 16 miles from the railway, while it is 75 miles from the end of the railway to Kitosh, the station at the northern end of our field. Under such conditions, the problem of transport is at best a difficult one. In the judgment of the Board and the Field Committee, a steam traction engine and freight van will meet the need most satisfactorily. It ought to be supplied at once.

A VISIT TO MATELUALA

During the last few days of September, Solomon Tice found it possible to make the journey to Matehuala in the state of San Luis Potosi, Mexico. This is the first visit to that station by an American worker since last February, and during all this time the officers of the Mission Board have been eagerly awaiting further news from that isolated station. Knowing that many Friends have shared our anxiety, we reproduce here a few paragraphs from Solomon Tice's letter of September 28th, written at Matehuala.

"I find the work here in excellent condition considering all the drawbacks. Miss Castillo is a host in herself. She has kept both this school and the one at Cedral going, looking after the hiring of teachers, and the paying of them, and the taxes, has kept church, prayer meeting, Sunday School and Christian Endeavor going without interruption except in time of the fiercest battles. Even during the intervention excitement last June, they went ahead with their church services, while an anti-American demonstration was in progress in the plaza about a square away. The membership has been very faithful in general,—though some have fallen away,—and has helped much. I have had the pleasure of preaching to them four nights in succession with an attendance of from 28 to 36 and with the best of interest and attention.

"There is little or no typhus here now, only now and then a case, though there is much destitution. There have been no deaths from starvation that I can learn of, but many are in such a weakened condition that when intestinal fever attacks them

they haven't sufficient resistance and many die from this cause. The American Smelter people did heroic service in combatting typhus before they left last March and the smallness of the number of cases now is probably due to their campaign against it then.

"Travel between here and Monterey is still rather unsatisfactory due to the irregularity of trains. I was on the road from Monterey two days and two nights when it should have required only one night. Travel from Matamoros to Victoria is about on schedule time as formerly.

"There is a great deal of sickness at Victoria though but comparatively few deaths, mostly among children, I am told. Malaria and intestinal fever are the chief maladies. Yellow fever was reported at Tampico the day I left Victoria, but I give it no credence without better confirmation, since the trains are running as usual and are not quarantined."

BIBLE SCHOOL

October 22

Subject—Paul's Defense Before Agrippa.

Lesson—Acts 26.

Golden Text—I was not disobedient unto the heavenly vision. Acts 26:19.

Paul was still in chains. The malice of the Jews and the heartlessness of the Romans gave no promise of a speedy relief. The situation, however, was making it possible for him to preach the gospel to some very influential members of the government circle. Paul was learning not only to be content, regardless of his circumstances, but to represent "Jesus Christ and him crucified" even at the court of governors and kings. Gospel success today often seems less dependent upon soundness of doctrine than it does upon the energy of its representatives. It often amazes us when some false teacher arises and builds up a large following, but the secret of it may be found in the zeal with which that teacher propagates his ideas—the children of this world are still sometimes wiser in their generation than the children of light.

Paul in his address before Agrippa showed himself a master of courtesy. It never pays to be rude or uncouth. Some of us may be less fortunate than others in this respect, but "good taste" can be cultivated. A young minister, an able and promising pastor, was recently severely criticised by a sensitive member of his church for his poor English, another was said to select coarse illustrations. In these things we too often offend and offending fail to represent Christ as we should.

Paul was supposed to be defending himself, but so great was his skill and so tactful his speech that his hearers saw the Christ in His glory and felt the power of the gospel truth. So it

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ought to be. Of some men it is said "he is a great orator." "That was a splendid speech." Of others little or nothing is said or thought, but the hearer goes away thoughtful and determined to do greater things. With Paul it was "less of self and more of Christ," hence the effectiveness of his message.

"Almost thou persuadest me to be a Christian." A passage variously interpreted. Some think that Agrippa was so thoroughly convinced that he was almost ready to become a Christian, while others see in their statement nothing but a gibe at Paul's religious zeal. This difference of opinion is to be expected. The occasion of the remark makes it impossible for us to know the king's real feelings. He may have been deeply affected by Paul's message. He may have been made angry. He may have thought it great sport to be thus preached to by a "mad fellow." Men fighting conviction often assume antagonistic or baffling attitudes. They may try to drown the accusing conscience by plunging into greater excess. It was hard for Paul to "kick against the goads." Had he mistaken conviction for temptation? Was he endeavoring to efface the vision of Stephen's martyrdom by being more zealous in keeping the law? Probably. But it was impossible. Paul's conversion seems to have been very sudden. It is, however, quite probable that the fires which had been smothered back for some time suddenly burst into full flame that day on the road to Damascus. A

young man, according to his own confession, knew he was called to the ministry, he did not want to preach. He quit school that he might not be intellectually prepared. He began to drink—fleeing to Tarsus. He laughed at and tormented young converts, but the conviction would not down. He went to a revival meeting after drinking heavily that he might cause a disturbance. But he went to the altar that night and in drunken speech consecrated his life to God. He is an honored minister today.

We cannot know what a man means by his remarks. Paul waved aside the gibe—if it were one—and preached Christ the more earnestly.

NEWS NOTES

Ida Curtis, of California, has accepted the pastorate at Laporte, Ind.

The meeting at Oakland, California, celebrated its eleventh anniversary on September 10.

The important classes in the Biblical Department of Friends University are all unusually large this Fall.

Paris Newlin, of Haviland, Kansas, is the Republican nominee for the Legislature in his county this year.

Noble C. Trueblood has resigned the pastorate at Laporte, Indiana, and has accepted the pastorate at Cherokee, Oklahoma.

Willis Beede of California has published a series of notes on mission study class work for the use of leaders of classes.

Naomi Harrison Jay of Whittier, California, is spending a few weeks with relatives and friends at Richmond, Indiana.

Francis Wright, Sr., and wife of Kansas City, Missouri, spent a couple of days in Richmond, Indiana, week before last.

Mary Ann Coffin, mother of John and Dr. W. V. Coffin of Whittier, California, passed her ninety-fifth birthday on September 2.

Morris Kimber, son of John S. Kimber, formerly of Newport, R. I. has taken charge of the Biblical Department at Whittier College.

Westtown School opened this week, after postponement for a month as a precaution against possible infection of the infantile paralysis scourge.

Sanford and Blanche Ford Pickering have accepted the pastorate at Huntington Park, California, and began their work about the first of September.

Sarah Ellis of Whittier, California, has accepted the position of Immigration Secretary of the Y. M. C. A. to the Japanese and Chinese women at Angel Island.

Two village churches in Indiana Yearly Meeting are in need of pastors. Communicate with Truman C. Kenworthy, Superintendent, Richmond, Indiana.

Imelda Tebbetts, wife of Charles E. Tebbetts, has been quite ill for the past three or four weeks, but is convalescing in a hospital at Richmond, Indiana.

Prof. Wm. L. Pearson, head of Biblical instruction at Friends University, after spending five weeks in a hospital in Colorado the past summer, is able for work again and is at his post in the University.

Fred Kludas and wife and Florence R. Smith, of California, Evangeline Reams of Columbus, Ohio, and S. E. Nicholson were among the visitors at Kansas Yearly Meeting last week.

We learn from the Pacific Friend that John Henry Douglas of Whittier, California, has so far improved in health as to sit up an hour at a time and occasionally see a few Friends.

Whittier College opened its doors on September 6. A large percentage of the old students have returned and many new students are enrolled. The freshman class numbers about fifty-five.

YOUNG FRIENDS BOARD

OBSERVE YOUNG FRIENDS DAY NOVEMBER 5

If you cannot get ready for this date, use the first Sunday that is convenient; but plan for a Big Day, for the Young People, for the Church and the community. Send to us for plans and suggestions.

It would be impossible to designate a Day that would be applicable to all Churches. We will be ready to cooperate at any and all times. To many societies, this may mean a beginning of better things and a closer relation with God.

Enroll

Now is the time to enroll in the Young Friends Directory. Make a special effort at this time to place the names of all Young Friends in the Directory at Headquarters. Iowa's slogan is "Every Young Friend Enrolled."

Begin this work on Nov. 5, under the direction of the lookout committee, if yours is a Christian Endeavor Society. Send to our Board for the Cards.

Watch these columns for further suggestions, and the program.

We wish to call your attention to an article on the Missionary page of Oct. 12 issue of this paper, by Ruthanna M. Simms, entitled, "An Echo." Miss Simms describes a plan which groups of young Friends in many places might well follow. We urge all young Friends to read it.

For a full report of the Cedar Lake Conference, and final plans for Young Friend's Day, send 25 cents for one year's subscription to *The Conference News-Bulletin*, Dunreith, Ind.

CHRISTIAN ENDEAVOR TOPIC

October 22

"Manliness and womanliness." Neh. 6:1-13; Esth. 4:6-16.

Let the meeting be in charge of a young man and a young woman. The young men might give incidents or read well prepared papers about the lives of men of the Bible, and the young woman, about the women of the Bible.

Arrange for a debate, in which the men are lined up against the woman. Such subjects as: "Resolved, that Nehemiah was a nobler character than was Esther." Introduce some recitations illustrating nobility of character in a crisis.

"Resolved that Mordecai deserved more credit than Esther for freeing the Jews from Haman." Do not decide the contests with judges. Let the debate go on, and the stories live in

the hearts and homes of the members, as they may have never lived before.

A true man is brave, loyal, honest, true, strong, and gentle. Pray for such strength of character.

It takes a man to be as honest as was Daniel. Such truth made men martyrs. Pray for this vision.

Many men would sell their souls for money. This meant nothing to Peter. To resist temptation makes us strong. The angels ministered unto Jesus, after His wilderness experience. They will minister to all who fight and win, then do we come out of our trials in power. Pray for courage in all circumstances to do right.

Tabitha was an angel of mercy. Today, women are giving their lives to helping relieve the pain and suffering of the soldiers. Pray for more of this fine spirit.

Man has in all ages, taken the advantage of woman's weakness. Woman has the right to claim her rights. She is not man's inferior, but his equal, his companion. Pray for woman's emancipation from all bonds that hinder her true development.

Women were the first at the grave, where the men had laid their Lord, thought that was the end and left Him there forever. Faithfulness to Christ always pays. Pray for more love and faithfulness to Him.

Nehemiah faced what seemed a hopeless task. He had all kinds of opposition. Paul too had his determination. "I press on." Pray for aim, purpose and firmness to stick to the right.

MARRIED

Dennis-Hadley—At the home of the bride's mother, Emma Hill Hadley, Richmond, Indiana, Wednesday evening, September 27, 1916, at eight o'clock, Glenn Stanton Dennis to Ruth Hadley. They will be at home to their friends after October 8, at 1303 East Main street, Richmond, Indiana.

White-Parker—At Lawrence, Kansas, at noon, October 1, 1916, Edgar L. White and Mary E. Parker, both of Prairie Center, Kansas. Minister, Rachel C. Woodard, former pastor of the groom. They are members of Prairie Center Monthly Meeting, and will make their home there.

BORN

Williams—At Hackney, Kansas, September 19, 1916, to Arthur H. and Flora Douglas Williams, a son, Douglas Hill.

DIED

Cheek—Jane Woody Cheek, daughter of Thomas and Mary Woody, was born at Saxapahaw, N. C. June 20, 1834, and died at her home in Thorntown, Indiana, June 22, 1916. She was a birthright Friend and during her life lived continually as a child of God. Her daily walk was plain and unostentatious, and her end was peaceful. She married William N. Cheek in March, 1861, and was left a widow with two small daughters September 28, 1867.

FOR SALE—Modern house, chicken park, garage, barns and cribs, on 17 acres second bottom land, well tiled in Alfalfa; near church, high school. Train and Auto Hack service to Richmond, 10 and 15 cents. Address C, care American Friend.

NOTICE:

Will Friends please report at once all Study Classes, Christian Endeavor Societies, Fellowship Groups, and any other Young Friends Organizations, with the names and addresses of the Leader, President, or Corresponding Secretary, to the Young Friends Board, Dunreith, Indiana. Thanks!

Washington, D. C.—Rooms convenient to cars, board and Friends church. Mrs. L. D. Clark, 1124 Park Road.

"FORTY YEARS AMONG THE INDIANS," a book published by Jeremiah Hubbard. Fifty cents per copy by mail. Proceeds go to the widow, Mary G. Hubbard. Address, Harry K. Hubbard, Miami, Oklahoma.

FRIENDS COLONY.

Located in Sacramento county, fifteen miles N. E. of state capital, a fruit colony. Well adapted to the growing of both citrus and deciduous fruits and nuts. Perhaps no better place in the state for profitable investment. Good roads, water, climate and scenery. A new, well equipped High School, with rural environments. This year's enrollment, 94. Special inducement to Friends, who have the only meeting in the colony. We invite all Friends coming to California to come and see us. For further information, write A. W. Leonard, R. F. D. No. 1, Fair Oaks, Calif.

The Oakwood Seminary

FOR BOYS AND GIRLS

The Friends Boarding School of New York State—Non-Friends admitted. Year begins September 12, 1916. 11 Teachers. Capacity. 75. Board and Tuition, \$275. Eighth Grade, Academic and College Preparatory. Biblical History, Home Economics, Piano and Vocal Music. Baseball, Basketball, Tennis, Skating, Coasting, Boating. Quaker ideals dominate. William J. Reagan, A. M., Principal, Union Springs, N. Y.

FRIENDS MEETINGS.

Chicago, Illinois Meeting House, at 4413 Indiana Avenue. Take elevated trains to 43d Street and walk west and south to Meeting House; or take Indiana Avenue surface line to 44th Street. Bible School 9:45; Worship 11:00; Social hour 5:30; Christian Endeavor 6:30; Fourth Day meeting 7:45.

Cincinnati, Ohio. Meeting House N. W. Corner 8th and Mound. Take Warsaw Avenue, Elberon Avenue, or Sedamsville cars to door. Meetings for worship, First day 11:00 A. M. Visitors welcome.

Colorado Springs, Col. Friends Church, Teajon and Fountain Streets, on car line. Bible School 10:00, meetings for worship, 11:00 and 7:30. Prayer meeting, Wednesday 7:30. Visitors welcome.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday: Prayer meeting, 7:45. Earle J. Harold, Pastor.

Meeting Houses, 144 East 20th Street, New York City and Lafayette and Washington avenues, Brooklyn. New York. Meetings for worship Sabbath morning at 11 o'clock.

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

UNIVERSITY FRIENDS MEETING occupies Russell Hall, Friends University, Wichita, Kansas. Sunday service: Bible School 9:45 A. M., Worship 11:00 A. M. and 8:00 P. M.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant Street car to Oxford street.

WESTTOWN SCHOOL

is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about sixteen Yearly Meetings. It has all the attributes of an efficient high school and successfully prepares for College some twenty pupils a year.

Will Friends kindly bear Westtown in mind in laying plans for their children's education? If their current plans have been interrupted, perhaps Westtown will satisfactorily fill out the balance of the year. The school is unusually large, but there is room for a few more.

Thomas K. Brown, Principal,
Westtown, Pa.

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NEW YORK EVENING POST.

John B. Garrett, Chairman of the Peace Committee, Philadelphia Yearly Meeting of Friends, said in a recent letter:

"We know of but one daily newspaper in the East which has had the moral courage to oppose this militaristic trend,—that paper is The New York Evening Post."

The Saturday Edition of The Evening Post contains four sections and is sold for 5 cents a copy, subscription by mail \$2.50 a year; Daily edition, week days only, \$10.00 a year. Sample copies free on request.

THE NEW YORK EVENING POST.

MISSION STUDY BOOKS.

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Foreign Mission Study Books.

World Missions and World Peace, Paper 35 cents, cloth 57 cents; How to Use, 10 cents; A Girl's How to Use, 10 cents.

Leaflet Helps: Mohammed, Buddhism, Confucianism, Robert Morrison, Adoniram Judson, John G. Paton. (The next four are new.) St. Columbo, Penn's Preparedness for Peace, Incidents of Heroism of Friends' Missionaries, The Kingdom of Peace, all 2 cents each.

Map, 15 cents; Soldiers of the Prince, (Junior), 29 cents; Set of Paper Dolls, (Children of the War Zone), 29 cents; Set of Ninety-six Flags of the Nations, 29 cents; Puzzle (How to Make Peace out of War), 13 cents; Pageant of Peace and War, 25 cents.

Home Mission Study Books.

Old Spain in New America, paper 35 cents, cloth, 57 cents; Children of the Lighthouse (Junior), 29 cents.

Leaflet Helps: Redeeming the Southwest; Our Guiding Star, 2 cents each.

General Mission Study Books.

South American Neighbors, paper 40 cents, cloth 60 cents; Makers of South America (for young people), paper, 40 cents, cloth 60 cents; Four Chapter Book on Two Americas, 25 cents; Efficiency Points, 25 cents; Thy Kingdom Come, 25 cents.

Five Missionary Minutes in the Sunday School, 50 cents; Missionary Hymnal, 10 cents; Home Mission Pageant, 15 cents; A Vision of the Homeland, 5 cents; Talks on David Livingston; Girls and Boys of India, Africa, China, each 25 cents; Programs for Home and Foreign Lessons, 3 cents each, per dozen 30 cents.

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The American Friend

Old Series
Vol. XXIII. No. 42.

TENTH MONTH 19, 1916.

New Series
Vol. IV. No. 42.

Foregleams of the Dawning Day

"The night is far spent the day is at hand." Rom. 13:12.

"Until the day dawn and the Day Star arise." 2 Pet. 2:19.

"Ye are all the children of light, and the children of the day: we are not of the night nor of darkness." 1 Thess. 5:5.

There's a light upon the mountains, and the day is at the spring,
When our eyes shall see the beauty and the glory of the King;
Weary was our heart with waiting, and the night watch seemed so
long,

But His triumph day is breaking, and we hail it with a song.

In the fading of the starlight we can see the coming morn;
And the lights of men are paling in the splendors of the dawn;
For the eastern skies are glowing as with light of hidden fire,
And the hearts of men are stirring with a throb of deep desire.

There's a hush of expectation, and a quiet in the air,
And the breath of God is moving in the fervent breath of prayer;
For the suffering, dying Jesus is the Christ upon the throne,
And the travail of our spirit is the travail of His own.

He is breaking down the barriers, He is casting up the way;
He is calling for His angels to build up the gates of day;
But His angels here are human, not the shining hosts above,
For the drumbeats of His army are the heartbeats of our love.

Hark! we hear a distant music, and it comes with fuller swell;
'Tis the triumph song of Jesus, of our King, Immanuel!
Zion, go ye forth to meet Him! And, my soul, be swift to bring
All thy sweetest and thy dearest for the triumph of our King!

—Henry Burton, D. D., in Bombay Guardian.

THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting

Published Weekly by

THE FRIENDS PUBLICATION BOARD
URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year

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All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

IN ALASKA

Kotzebue, Alaska, Sept. 6, 1916.

Editor The American Friend:

Following are reports of the annual meeting of Eskimos and of the Summer Bible School work held at Kotzebue, Alaska, the present summer, which might be of interest to some if you care to publish them.

On behalf of the missionaries,
CARRIE R. SAMMS.

Annual Meeting of Eskimos

Held at Kotzebue, Alaska, July 24-26, 1916.

The two weeks preceding the opening of this meeting were spent in prayerful preparations. Each day the missionaries met together and prayed that it might be a time of great blessing and strengthening to the Eskimo people. On the Sabbath day before the meeting opened, the Lord was present in the person of the Holy Spirit, and graciously touched hearts. At the close of the evening meeting an after-meeting was held at which many sought forgiveness of sins.

Each night of the conference an evangelistic service was held and many of the younger people took a definite stand for Christ. Others who were saved before came into a clearer light and greater freedom of the Spirit. We praise the Lord for His blessed help and presence.

The roll-call of delegates and ushers showed 30 delegates and 8 ushers present at the first session. Each session was opened with short devotional service led by an Eskimo.

Reports of Sunday School work showed an attendance of more than 600 at the four stations where that kind of work is carried on. The meetings for worship are regularly held in all the villages and at the reindeer camps as well as at the sealing places in the spring time; and reports show that definite Christian teaching is given.

Bible classes for the men, the women, the young people, and the children, have been held at all the stations part or all of the year. Some of the results of this work were shown in the meetings, when the older men and women repeated about 75 texts which had been translated into their own language. Two of the reports of the children's work were given by children about 14 years of age. Several songs have been translated into Eskimo and were sung during the conference.

At one session a plan was adopted to send out native preachers from one village to another. These workers are to spend a month or so in a village, teaching the word of God to the people. The natives themselves are to furnish the support of these "traveling evangelists."

The report of the General Superintendent showed that he had visited all but one of the stations at least once during the year. God has graciously blessed at all the stations and we look forward to greater things for this people in the coming year. Pray for us and them.

Summer Bible School

Held at Kotzebue, Alaska from July 27 to September 1, 1916.

For a long time many people have been thinking about and praying for a way to open for a Bible Training School for the Eskimos. At the close of the annual conference this year the way was clear for such work. The school was held four days each week for three weeks; then, as the heavy salmon run came on and the people had to spend more time at their fishing, we met but twice a week for three weeks.

The total enrollment was 65, with an average attendance of 12. Eighteen sessions were held in all. The regular attendance of some showed their deep interest and appreciation of the Bible study.

Fifteen lessons about sin and its results, salvation and its effects, and prayer, were given by Miss Martha Hunnicutt. Seven lessons on Church History and Friends' Doctrine were given by Robert Samms. One lesson on Friends' belief regarding war was given by Miss Elizabeth Stratton. Sixteen lessons on the use and purpose of music and singing, with Bible references, and interpretation of songs, were given by Carrie R. Samms.

We believe much good has already resulted from these lessons in the strengthening in spiritual life and belief of those who attended and we are planning to use these people during the winter, both in their home villages and in sending them to the other places to give the lessons to others.

"If you want to be discouraged, look within; if you want to be distracted, look about; but if you want to be satisfied, look up." Some people live on doubts, because they have nothing else to do. Just be occupied with the Master and His work, and you will have assurance.—D. L. Moody.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 42.

TENTH MONTH 19, 1916.

New Series
Vol. IV. No. 42.

Having a Purpose In Service

These autumn days are filled with rallying occasions preparatory to the solid work of winter campaigns. In nature the autumn is the time of fruitage; in society and business and religion, it has come to be the period of preparation. Just why the church should have fallen into the habit of waiting for its revivals until the coming of frost and snow is not at all intelligible, except upon the basis of an endeavor to adjust the operations of the Spirit to the times of man's expediency. But whatever the reasons may be, Christianity no less than the secular world is in the grip of custom and its seasons are marked by the almanac quite as much as are the seasons of heat and cold or of sunshine and tempest.

Christianity will have to learn that the times of God's appointments are not gauged by man's conveniences, but that the secret of a life of blessing is to recognize God when he comes. He who lives constantly in the high tower of the Lord will be able to discern the movings of God's Spirit, but it is he who lives upon the low, miasmatic plains of Christian experience who must test his spiritual temperature by the length of the days or by the height of the mercury in the tube. We can understand the highest truths and receive the richest blessings only when we dwell in the clearer atmosphere that is undimmed by the fogs of human expediency.

It is a weakness of the church that it is prone to subject itself to the cross currents of the social and business world and is not sufficiently anchored as the bulwark of an abiding faith that is able to weather all the adverse winds of human life. Christianity is a force that is entitled to speak with commanding influence and authority upon matters that affect human welfare, and the church and its ministry must be leaders of the world directing it into the higher realms of life under penalty of failure at the points of highest usefulness. It is not in the spirit of cynicism that admission must be made that the church sometimes is a follower and not a leader, that while judging its course theoretically by the Sermon on the Mount, in practice it sets its standards somewhat according to the program of the modern world.

Undoubtedly there is too much of the haphazard

in Christian activity. A ministry without a definite aim is a waste of energy and must necessarily be characterized by a superficiality that scatters spiritual energy rather than conserves it. We have too many purposeless meetings, and for that matter too many purposeless Christians. The church does not exist for its own sake, and the maintenance of a local meeting in any community is unimportant, apart from a commanding and definite purpose to build up the kingdom of God by seeking to gather the whole neighborhood into the family of the Divine Father.

Every denomination and every local meeting needs to be the center of a constructive, progressive program that includes a continuous purpose to enlarge the circle of its influence within its sphere of action. Many meetings are unable to report progress, because their efforts partake too much of the nature of "bushwhackers fighting a desultory and bewildered skirmish." While ever and always to the church has been assigned the task of preaching the gospel and of the salvation of sinners, no congregation can afford to be without a definite, specific issue, around which the membership may be always rallying as the expression of their religious zeal and devotion. For lack of it members are falling away with the consciousness that there is nothing in particular to do, while multitudes fail ever to find a place in the ranks of busy discipleship.

Of course the example of positive Christian living, that is the expression of that element of moral goodness that belongs to the body of Christ, will always receive its reward in a fruitage that is superb, but what an enlargement of in-gathering will come from a tilling that is directed by a specific purpose to do a particular thing in a particular way! What a harvest there would be throughout the realm of the Society of Friends, if every local congregation and the denomination as a whole would set out to conquer every bit of territory for the Master upon which the sole of their feet shall tread, that is to win every family for Christ within the circle of their legitimate influence! It is a task worthy of our best consecration, and the field is already white unto the harvest. The test will be our readiness to strive according to the gospel plan.

Home Missions and Social Service

By J. HERSCHEL COFFIN.

(An address read before Indiana Yearly Meeting September 20, 1916.)

The success with which social service and community work can be carried on by any congregation or larger religious body depends upon four factors: (1) the point of view as to the general nature of Christianity; (2) the ideal which the church holds as to its relation to the individual and to society; (3) the intelligence with which a program is planned; and (4) the amount of enthusiastic co-operation which can be focused upon the execution of this program. And these factors are to determine the fate of the movement for social service in Indiana Yearly Meeting.

An incident which occurred during the year just ended may serve as a text for what I feel I ought to say upon the matter. The occasion was a Quarterly Meeting Conference on Home Missions and Social Service. During the discussion which followed the presentation of the problem of social service and community work, a Mother in Israel arose and said: "Ye cannot serve two masters." That was all; but the Biblical sentence summed up in a nut shell her criticism of social service. The meaning of the sentence when thus applied seems to be that social service is service of the world, whereas it is one's duty to serve God. And one cannot serve both the world and God at the same time.

Because there may be others who hold the same view of social service; because there may be some who are doubtful in their own minds as to the merits of this movement; because there are others who are indifferent to it, who do not see the need or the opportunity; and because both opposition and indifference seem to me to be based upon a wrong understanding or an inadequate understanding of the meaning of social service and the place it should hold in the activities of the church, I should like to state again the principles upon which it is based, and the general method by which these principles must be worked out, even at the risk of repeating what to some may seem like an old story.

There are three possible points of view as to the nature of Christianity, and its relation to the individual and to society; and corresponding to each of these points of view is an ideal of church obligation and method. I name them in the order of their historical development, roughly speaking, though they may be found still existing side by side in the church at large. The first is what may be called the **individualistic view**; the second, the **social**; and the third, the **organic view**.

Briefly stated, the individualistic view, which is perhaps the most familiar to us, makes religion an individual matter; it is a personal transaction between each man and God. It emphasizes the fact that the human soul is the thing of greatest value in the universe, and that Christ died that the sinner

might have everlasting life. For the individualist the ultimate consideration of life is the forgiveness of sin and the assurance of a home in heaven. And the thing that makes possible this glorious prospect is the Divine love and mercy which prompted the Father to perfect the plan of salvation whereby man might enter into eternal life.

For the individualist the kingdom of God is in the New Jerusalem, and its citizens are the regenerated and resurrected sons of men, while this world is but a testing place and an ante-chamber which must be endured while preparing his holy citizenship. The individualist preaches the renunciation of the world with all of its pleasures, amusements, and its values; we must live in the world, but we must not be of it. Man's whole duty is to serve God and keep His commandments. Serving God necessitates certain definite experiences: one must first have felt conviction for personal sin; second, have repented; and third, accepted by faith the Divine promises of forgiveness, whereupon God remits our sins and gives us the assurance of our acceptance into the family of His children, through the blood of the crucified Savior.

For some, in addition, a **whole** gospel makes possible a further definite experience wherein the individual is not only saved because of the love of the Father, and the atonement of the Son, but in addition receives the Holy Spirit into his life through sanctification and thus completes the triad of personal religious experience, to correspond with the trinity of the God-head. This is the acme of spiritual attainment, and thrice blessed is the man who thus experiences communion with the Father, Son, and Holy Spirit.

As for the church itself, it is God's representative in the world; its members are the brands plucked from the burning who should, by the power of their transformed light, illuminate the figure of the crucified Savior so that the world may see and be saved. The hope of society—and its only hope—is that each member may come to the foot of the cross and be saved, and in turn become a member of the church and increase by one candle power the illumination directed toward Calvary. But the church is not to be regarded as merely passive or static; it must be active and dynamic. The church must go out into the world and bring in the lost ones; it must regenerate society by bringing the members thereof into its own household of faith. Hence it is the duty of the church to preach the gospel to every creature so that none may be lost for lack of a knowledge of the plan of salvation.

In later years the method by which the church militant has marched against the world for the purpose of carrying the message of salvation is

through the special evangelistic effort. The purpose of the revival is, by one method or another, to start the crowd toward the church, and when there, bring home to them the futility of the worldly life, and through conviction, get them to come forward and renounce the world and accept Christ as their personal Savior.

Such is the individualistic point of view. It has been analyzed in this cold-blooded and impersonal way, not for lack of sympathy or lack of appreciation of its tremendous significance to individual men or society as a whole, but solely in order that we may compare it with the other points of view mentioned.

The social point of view is held—unhappily—not by church members as members of the church of Christ, but rather in their capacity as philanthropist, reformer, social theorist, or social worker. They may be, and usually are, nominal members of some denomination, though church membership is not a necessary condition of their scheme of social betterment. Indeed, many of the leading figures in the social movement are entirely outside of the church, and bitterly criticise the church for what they call its apathy, its class consciousness and its mediaeval methods.

Again, those who take the social point of view are not necessarily irreligious, even though they are outside the church, and criticise it. Indeed, they may claim to be deeply religious, though their religion is not the religion of the churches, and may not consist of the definite experiences which are made the test of religious consciousness by orthodoxy. They claim that their religion springs from humanitarianism rather than from enlightened self-interest; from a love for the world something akin to the love of the Father when He gave His only begotten Son for its salvation, instead of an esoteric relationship whose benefits are private and personal.

The adherents of the social view have been driven to their position by the perception that the Christian church through the entire history of its individualism has failed to Christianize the social order. That it has thus failed is evidenced by two important facts: (1) whole groups of society are outside the church. As Harry F. Ward says, in *Social Evangelism* (p. 66, ff.), "There is the **poverty** group, which is not largely present in our churches, for there is an economic standard for church membership. There is the **immigrant group** which stands aloof from us because of inborn prejudice and suspicion. There is the **labor** group which, in so far as it is self-conscious, finds its activities lying outside of church circles. * * * The same thing is true concerning a smaller but more powerful group in the community, namely: the "**intellectuals**" who have become aware of the compelling need for the reconstruction of our economic life on ethical grounds and who have turned aside

from a purely formal type of Christianity. * * * There is also the group of **luxury** who, by their manner of living deny the imperative of the gospel over their lives."

Not only are there these whole groups of society who are outside the church, but, (2), and more significant still, is the fact that the principles of our very social organization are almost wholly untouched by the evangel of Christ. In the realm of **government**, laws are made by representatives who frequently do not represent, but who are the tools of special interests who use them for personal and group aggrandizement at public expense; the laws of the state, such as they are, are often administered in the interest of these same social parasites, so that it is next to impossible for a poor man to get justice; the criminal, even when justly sentenced, becomes a victim of an un-Christian penal system and more likely than not returns to society a worse man than when he went to prison.

It is also a significant fact in this connection that the highest emoluments in the legal profession go to those keen but conscienceless lawyers who are most adroit in the evasion of the very laws they are supposed to uphold. In the realm of **international relations**, nations are not actuated by the principle of humanitarianism and mutual service, but by hate, jealousy, envy, and self-interest. In the **economic world** the same disparity between practice and the law of love is apparent. Business ethics everywhere permit practices which could find no place in the Kingdom of God, and big business is almost always an accessory to the corrupt practices of councilman, commissioner, legislator and judge.

The same is true of the larger social relations. The whole fact of sexual immorality, the social sins of the liquor traffic, the immodesty and immorality of so much of popular amusement—movies, vaudevilles, bathing beaches, etc., add their testimony, if it were needed, to the fact that the machinery of the social process is not only un-Christian but anti-Christian.

These facts have created a group of socialists in religion who hold that the church is doomed to failure in the future as it has failed in the past, as long as it holds to its individualistic ideals and methods. What they wish is an evangel which will transform the social machinery and inculcate into society Christian principles of social organization.

They have an ideal in which the Kingdom of God shall exist not only in the New Jerusalem, but here and now. When they pray, "Thy kingdom come, Thy will be done on earth as it is in heaven," they actually mean just that: that the Kingdom of God, as manifested in governmental, international, economic, and social relationships shall come to the earth—the United States, Indiana, and every community in Indiana in the near future. They have a vision of a world in which God's civilization shall

reign. They know that as long as the social order remains as it is, the children of religious homes and members of the church are bound to fall away into these un-Christian practices. And they believe that if society as a whole were regenerated, individual salvation would take care of itself.

And so the social worker establishes his social settlements, his night schools and day nurseries, his labor bureaus and associated charities, his rescue homes and amusement halls, his libraries and social centers. And by these means, inadequate as they are to reach the deeper social and spiritual needs, he attempts to make a beginning upon the social regeneration for which his soul cries out.

And this is his religion: to sacrifice self for the welfare of others; to enlist in the cause of human betterment; to co-operate for the advancement of the Kingdom of God here and now; and with all, to experience the supreme satisfaction of having helped a little in substituting truth for error, goodness for evil, and beauty for ugliness; to have loved his fellow-man, and to be conscious of the approval of the Father of Light to whose service he has pledged his life.

On the one side, then, we have the individualist who is interested primarily in his own salvation and eternal happiness. He feels no burden for society as an organism, but only for the individuals which make up society, that they may be brought into the fold and know the joys of personal salvation and the assurance of eternal welfare. On the other side, there is the socialist in religion who is concerned about the salvation of the race. He has the vision of a society in which the law of love shall become the basic principle of social organization, instead of the law of force, or of competition, or of self-interest, or of mere justice. His ideal is a Kingdom of God in human society, wherein the machinery of government, of production and distribution, of social intercourse and leisure shall lead us not into temptation but deliver us from evil.

Which view is correct?

The answer is, both, and yet neither. They are both correct in what they affirm, but incorrect in what they deny; or more strictly, they are both right in what they emphasize, but inadequate in what they fail to emphasize. Individualism is right in so far as it emphasizes the personal and spiritual nature of religion, and that each one must settle his own destiny through a personal transaction with God. But individualism is wrong when it "insists that there is no need of any evangelism other than that which directs its attention toward persons." As Ward says (*Social Evangelism*, p. 46, ff.): "If the goal of Christianity is entirely in the other world and its purpose is merely to take men triumphantly out of this world, then such a policy is correct. But if the purpose of Christianity is to create the civilization of God, then such a policy is a monstrous delusion. It sounds delight-

fully orthodox and very pious, but practically, it does not work.

"How long would it take to save the world by merely adding individuals to individuals? Into what millenium will the Christian social order be postponed if we are to wait to accomplish it by units, each unit exerting on the whole simply its unconscious influence? While this process is completing itself, evil gathers its corporate power, puts its hand upon the forces of social control, nullifies and prevents the evangelizing of individuals, effectually interrupts the process upon which this view depends for the saving of the community. In a community organized for evil, Christianity cannot even retain its own youth. Some of them inevitably sink into the saloon and the brothel."

It is a fallacy, therefore, to assert that if you make men individually good you have thereby made society good, because society is more than the sum of the individuals which make it up. It is a form of organization as well as a sum of individuals, and in order to Christianize society the form of organization must also be Christianized. And this is the point at which the individualistic view fails.

But this is just the strong point of the social view. It recognizes the tremendous significance in the making of character and environment, and proposes to Christianize the social order so that the inherent good in every man shall be brought out and strengthened instead of stimulating the inherent evil in human nature. But the weakness of the social position consists in the failure to connect the social betterment movements which it has inaugurated with a real spiritual, personal religion. It has not given sufficient attention to the argument of the apostles of personal liberty, to the effect that you cannot make men good by legislation. Deeper and more universal than the humanitarian impulse in man is the religious impulse, and no social betterment movement which is based upon the one and not upon the other can succeed in the long run, or effect the universal social regeneration for which it strives. The fact remains that to bring the Kingdom of God to the earth now involves the personal salvation of the individuals that make up society, as well as to reorganize the social order; it involves the conversion of the wills of individuals to the ideals and purposes of Jesus Christ, as well as the substitution of new principles of social organization. And the social movement alone cannot create a clean heart or renew a right spirit within man.

This analysis of the individualistic and social views brings us to the third possible view, which I have called the organic view. This view of Christianity and its interpretation of the duty of the church attempts to synthesize the affirmatives of both the other views, and to negate their negatives.

The organic view is based upon the accepted

principles of sociology and psychology, (1) that society is something more than the sum of the individuals which are its units; (2) that character, will, and conscience are determined in large degree by community standards, public sentiment, and social conscience; and (3) that while religion is in the final analysis a personal affair, personality is, in the final analysis, a social affair.

The truth of the first point is clearly seen in the economic world. Here, we have men grouped together into partnerships, companies, organizations, corporations, trusts, etc. But the principles of their organization and combination, and the principles upon which they do business—banking laws, systems of credit, sales methods, accounting systems, etc.—are as much a part of the economic order as are the men who form the combinations. And so the organic view recognizes that in order to save the greatest number of individuals from sin and to the perfect life as it is in Jesus Christ, the church must also attempt to evangelize the social structure which constitutes the matrix in which these individuals live. And "it is this something more, this formation and product of the manifold inter-relationships of individuals which is neglected in the evangelism that deals only with individuals." (Ward, *Social Evangelism*, p. 14.)

But it recognizes with equal clearness that these individuals must experience the saving and sanctifying power of Divine love in their own hearts, or there is no solid foundation upon which to build a regenerated society.

Again, that the character and conduct of the individual are determined in large measure by social pressure is easily seen when a nation sets its will for war and sweeps all individuals before it, or when "good citizens" are swept into acts of violence under mob control or even in evangelistic campaigns where great excitement prevails.

We do not need to draw illustrations, however, from such dramatic instances as these, for the molding force upon the individual of custom, tradition, community standards and ideals also shows the extent to which personal opinion, sentiment, will, and conscience are the resultants of social pressure. And the organic view recognizes that the church is working against a great and unnecessary handicap in its attempt to save individuals as long as social pressure pushes them in the wrong direction.

Finally the organic view admits with individualism that religion is, and always must be a personal matter; but it recognizes with equal clearness that human personality is social in texture to the very core; that it is indeed as fundamentally social as it is rational. The implication of this is that in so far as the individual is a unit in a social whole, in so far as he has necessary relations with others, his religion must be to a like extent a social affair. It is, therefore, impossible for a man to draw a line

between his religious life and his social life. Many a man has said "I cannot be a Christian and continue in my business, or in the law, or in politics, or in my amusements." While I would take issue with many of these upon this point, yet I admire the frankness which admits the disparity between Christianity and the present social order. But it remains a fact that we must have business, law, politics, and amusements in order to live. And the problem is so to transform these factors of life that they shall be consistent with the principles of Christ, so that men shall not be under the necessity of rejecting Christianity because they must make for themselves a livelihood in business, law, or politics, or because they demand the relaxation of amusement.

And while I should be the last to disparage the efforts at social betterment which are being made all over the country, I am yet convinced that they cannot give us the permanent and universal results which they seek, because they do not go deeply enough into the organic life of society. They palliate certain obviously undesirable conditions; but these conditions are after all only symptoms of a deeper-lying organic disease which must be attacked by more heroic means, namely, by the Christianizing of the principles of social organization. The most significant and universal fact about man is that he is a spiritual being. And were the organic view of religion actually adopted by the church these welfare movements would be unified and universalized by making them expressions of a spiritual impulse; they would then cease to be merely palliative measures, and would become means in a social evolution which would eventually bring in the kingdom of God.

The organic view of Christianity, then, holds that Christianity is not only a personal experience but a social process; that it not only saves the individual from sin, but that it ought to redeem society from corporate evil; that it not only promises eternal happiness to the individual, but that it ought to hold the promise of a social evolution which should bring the kingdom of God into the social world.

Earlham College, Ind.

(To be concluded)

PRAYER OUR STRENGTH

Prayer is the summing up of our Christian life in a definite act, which is at once inward and outward. The power of which on the character, like that of any other act, is proportioned to its intensity. The imagination of doing right adds little to our strength. Even the wish to do so is not necessarily accompanied by a change of heart. But in prayer we imagine, and wish, and perform, all in one. Our imperfect resolutions are offered up to God; our weakness becomes strength; our words deeds.—Jowett.

THE FAMILY CIRCLE

WHAT ONE MAN DID WITH A PEARL

By HUBERT LYMAN CLARK

Scattered throughout the Torres Strait region, between New Guinea and tropical Australia, are numerous islands, the larger of which are inhabited by Papuan races, christianized through the splendid efforts of the London Missionary Society. These people are now all church-goers, most of the adults are church members, and the church is the social center of each island. Real pride is taken in the church building which is usually the largest and most substantial edifice on the island. A couple of years ago the people of Moa decided that they must have a new and better church building, so they set to work to build it. Since they were to bear the expense themselves, the cost was an important matter. The more experienced men felt that a corrugated iron roof was very necessary, for the ordinary thatch-roof decays rapidly and is never satisfactory. But investigation showed that such a roof as they desired would cost nearly four hundred dollars and it was reluctantly decided that they would have to do with a thatch-roof which they could themselves put on at very little expense.

The men of Moa get their income from the sea. Most of them are "pearlers"; that is they dive for pearl-mussels or work on boats whose business is the gathering of these much-sought bivalves. On the island of Badu, adjoining Moa, is the head station of an interesting missionary organization, the Papuan Industries, Ltd. Many of the Pearl-fishers of Moa take their catch to Badu and sell it to Mr. Walker, the missionary in charge there. He keeps a large general store where the natives of the Torres Strait islands can trade to much better advantage than at Thursday Island, the metropolis of the region.

Among the members of the Moa church is a man whom we will call Charlie. He is a quiet, industrious man and has been working towards owning his own pearling-boat. Last fall on one of his trips he was so fortunate as to find a mussel containing a magnificent pearl. Amazed at his good luck, he took the pearl to Mr. Walker and asked him to sell it for him at Thursday Island. This Mr. Walker consented to do. The pearl was one of the finest that had been found in the strait for many a day and the dealers were eager to secure it so Mr. Walker took back to Charlie fifteen hundred dollars, a complete fortune to a Papuan. Charlie was quite dumbfounded, but after a few moments thought, he asked Mr. Walker to keep the money over night and talk the matter over with him in the morning.

When the next day came, it was a very serious-

minded man who appeared at the store to discuss with the missionary the disposition of a fortune.

"Well, Charlie," said Mr. Walker, "you're a rich man now! What are you going to do with all your money?"

"Oh, Mr. Walker, I know it's a lot of money for me. I've been awake most of the night thinking how to use it."

"Is that so? What's the first thing you're going to get?"

"I must pay my debts first."

"Yes, that's right, but your debts aren't much."

"Well, there's two hundred and fifty dollars still due on my boat. 'I'll pay that.'"

"Good. What else?"

"My debt here at the store."

"Oh, that's only twenty-five or thirty dollars. You've got lots of money left yet!"

"Mr. Walker, it's not right for me to keep all the money for myself. I want to do something for the men on my boat. I'll pay their debts."

Investigation soon showed that these all told came to about fifty dollars, so Charlie added a cash bonus for each man. Then Mr. Walker said,

"You've only used a small bit of your fortune yet. You've got over eleven hundred dollars still."

Charlie looked up with a smile and said:

"My wife's been a good woman to me. I want to do something for her."

"All right. What had you thought of doing?"

"I'll buy her a new hat!"

So out they went into the store and after some natural masculine hesitation, Charlie selected a light straw hat, beedcked with artificial flowers, for which he paid the munificent sum of seventy-five cents.

Returning to the office, Charlie became very serious and after a moment, said, with tears in his eyes:

"Mr. Walker, I think much in the night. I didn't earn this money. God gave it to me. I want to show him my thanks. I want to do something for him."

"That's right, Charlie, you certainly ought to be grateful to him. But have you thought of anything you can do?"

"Yes, Mr. Walker. I'm going to pay for an iron roof for our new church on Moa. I can do that now!"

When that had been arranged, Charlie decided to put five hundred dollars of what was left, into the bank at Thursday Island, and then went light-heartedly homeward with the new hat for his "better-half."

But Mr. Walker strolled over to his house, asking himself, with a shake of the head,

How many an Anglo-Saxon member gives seventy-five cents for his wife's hat and four hundred dollars to the church?

—The Congregationalist.

WAR VICTIMS' RELIEF The Work In Holland

From Amersfoort we hear that the work is settling down well, the increased helpers making it possible to use the evenings to better advantage. The worker writing says: "I feel that the need for paid work is not now quite so pressing, though in this village the need for occupation is certainly great. This means that perhaps without extending our present wage list we can do a good deal to help in the way of occupation in the evening."

The holidays bring special problems of unoccupied children, and a sewing class for little girls is held twice a week, as well as singing classes for boys and girls. A traveling exhibition for parents and teachers gave opportunity to parties of mothers to take patterns of children's clothes. The Creche flourishes, but Scout difficulties increase with the holidays and the want of an experienced Scout-master. Ten boys passed the Tenderfoot Test recently. Four voluntary Belgian helpers, three being our own work girls, help at the sewing class. Our evening program is at present:

Monday—Sewing for small girls. Boys, singing and gardening. Women, English lessons.

Tuesday—Club for boys and girls.

Wednesday—Scouts and sewing class, followed by games or singing.

Thursday—English lesson, women. Boys, singing.

Friday—"At Home" for anyone who wants help in arranging work; also music.

A men's workshop for raffia was started on July 31st, commencing with three men who made rapid progress. It has now increased and others are waiting to come. Orders for shoes have been received from villagers.

At Uden a new industry of vegetable dyeing has been started, for which the women collect the heather and bark, the men carrying out the processes. The zaal is opened three times a week for quiet games, reading and singing, and a great deal of mat-making and smock frocks for exhibition. The juniors are qualifying for prizes in outdoor sports. Pictures and games can be made good use of in the gymnasium proposition is developing slowly but very surely, three Belgian directors taking active charge of the drills.

Russia

We regret that a long report from Russia has been lost in transit, but gather that our work has been begun in good earnest; different arrangements as to organization are having to be made, owing to a decision of the Zemstvos to remove the refugees

from Lubimofka to Mogotova district, in view of the threatened famine.

From the "Martyr City"

The following is a translation of a letter received from the Administrator of Civil Hospitals in Rheims, addressed the Principal of the Hospital at Sermaize:

"In the painful circumstances under which we are all of us living today, you and your helpers have been to the town of Rheims in general, and to our hospital in particular, real 'Friends.' Taking upon yourselves a great part of our troubles, you have opened your wide doors to our orphans, our sick, our young children whom you have come to seek yourselves in the 'martyr city.' Scorning the danger which sometimes threatened during violent bombardments, you have hastened to the help of expectant mothers, and have taken them off to your Maternity Hospital, where they have received the most assiduous attentions. Our children you have placed out not far away, permitting them thus to learn a handicraft, while all the time away from danger. You have in this manner saved a precious human capital which agriculture, commerce, industry, and the future will be delighted to find. For all these kindnesses, for this unwearied assistance, accept our lively sentiments of eternal gratitude, and say to all your 'Friends' that we include them in the same transport of gratitude."

(Reprinted from "The Friend," September 8th, 1916.)

HISTORICAL ASSOCIATIONS

The Ohio Valley Historical Association held its tenth annual meeting at Indianapolis, Indiana, on October 4 and 5, in connection with the Indiana State Centennial Celebration. Professor Harlow Lindley of Earlham College, is President of the Association and by virtue of his position is also a member of the Executive Committee. He was chairman of the Program committee and together with Professor Walter C. Woodard, the newly elected General Secretary of the Five Years' Meeting, was a member of the Reception Committee. Professor Lindley, presiding, gave the President's address on the afternoon of October 4, all sessions being held in the Claypool hotel.

There were five sessions of the Association meeting and addresses were given by a number of noted educators and historians.

EARLHAM PERSONALS.

President Robert L. Kelly is announced as one of the after dinner speakers for the Fiftieth Anniversary Dinner to be given in connection with the celebration of the fiftieth anniversary of Carleton College, Minn. He has accepted an invitation to lunch on Thursday with Gov. Ralston in honor of President and Mrs. Wilson. He recently delivered the opening address for the new year at the annual meeting of the Federated Churches of Indianapolis, and on last

Sunday gave the commencement address at the Church School of the St. John's Universalist Church, of Muncie.

Announcement has been made of a gift to the Endowment of \$5,000.00, from Joseph A. Goddard, of Muncie, and a gift of \$1,000.00 from Benjamin Johnson, of Richmond. Both Mr. Goddard and Mr. Johnson are members of the Board of Trustees and have been liberal contributors to the College for years.

Walter A. Jessup, A. B., of the class of 1903, Ph.D. Columbia University 1911, has entered upon his duties as President of the State University of Iowa, to which position he was elected during the summer.

At the Educational session of Indiana Yearly Meeting, President Kelly announced the founding of a scholarship to the value of \$300.00, by Hannah Amelia White, of Cincinnati, Ohio.

This makes four \$300.00 scholarships that have been founded by friends of Earlham College within a year. Each scholarship stands for an investment of \$6,000.00.

CORRESPONDENCE

Jonesboro, Ind., Oct. 6, 1916.

Editor The American Friend:

My heart was pained today as I read in this week's American Friend the names of Friends appointed at our late Yearly Meeting to attend the Five Years Meeting. Of the twenty-six named delegates only four of them are women.

Has not Earlham College graduated our girls as well as our boys for many years past? And are there not women of ability and talent with good judgment in Indiana's large Yearly Meeting who are interested in our church with all her interests?

Why then this great difference?

RUTH T. CAREY.

—o—

Russiaville, Ind., Oct. 6, 1916.

Editor The American Friend:

I received The American Friend today and in reading the account of Indiana Yearly Meeting I saw that all the appointments for the Sabbath day were assigned to the men ministers. Not a woman had a place on the program. I wondered if there were no women ministers there on that day or if none were there who were competent to fill a place. Could thee explain as no doubt many others will want to ask the same question, where were the women ministers?

A FRIEND.

YOUNG FRIENDS BOARD

YOUNG FRIENDS RALLY DAY November 26, 1916.

Remember the date, and send to the Young Friends Board for programs and material. Since we announced the date last week, we have been urged to change to a later one, as there seemed such a little time to get all the material in hand. So will you please note the date above as the official one, and all work to that? Programs and advertising material may be had for the asking, let us supply you. Just send us a card stating the number of copies wanted. Your order will receive prompt attention.

Christian Endeavorers have promised to be loyal to their own church. All young Friends ought to be. We have often been struck with the fact that there is much disloyalty among Friends. No doubt it is because some do not know why the Society of Friends exists; or have not yet found a place to exercise the gift.

Another feature of Rally Day, is to stimulate the attendance at the mid-week prayer meeting and to increase attendance at the morning meeting for worship. Our pastors are saying that it is no uncommon thing for their young people to file out after the Bible School is over, or after the C. E. Meeting in the evening. This is not true in some places, but that is the exception.

Rally Day, is to be Church-Loyalty Day. Let us make it so by attendance upon all the services of the church; not only on November 26 but from this on. These services are yours, young Friends, and will be largely just what you make them. Let us make this day a memorable event in not only the history of our Church, but in our own individual lives, and from this on, bear our share of responsibility of each of these services.

This Day will be successful in this regard only as we will do our part, in attendance, and as we all pray. Make it helpful, prayerful, fruitful.

Why not make the Sunday previous Tag Day for the following Rally Day Sunday? This will appeal to all Christian Endeavorers especially. You can provide the Endeavorers with small tags bearing the words, "You are challenged to attend the Rally Day Services next Sunday. Every member tagged during the sessions

of the society or Sunday School, or during the morning and evening services of the church, should be willing to accept the challenge and come to the services on the next Sunday. To catch the spirit of this effort will ensure an overflowing meeting.

After all, it will depend upon each individual's own spirit of loyalty to the service of the Master, and the Church. Be hands and feet to your pastor. Demonstrate the fact that you can and that you will. But above all, back of all, do this for Christ.

CEDAR LAKE, 1916.

(From the "Conference News-Bulletin")

What's in a name? There is a great deal in the above title; something distinctive, something new. If this were not true the Conference this year would have been a failure. Conventions may be alike. Simple gettings together to hear great speeches and pass resolutions may be worked out in the same mold from year to year. Not so with Conferences. The latter are each a new creation, growing out of the life, problems and personality of its personnel.

Cedar Lake, 1916, was a Conference. From first to last we conferred one with another as seekers on the highway of life. One and all we were trying to answer Pilate's question, "What is truth." And day by day we found our answer in a fuller and grander appreciation of Christ Jesus. There seemed to be no human authority among us to whom we could go for the final word on the problems we faced. And so together, from first to last, we sat down under the guidance of the ever present Christ, and together we were led to understand his life and word to us as authority.

This spirit of the seeker distinguished the whole Conference. It seemed to be the secret of the beautiful unity that prevailed in the whole group. Our homes were as far apart as ever they were; our methods of organization and worship in our home Meetings varied as greatly as formerly; our problems were as variegated as could well be imagined. And yet without conscious effort, without misunderstanding, without anyone deserting his vital experience or views, we were a unit. And that, because, with an open heart and mind, we sought to understand God and our own lives.

The question of silence was raised. Its value and practicality under various conditions expounded. And some who had felt that Friends had moved far beyond the stage when silence had any part in the life of their Meetings were suddenly conscious that out of the silence of our Meetings for worship at the Conference God was speaking to them. And some who had thought that silence was always golden; who were sure at least that their place was among the silent worshippers, were almost startled to find themselves so moved upon that they rose out of the silence of our Meetings for worship and spoke words of power to us all. Or was it a matter of doctrine? The same sense of unity in quest held good. One found a young Friend who had been most carefully schooled in all of the ancient explanations of the Deity of Jesus coming to one who had been trained in a very liberal school of thought and seeking an interpretation of Christ which should show him to be divine. And in their talk the two were lifted to a new and living appreciation of their Lord and Master.

The class work this year offered a wide range of choice. "Mexico Today," that slippery subject, was vitally handled by Prof. Irving Kelsey of Penn College, who has himself spent a number of years in our sister Republic. Ryu Sato San, who is this year finishing her course at Bryn Mawr, made the life and problems of present day Japan glow with interest. Charles Tebbetts, who has just returned from a visit to some of our southern Mission stations, related the church at home and abroad in the common "Program of Jesus for the Church." Two stimulating courses were given in Bible Study, one by Alexander C. Purdy of Earlham College, in which he revealed the teachings of the Bible concerning the Coming of the Kingdom, especially relating it to the present time. Samuel Haworth of Minneapolis, brought a series of lessons from the life and works of Paul.

The devotional study of the Bible was undertaken in a number of small groups which met each morning immediately after the breakfast hour. Here problems of personal application of the Scriptures to devotional life were worked out in actual practice. Modern methods of teaching the Bible in our Sunday schools were taken up under three different heads by William J. Sayers, Ancel E. Ratliff and

Lillian E. Hayes. Lessons from Church History were brought in a course of lectures by Frank W. Dell, and Perry D. Macy, Efficiency Secretary of New England Yearly Meeting, brought to all interested in the rural church his wealth of information and experience in that field. Ora W. Carrell, fresh from his first year's work in Iowa Yearly Meeting as Secretary of the Bible School and Young People's Boards, gave instruction to a large class in methods of work. Of very great interest were the studies in Peace given by George W. Nasmyth, Student Secretary of the World's Peace Foundation. In special sessions he brought before the Conference the practical measures for securing the peace of the world first put forth by William Penn, now promulgated by the League to Enforce Peace.

Each evening there were two events which no one wanted to miss. The first was a vesper service, held just at the going down of the sun. At these times we simply sat down together and spoke or sang as we were moved. These vespers were followed each evening by an address of inspirational character. Three evenings Ozora S. Davis, of Chicago Theological Seminary, lifted the Conference to a new appreciation of personality by his clear analysis of life and the play of the Divine Spirit upon it. Other addresses were given by the members of the teaching staff, which were deeply impressive. Several young people were moved to "step up nearer to Christ" as the result of these meetings.

The Open Parliament is always an indispensable feature of such a gathering. There must be some place where everyone has a chance to have his "say" about things in a Friends' gathering. And this was the place. It was under the care of Thomas Kelly, who simply stated the various themes for consideration from day to day and saw to it that we kept somewhere near the subject. A start was made by raising the question, "Why does the Society of Friends Exist?" On succeeding days the Rural Church, the City Church, Peace, the Social Interpretation of the Gospel, and Missionary Problems, received attention. For these discussions the time was all too short. On none of the themes could one determine just what was the consensus of opinion for there seemed to be none. They were rather enlightening and enlivening discussions on living issues and it is safe

to say that each found new light for the work in his own field.

Of course the social element was present also. It could not have been absent from such a group if they were to be natural. The great national game was participated in by the two leading league teams, the All-Stars and the Never-Sweats, resulting in a score of not quite 16 to 1 in favor of the All Stars. A later game between the ministers and the non-ministers would have given a good majority to the ministers had the game closed early enough. Unfortunately it went on too long and the non-ministers won. Tennis was a special attraction to many, and croquet and quoits, played under the shade, were popular "hot-day" games. All morning activities were prefaced by a dip in the lake and each day's athletics closed in like manner.

Of course "stunt night" was duly observed when each Yearly Meeting was called upon to give some "stunt" typical of its location. They were all unique, but a few stand out in particular. The striking pageant effect of Indiana's Indian Dance and war plans, suddenly frustrated by the appearance of Penn and his Quakers, who made a Peace Treaty with them sticks in one's mind.

Also the Philadelphia Monthly Meeting, splendidly presented by the thirteen representatives from that Yearly Meeting; and the vivid portrayal of the Penn College Endowment Campaign given by the Iowa delegation. Had one been allowed to judge of Young Friends alone as they appeared that evening about the camp fire in "full dress" he would have been led to believe the words of the song contributed to the Conference by the Wilmington delegation, which was always on the lips:

"Nobody has cultivated me, Ha: Ha: I'm wild.
I just grew up as you see ever since I was a child.
I'm a little prairie flower, growing wilder every hour,
And nobody has cultivated me, ha: ha: I'm wild."

The spirit of fun could not be relegated to one night alone. Reaction from the stress of a heavy day now and again set in in the evening, and once resulted in a very dramatic presentation of "How We Got Our American Flag," by George Washington, Betsey Ross and two Revolutionary privates. Again we were given a delightfully practical demonstration of Home Economics by those present, who were especially interested in Domestic Science. All of these were, of

course, freely interspersed with song and speech.

But time and space would fail to tell of all of these delightful diversions. Suffice it to say that we were simply natural. Life is a drama—now serious and deep; now jovial and gay. And at Cedar Lake 1916 we were simply living—really living.

The move from Winona to Cedar Lake was an experiment this year. But those who have attended the Conference at both places felt enthusiastic about the change. The grounds were under the complete charge of the Moody Church, Chicago, but Friends had almost complete control while they were there. The service in every particular was good. The manager of the grounds gave every attention to our comforts and the meals so delighted the guests that frequently a whole table would rise and give vent to their satisfaction in some wildly ejaculatory fashion. One also feels profoundly grateful to Prof. W. O. Mendenhall and Lillian Hayes for their untiring care for the inside workings of the Conference. Not once did the wheels "creak" and the machinery was delightfully invisible.

The sufferings of Young Friends in England were many times before us. Accounts of their noble stand for conscience sake thrilled our hearts and a special greeting was sent to them as well as to others with whom we felt a peculiar bond of sympathy.

On the closing day each service was impressive. The last one was especially so. Tom Jones spoke feelingly, drawing upon the inspiration received from his recent western visit, and bringing something of his vision for the Society of Friends through its Young People. Our association together had grown so delightful that each one was feeling a tinge of regret because the time had come to go.

Many expressed new determinations and ideals, which had come to them at the Conference. But all notes of sadness disappeared when someone voiced the feeling that many were just coming to have—"Now I want to go home and work it all out in life." That was the spirit in which the Conference closed. And now God is with each one who was there, helping them as they undertake to carry out their resolves.

CLARENCE E. PICKETT.

Toronto, Canada.

Success is often won by starting from one's failures and going straight ahead.—Selected.

PEACE DEPARTMENT

NOTE—It is hoped that this page may present in brief form a record of activities typical of the work Friends are doing for peace. News items, short, pointed arguments, suggested plans, all will be welcome, and will be used subject to the limitations of space and the proper distribution and arrangement of the matter received. All communications intended for this page should be addressed to **Allen D. Hole**, President, 615 National Road, West, **Richmond, Indiana**.

FRIENDS AND COMPULSORY MILITARY SERVICE.

The Situation In the United States.

Present indications point to a determined effort to have laws enacted by the next Congress compelling all male citizens to take some form of training for military service.

Friends are therefore to face within the next year the question of their attitude toward such legislation in particular, thus involving in a very definite and concrete way the whole question of the duties and privileges of Christian citizenship.

Heretofore, Friends have sometimes passively awaited the development of critical situations, and have acted only when the emergencies made further inaction impossible; but sometimes Friends have foreseen the trend of events sufficiently to take positive action in advance of the coming of a crisis. Which course shall Friends now take?

Circumstances To Be Considered.

1. The general feeling favoring an increase in the military preparedness of our nation, as shown by the largely increased appropriations made by the last Congress for military and naval purposes, and by the enactment in certain states, as New York, for example, of laws establishing compulsory military training for all male citizens.

2. Criticism, vigorous and outspoken, concerning the law passed by the last Congress reorganizing and strengthening the National Guard. The inadequacy of the National Guard to afford the protection demanded seems to be generally the verdict of military authorities.

3. Efforts to increase the efficiency of the army by voluntary recruiting are reported as practically failing. Following is an item which appeared

recently in one of the large dailies:
**RECRUITING PLAN FAILS,
WAR DEPARTMENT SAYS**

**NOT ENOUGH MEN OBTAINED TO
WARRANT EXPENSE.**

MUCH WORK TO BE DROPPED

WASHINGTON, October 7.—Failure to obtain sufficient recruits for the national guard to justify necessary expenditures of that service caused the war department today to authorize army departmental commanders to discontinue guard recruiting when results obtained do not warrant continuance.

Since President Wilson issued the proclamation mobilizing the guard for federal service, at least three commissioned officers have been employed by each guard regiment in recruiting work. The expense of the campaign has been met by the federal government.

The decision was based on a recommendation by the general staff. Great difficulty has been met in trying to fill up the national guard regiments at the border or ready to leave for the border.

4. Congress had before it for consideration at its last session a bill introduced into the Senate by Senator Chamberlain, which provided for "the training in the use of arms of all able bodied citizens between the ages of twelve and twenty-three." The following summary of the provisions of this bill will show something of the scope of the legislation proposed, which is meeting with approval not only by military authorities but by many business and professional men:

From the ages of twelve to fourteen the boys—enrolled officially as members of the Citizen Cadet Corps—shall have ninety hours of calisthenics, without arms, each year. From fourteen to sixteen they have ninety hours of military training, including gallery practice with the rifle; from sixteen to eighteen they continue, adding ten days in military camp. After eighteen the boys are enrolled in the Citizen Army or the Citizen Navy up to the age of twenty-three, when they pass automatically into the Citizen Army Reserve, to be mobilized for war at the call of the President.

Illegal evasion of this training may be punished by fine not to exceed five hundred dollars or by confinement not to exceed twenty days.

5. A few months ago announcement was made of the organization of a new league under the name "The Universal Military Training League." The announcement was accompanied by the statement that "a country-wide campaign for compulsory military training" would soon be opened. It was further stated that a plan had been worked out that has "the approval of the highest military authorities, educators, business men and others."

What Conclusion Can Be Drawn?

From a consideration of the above

points, what conclusion can be drawn as to what may be expected when Congress meets again? And in view of this situation what should Friends and other Christians do?

The Plan of the Militarists

In a recent article in the *Advocate of Peace* Dr. David Starr Jordan quotes a New York militarist as follows:

Gen. Thomas O'Ryan, one of our New York drill-masters, is quoted in *LIFE* as saying: "We must get our men so that they are machines, and this can be done only as a process of training. We have to have our men trained so that the influence of fear is overpowered by the peril of an uncompromising military system, often backed up by a pistol in the hands of an officer. . . . The recruits have got to put their heads into the military noose." This is the method of the *Nation in Arms*. Its logical result is seen today in the ruin of Europe.

What Friends Are Doing.

Many Friends are thinking carefully about what should be done now, before the time comes when our boys have been compelled "to put their heads into the military noose." Before this article comes to readers of *The American Friend* the Executive Committee of the Peace Association of Friends in America will have held a meeting in which this subject is to be considered. The judgment of Friends everywhere is being sought, and when the course which seems wisest has been decided upon, the cooperation and help of all Friends will be asked for as we move forward in the effort to bring to bear on the problem the power of truth and Christian love.

A. D. H.

THE INDIANA CENTENNIAL.

In connection with the Centennial exercises commemorative of the admission of Indiana into the Union in 1816, Indianapolis closed last week a two week's celebration of the event upon a gigantic scale. The night of October 10 was church night, and there was a monster parade. It was said that a larger crowd was never seen upon the streets of the capital city. Of the Friends' section in the parade, the Indianapolis Star had the following:

"The various episodes of the 275 years of Quakerism were presented, the section being headed by a Quaker on horseback, depicting the old-time Friend. In this section were the 'Quakers of 1856,' a pioneer family in an ancient 'rockaway' carriage, and the 'Quaker of 1916' in a modern automobile. Timothy Nicholson of Richmond, one of the oldest Quakers in the state and the founder of the state board of charities, rode all alone in an automobile, and was much applauded."

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HIATT, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

THE NEW BELL AT PUERTO PADRE

One piece of baggage which Henry and Alma Cox took with them to Cuba last July was a new bell for the Puerto Padre meeting house. More than half the cost of the bell was contributed by Cuban members of the Puerto Padre congregation. Friends in America are making up the additional amount needed. The new bell is appreciated, as a late report from Cuba clearly shows. "All are highly pleased with the new bell and its value to the work is shown by the punctuality of attendance at the services. It is easily heard in all parts of the town and serves in an admirable way to advertise our work and to remind the people of their opportunity of hearing the Gospel."

FOR YOUNG FRIENDS

For every group of young Friends in America, the American Friends Board of Foreign Missions this year has a message. Since it is impossible for a representative of the Board to visit personally every one of these groups, our message has been put into print. It is in the form of a booklet entitled "Mission Study, 1916-1917." Arrangements are being made to place a copy of the booklet in the hands of either the President or Missionary Chairman of every Christian Endeavor or other young Friends group.

The only way that young Friends can get our message is to read this booklet. The reading and discussion of "Mission Study, 1916-1917" ought to be made the theme of one missionary committee meeting.

The booklet asks and answers such questions as "What is a Mission Study Class?," "Why Organize Classes?," "What Is Required?," "How Secure Classes?" There are sixteen pages and every one contains something unique and valuable.

The Board of Missions takes this opportunity of asking that you take our booklet as a special message to your own society or class. In this way, young Friends may co-operate with one of the great Boards of the church. If your copy has not reached you and if you need it at once,

write to Ross A. Hadley, the assistant secretary of the Board. The address is Second National Bank Building, Richmond, Indiana.

A STEP IN ADVANCE

A step in advance has been taken in the financial system of the Gibara (Cuba) church. The young people of the Christian Endeavor Society now give all their offerings through the weekly envelopes in the church and the church makes an appropriation for the expenses of the Christian Endeavor, including sufficient for a monthly social for the young people. It is hoped in this way to have greater efficiency in the administration of the church funds and greater unity and effectiveness in the departments of church work, the young people's society being an arm of the church and not a separate body. The young people are taught to support the church to the extent of their capacity and doing this they have a right to expect the church to support the young people's society as a department of its work. This involves the use of the budget system in the finances of the church. It is too soon yet to tell of its success or failure in our church. We feel, however, that it is a sound financial policy.

SYLVESTER JONES.

THE FIRST MONTH OF SCHOOL

(Hussey Institute is now the only Christian school in Matamoros, Mexico.)

One month of school has just been completed. We have as many pupils as can be admitted except in the First Grade and I suppose that will soon be filled up. There has been a great deal of trouble among the younger children on account of sickness and sore eyes, so that quite a number have not come in yet; also the attendance has been irregular with those who have enrolled. In the higher grades, the attendance has been good.

The Sunday School has not quite come up to what we had hoped for, but we are striving in every way possible to get our boys and girls into Sunday School and to hold them. We have talked very plainly with them about it during the past week and

nearly all manifested a desire to attend, but some said there are obstacles in the way over which they have no control. One girl said she had been to Sunday School a few times in her life and enjoyed it very much, that she would be delighted to attend regularly but that all in her home are so opposed to it that probably it will be impossible for her to do so. I think there are others that are contending with the same difficulties. We do not feel discouraged for most of our pupils seem to be very much interested. There were 95 present at Sunday School last week, and this week 111.

NANCY L. LEE.

MISSIONARY AMMUNITION FOR PASTORS

Where may it be found? In missionary books, of course, but often to find the exact place in the particular book where the material needed may be found requires a long and painstaking search by the busy pastor who already finds the twenty-four hours of each day all too few in which to get through the day's work. To meet this need, which many pastors have felt, for up-to-date missionary material, ready for use when it is needed, a unique series of pamphlets is being prepared. The pamphlets will be called "Missionary Ammunition." They will be for the exclusive use of pastors. The first one of the series is to bear the title 'The Pastor as a World Leader.' It will be published about the middle of November. Other pamphlets in the series will appear every six months during the next two years.

The opening number will contain several articles on the place of the pastor in the foreign missionary enterprise of his denomination, both in the matter of preaching and planning. It will contain also a survey of the missionary situation in certain non-Christian lands. This by way of acquainting the pastor with the outstanding conditions abroad, a sort of general background against which he may sketch as many incidents and illustrations as desired. The statement of this general situation will be followed by a typical missionary incident which should be quotable in a sermon or address and a typical personality either missionary or native who may be regarded as representative of the work in that particular area. In another section of this pamphlet, there will be a collection of interesting homiletical material of a

missionary character gathered from a variety of sources. Still another section will bear the heading 'A Sanctuary of Missions' which it is believed pastors will appreciate as a stimulus and guide to prayer in behalf of the world wide enterprise of the church.

Further announcement as to how pastors may secure the first pamphlet in this "Missionary Ammunition" series will appear in later issues of The American Friend. It is hoped that every pastor may be supplied.

THE IOWA PAGE

BIBLE SCHOOL BOARD.

Teacher Training Department. Grinnell Graduates a Class In Teacher Training.

A most inspiring event in connection with the Bible School work of our Yearly Meeting occurred on Sabbath afternoon, October 8th, when the graduating exercises of the Grinnell Teacher Training Class were conducted in their church. It was a beautiful autumn afternoon and the exercises were well attended by the people of their School and Church.

A class of six completed the course with excellent grades. Those awarded diplomas were Joseph Sopher, the pastor, and his wife, Mary T. Sopher; Orpha C. Greene, Kitty Whitney, Francis Frye, and Lurana M. Terrell, who was unable to be present to receive her diploma. At the direction of the Bible School Board of the Yearly Meeting Ora W. Carrell was present upon this occasion and awarded the diplomas on the behalf of the board and also on the behalf of the Iowa State and International S. S. Association.

In connection with the graduating exercises of the afternoon, W. W. Jones, the Bible School Superintendent of Oskaloosa Quarter, conducted a Bible School Conference just preceding the graduating address and presentation of diplomas. Two interesting subjects were presented for discussion. The first subject was opened by Mary T. Sopher, "How to Make the Bible School the Drawing Center of the Community," and was followed by an interesting discussion. W. W. Jones then presented the second subject of the afternoon, "Bible School Nimrods," and very forcibly pointed out that skillful hunters are needed in every school. He then

turned to the graduating exercises and introduced Ora W. Carrell, who gave the graduating address, using as his theme, "What It Costs to Become a Good Bible School Teacher." Following the address he presented the diplomas to the class. The service closed with a prayer of consecration by W. W. Jones.

The course used by the class was "Preparation for Teaching," by Oliver, one of the standard courses recommended by the Bible School Board. A very interesting fact in connection with the Grinnell Class is that they completed their work within seven months beginning last February.

The splendid work which the Grinnell Class has accomplished will be a very great encouragement to those of other classes who are now carrying on their work.

HOT SHOTS ON TEACHER TRAINING!

Can you still repeat the Slogan of our State Sunday School Association that Mr. Stem taught us at Yearly Meeting? All ready; all together now:—"To carry the open Bible—by the hand of the trained teacher—to every boy and every girl—and every man and every woman in Iowa!" That was fine the way you repeated it! But say, are you actually working it out in your school and in your neighborhood?

Do you know the Aims of our State Sunday School Association? They are these: 1. Every County a Standard County. 2. Every School a Standard School. 3. Every Worker Trained.

The Aims of our Bible School Board are like unto them—1. Every quarterly Meeting a Front Rank Quarter. 2. Every School a Standard School. 3. Every Worker Trained.

What is the biggest need of your School? Think hard now! is it more pupils? More regular attendance? Better equipment for work? 'Fess up now—Isn't the greatest need of your School better trained and equipped teachers? Do you know how to solve the problem? It's easy through Teacher Training!

The Symptoms: Listlessness; Yawning; Delinquency.

The Disease: Inefficiency of Bible School Teacher.

The Remedy: Teacher Training!

A CALL TO TEACHER TRAINING

We are just entering upon a New Year of Bible School work. The report of the Secretary, Viola Smith, for the year just closed shows some splendid gains over the previous year. As soon as the new Yearly Meeting Minutes reach you do not fail to note carefully the statistical report of the various schools of the Yearly Meeting as given by the Secretary. Note how your school stands as compared with the other schools of the Quarter and of the Yearly Meetings.

One of the encouraging features of the past year was the fact that sixteen of our schools reported some form of Teacher Training with 115 persons enrolled while during the previous year only six schools reported Teacher Training with an enrollment of 40. The schools reporting Teacher Training this year were,—Grinnell, New Sharon, Arnold's Park, Illinois Grove, Indianola, Cedar Creek, Salem, Hickory Grove, Walnut, Des Moines, Liberty, Le Grand, Bangor, Stanford, and Minneapolis.

But excellent as this record is, the Bible School Board of the Yearly Meeting has set a much higher goal for the coming year. This requires that twenty-five of our schools have Teacher Training Classes and that there be fifty graduates by our next Yearly Meeting. This means that EVERY school which had Teacher Training last year must continue with the work, complete the examinations and the work required,—and that a large number of NEW schools must organize Teacher Training Classes this year. We OUGHT to have twenty-five new Classes—WILL YOUR School be one to so organize?

The work is not at all difficult, indeed, it is most interesting and profitable. Ask anyone who has had it! It will mean increased efficiency for the life of every teacher taking the course as well as for the work of the school. The schools of Iowa Yearly Meeting must lead in efficient Bible school work—but we can never hope to do so without trained teachers.

One of the best books for a school just beginning the work in Teacher Training is that of "Preparation for Teaching," by Oliver. It may be obtained for twenty-five cents from the Friends Bible School Board of Fairmount, Ind. A number of our Schools used this book last year.

All questions relative to Teacher Training should be addressed to Anna Smith, New Providence, Ia., our Superintendent of that Department of

work for the Yearly Meeting. She will be glad to give any help that may be desired. By a recent action of our Bible School Board she will now issue all examination questions, grade the papers, and grant Diplomas upon the completion of the work. Anna Smith is headquarters for the Teacher Training work of Iowa Yearly Meeting—do not hesitate to ask her questions or any help desired.

We want to make this year 1916-1917 the biggest year yet in the Bible School work of our Yearly Meeting. The outlook is most encouraging. May we count on you and your school to help? There is no surer way of laying the foundation for this than by the organization of a Teacher Training Class in your school! Place your school on the Honor Roll of the Yearly Meeting!

Yours for Efficient Service,
ORA W. CARRELL, Field Sec.

THE NEBRASKA PAGE

AT VILAS, COLORADO

James C. Fisk of Liberal, Kansas, was present at our regular Monthly Meeting in July and held a two days' meeting at that time. Although we desired him to do so, he could not feel clear to remain for a revival meeting at that time. Later he felt a concern for this place and on September 10 began a series of meetings which lasted two weeks. Services for the first few days were held in the church until the tabernacle could be brought from the station and erected one-half a mile east of the church.

God's hand has been marvelously revealed in the leading of our brother to this place. The church members enjoyed a greater unity than has ever existed here and new members are being added to the church. Twenty-one persons were converted, renewed or sanctified during his stay with us. We feel that God has greatly used and honored him, this being his first revival effort. His sister Mattie Fisk of Haviland, Kansas, was organist during the meeting and was blessed in special song service. We also enjoyed the fellowship and help of Fred Shumway and Oren Dunlap, both of Liberal, Kansas.

I have always said, and always will say, that the studious perusal of the Sacred Volume will make better citizens, better fathers, and better husbands.—Thomas Jefferson.

FOR SYRIAN RELIEF.

To the Churches of Christ in America:
The President has issued this proclamation to the nation:

By the President of the United
State of America:

A PROCLAMATION

Whereas, I have received from the Senate of the United States a Resolution, passed July 7, 1916, reading as follows:

"Resolved, That, appreciating the sufferings of the Syrian people, it is suggested that the President of the United States set aside a day upon which a direct appeal to the sympathy of all American citizens shall be made and an opportunity shall be given for our public-spirited people to contribute to a much-needed fund for the relief of the Syrian people."

And Whereas, a Resolution was passed by the Congress of the United States on July 18, 1916, reading as follows:

"Resolved by the Senate (the House of Representatives concurring), That, in view of the misery, wretchedness and hardships, which these people are suffering, the President of the United States be respectfully asked to designate a day on which the citizens of this country may give expression to their sympathy by contributing to the funds now being raised for the relief of the Armenians in the belligerent countries."

And Whereas, I feel confident that the people of the United States will be moved to aid these peoples stricken by war, famine and disease;

Now, therefore, I, Woodrow Wilson, President of the United States, in compliance with the said suggestion of the Senate, and the said request of the Congress thereof; do appoint and proclaim Saturday, October 21, and Sunday, October 22, 1916, as joint days upon which the people of the United States may make such contributions as they feel disposed for the aid of the stricken Syrian and Armenian peoples.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this thirty-first day of August, in the year of our Lord one thousand nine hundred and sixteen, and of the Independence of the United States the one hundred and forty-first.

WOODROW WILSON.

By the President: Robert Lansing,
Secretary of State.

BIBLE SCHOOL

October 29.

Subject—The Voyage.
Lesson—Acts 27:1-38.

Golden Text—Commit thy way unto Jehovah; trust also in him and he will bring it to pass. Psalms 37:5.

At last the government took a definite stand and started Paul on his journey to appear before Caesar. How slowly affairs often move in legal circles! For many months Paul had been a prisoner in chains. How those iron bands must have wounded his flesh! How tired physically he must have been at times! How uncertain his future! In Caesarea he had remained those years, not knowing when his release would come. Yet we hear no word of complaint. He was learning all through that period to be content with his lot.

His was a happy disposition because of his clear conscience. Free from the blood of all men, he could abide the future in full confidence that God would take care of him. Having consecrated his body as well as his soul, God was free to make such disposition of him as seemed good. Now he is sailing westward. The salt winds fan those cheeks so long accustomed to dungeon air.

Paul had not been idle. As opportunity opened he had been preaching Jesus Christ and him crucified. For a time his opportunity was to be limited, but he was no less ready to preach to officers, sailors and prisoners, for all must know of the Christ regardless of station in life.

One of the interesting things about Paul in prison is the way the officials treated him. The apostle may have presented a poor physical appearance, as some have argued, but it is quite evident that he had the happy faculty of making friends quickly. Being a Roman citizen may have obtained for him certain favors, but he was a prisoner, a Jew, and of no large reputation in the Roman world. Hence we must infer that he had a winning way about him and was thus able to turn it to account in the interests of the kingdom.

It was a voyage to try the heart of hardened seamen. Never did the apostle's coolness and courage show to better advantage. He put to shame experienced sailors, showed more knowledge of seamanship and stood the test as few if any others could do. He probably had had experience at sea, and some suggest that he may have been a sailor in his younger days, but the secret of his success on this voyage must be sought in another direction. Paul was a man consecrated in an unusual sense, and that gave him poise. He knew that God would use him to the glory of the cause and it mattered little to him what happened, so God willed it.

In those hours of testing, God appeared to him in a reassuring way, and he went about his tasks feeling confident that he was fulfilling God's purposes. So we may rest assured that God will see us through the task he has assigned to us.

CHURCH AT WORK

Sedley, Va.—Charles Mesner, of Central City, Nebraska, has located here to take charge of the work in the two meetings of Sedley and Beth-el. Jesse Stanfield, who has done splendid things for us during the past year, has resigned to finish the course at Hartford Theological Seminary.

A recent every member canvass here met with the usual success, proving that everybody is willing to help with the church finances if shown the need and given the opportunity.

On Quarterly Review Sunday the Sunday School appointed two leaders to choose sides, much after the manner of an old-fashioned "spelling bee." The questions about the lessons of the Quarter were on slips and each side was given alternate questions. The person answering correctly received the slip and at the end of the contest the side having the most slips was counted the winner.

Pasadena, California—Elisha Blackburn and family of the Friends Africa Industrial Mission are spending a part of their furlough among relatives and friends in Pasadena. They have taken a house and are getting settled for the winter. The older children have entered the public school. Dr. Blackburn has addressed the Pasadena Friends once on his missionary experiences in East Africa.

Pasadena meeting has four members above ninety years of age, Julia Brookshire, 92; Jane M. Grinnell and William H. Coffin, 91, and Tacy T. Rood, 90. On October 1st, William Coffin gave the monthly missionary talk at the Bible School, being present, as usual, in spite of a heavy rain. The active Christian life of this venerable elder is an inspiration to all. The infirmities of age rest more heavily on the three monagenarians and they are seldom able to attend any of the meetings of the church.

Carthage, Indiana—Much interest was taken in the Indiana Centennial observance at Walnut Ridge Quarterly Meeting, at its usual meeting place near Carthage on October 8. After the Bible School and morning meeting, Friends gathered from the eight local meetings of the Quarter for a picnic dinner and social hour under the trees. An elaborate program lasting over two hours was presented before an audience that filled the spacious house to almost the limit of its capacity. Professor Lindley of

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Earlham was the principal speaker, dealing with the Quaker contributions to the state's development. There were other shorter addresses, several special hymns and a presentation of Bayard Taylor's "Quaker Widow," and another shorter selection by nine persons in old costumes. The exercises closed with a few brief reminiscences by older members of the meeting.

Richmond, Indiana—The Women's Foreign Missionary Society, comprising members of the four Friends churches in Richmond, held its annual open meeting at South Eighth street on the evening of October 11. It was in the nature of a farewell reception to Charles E. Tebbetts and family who are to leave about the first of November for California. More than a hundred persons were present. Effie Hall, President of the Society, expressed words of welcome and conducted the program of the evening. Milo S. Hinckle, pastor at East Main Street, spoke earnest words of appreciation of the nine years residence of the Tebbetts family in Richmond, while President Robert L. Kelly of Earlham College expressed his appreciation of the organized activities of The American Friends Board of Foreign Missions, and said that Charles Tebbetts had done more than any other one person to bring the work of the Board to its present state of efficiency. A suitable response was made in an address by Charles E. Tebbetts, while Mrs. Tebbetts and their daughter, Edith, expressed in a few words their appreciation of the kindness of Richmond Friends. Music was furnished by a young ladies' quartette from East Main street and after a closing prayer by Francis C. Anscombe, pastor at South Eighth street, refreshments were served during a social hour.

West Richmond, Indiana—West Richmond Monthly Meeting convened

in its regular monthly session on the evening of October 12. Six new members were received. There has not been a Monthly Meeting for the last eight or ten months that has not witnessed the reception of from one to eight members. A letter of loving appreciation of the presence and work of Charles E. Tebbetts and family in the meeting for the past nine years was read and directed to be sent to the family. These Friends expect to leave for California within the next two or three weeks. It was announced that the new meeting house will probably be ready for occupancy about the middle of November.

Lawrence, Mass.—Salem Quarterly Meeting, usually held at North Weare, N. H., in Tenth month, will be held this year at Lawrence on the 21, commencing with the business session at 11:30. Lunch will be served at the noon hour and the meeting for worship will be held at 2:00 o'clock. The meeting on Ministry and Oversight will be held at 10:00 o'clock preceding the business meeting. The meeting house is located on Avon Street. Salem Quarterly Meeting is composed of the local meetings of Salem, Lynn, East Lynn, Amesbury, Boston and Lawrence, in Massachusetts, and Weare, Henniker and Pittsfield in New Hampshire.

Clintondale, N. Y.—The Friends of Clintondale meeting observed rally day on Sunday, October 8. After their long vacation of the summer due to the epidemic of infantile paralysis, the children were very happy to be together again and were instructively entertained by an appropriate address. At the morning service a rally day sermon was preached by the pastor, John D. Piper, and special music was furnished by the choir. In the afternoon the Juniors reassembled and furnished their quota to the general rally. The Christian Endeavor service occupied the evening. An excel-

lent musical program was rendered and Professor Marsh, principal of the Highland high school, addressed the Society, giving the young people much helpful advice. Reports have not come in from the other meetings of the Quarter, but no doubt rally day was observed by them also.

New Driftwood, Indiana—New Driftwood particular meeting observed Centennial Sunday on October 8. The members invited their neighbors and friends far and near to come with well filled baskets and spend the day. The response was most gratifying. The program as printed in *The American Friend* was used with some modification. Herschel Ruddick, a boy yet in the grades, prepared and read a paper on "The Beginning of Indiana." Items of local interest and information about the influence of Friends in the state and nation were given by William Ruddick, William Booth and Mary Kesler. A short, forceful sermon was preached by David T. New som from Psalms 33:12.

After dinner Brother Smith, of the Christian church at Seymour, Indiana, gave an address full of thought and inspiration. He impressed the fact that God has commanded and commissioned fathers to erect family altars and to officiate thereat. The numbers of the afternoon program were interspersed by well chosen songs. "Reminiscences" were given by Frank Kistler, an old man of the community. He said that seventy-five years ago when he was a boy seventeen years of age, there was but one voting precinct and one post-office in the county with mail but once a week. At that time there was not a culvert or bridge in the county and smaller streams were crossed at fords and the larger ones at ferries. In that early day those who would teach school went from house to house seeking subscriptions. If thirty names were secured the person would teach three months at \$1.50 per scholar and board around in the neighborhood. The teachers passed no examinations and their principal requirements seemed to be the ability to read and to have facility in making quill pens. As we looked at the state-ly old gentleman standing erect beside his chair, we wondered how it would seem to be able to say that "seventy-five years ago we were seventeen years old."

Noblesville, Indiana—Noblesville meeting is starting very nicely on the

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work of the new year with Charles T. Moore, formerly of Indianola, Iowa, as pastor. He is an earnest worker and is taking hold of the work in a promising manner. The C. E. Society has recently been organized and young Friends are showing much interest in the work. The Bible School has increased in interest and attendance since the heat of the summer. At the beginning of the pastoral year a social event long to be remembered was held in the basement of the church. This was in the form of a reception to the incoming pastor and also a farewell to our former pastor, Gertrude M. Remier, who has gone from us to Carmel, Indiana, and a farewell to John F. Haines and family, who have recently moved to Indianapolis. Two hundred guests were entertained, after which refreshments were served by the ladies of the "Working Society." On November 12, a series of special revival services will begin, in charge of our pastor, with Leora M. Bogue, of Fairmount, in charge of the singing.

Springfield Meeting, Ohio—October 8 was a day of unusual interest in the meeting here. It had been previously announced that "family day" would be observed at that time, and

every family belonging to the meeting was urgently requested to be present. There was a most hearty response to the invitation and when the meeting hour arrived there was a well-filled house, the families, father, mother and children, large and small, sitting together.

Emma Doan read the 91st Psalm, and invoked the divine blessing upon the fathers, mothers and children of our meeting and nation. The pastor, Jesse H. Harvey, brought a most helpful message from I Samuel 16:11, "Are here all thy children?" Three new members were given a public welcome. There was also a "roll call" of the families comprising the meeting. Special music throughout the service was furnished by members of the meeting. We believe a deeper interest was quickened and the church strengthened.

"FORTY YEARS AMONG THE INDIANS," a book published by Jeremiah Hubbard. Fifty cents per copy by mail. Proceeds go to the widow, Mary G. Hubbard. Address, Harry K. Hubbard, Miami, Oklahoma.

Washington, D. C.—Rooms convenient to cars, board and Friends church. Mrs. L. D. Clark, 1124 Park Road.

CHRISTIAN ENDEAVOR

October 29.

Topic—"The Rewards of Religion."
1 Cor. 3:6-23. (Honorary Members' Meeting.)

Let two of the Honorary Members lead this meeting. Read messages from others of the honorary list who cannot be present. Ask an aged minister in the church to give a ten-minute talk on the topic from his own experience. Let this be an "Experience Meeting," and urge all to take part, using the following suggestive questions as subjects for the short talks:

What does Solomon say about a "Good Name"?

In Romans 14 what are we told about the "Respect of Men"?

The Psalmist tells of heart peace and abounding joy in Ps. 91:1-10 and 16:1-11.

What does Paul tell of fruitful service in Col. 1:10?

What did Paul say he would rather glory in and what was to be his reward? 2 Tim. 4:6-8.

What is the reward in inner satisfaction?

What is the reward in strength of character?

Am I doing my service for reward only?

Do I really enjoy my service for Christ?

One of the best rewards of religion is the greater ease with which service is rendered after years of experience. With every year service for the Lord Jesus not only becomes easier, but better.

NEWS NOTES.

Friends University is enthusiastic over the consideration of plans for a new and commodious gymnasium.

The Friends meetings at Richmond, Indiana, quite generally observed Indiana Centennial day with appropriate exercises on October 8.

Dr. Herbert Tebbetts, son of Charles E. Tebbetts, has recently moved to Pasadena, California, where he has located as a physician and surgeon.

We acknowledge receipt of a neatly printed booklet giving the officary of the meeting at Ludlow Falls, Ohio, of which Elwood Hinshaw is pastor.

William C. Allen and wife have returned to America from their English visit, and were expecting to leave Philadelphia for San Jose, California, the middle of October.

Haverford college opened for its eighty-first scholastic year on September 28 with a total enrollment of one hundred and ninety-six, an increase of ten over the opening enrollment last year.

Samuel Scoville, Jr., gave a lecture at Haverford college on "The World of the Wild Folk" on the evening of

Boosters for the Bible School

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The Bible School Board of the Five Years Meeting is organized to study and meet the needs of Friends Bible School work. Therefore we have a full line of exceptionally good school supplies. Tell us what you want for your school and we will promptly get it to you.

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TEACHERS QUARTERLY, 56 pages, newly prepared. Single copy, 10 cents; in Clubs, 7½ cents per copy.

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Friends Secretary Book for Sunday Schools, 50 cents.

Sunday School Collection Envelopes, 50 cents per dozen.

Sunday School Class Books; No. 1, for 14 names, 5 cents each; No. 2, for 20 names, 10 cents; No. 3, from 25 to 200 names, 15 cents each.

Address all orders to FRIENDS BIBLE SCHOOL BOARD, Fairmount, Ind.

October 10. It was under the auspices of the Scientific Society of the college.

Prof. Rufus M. Jones and Prof. Henry M. Cadbury, of Haverford College, are preparing books for fall publication, the former a life of St. Paul, the latter a study of the Gospel of St. Luke.

John McMillan and wife, after seven years of pastoral service in the limits of Fairfield Quarterly Meeting, Ohio, have resigned their work there and are now located at Waynesville in Miami Quarter.

Friends University has a well-organized art department, under the leadership of Prof. Jenkins, who had a number of finely developed paintings of his own workmanship on display during Yearly Meeting Week.

The London Friend of August 4 contained the names of sixty-three Friends and attenders detained by military or in prison. The majority of these are in a civil prison under sentences varying from fifty-six days to a year.

The two classes of men and women in West Richmond Friends meeting, taught respectively by S. E. Nicholson and James B. Unthank, spent an

enjoyable evening at a social reception at the meeting house on the evening of October 10.

Tennyson Lewis has moved with his family from Everett, Washington, and is now located at 128 South Milton avenue, Whittier, California. They made the journey in an automobile and have visited at Pasadena, Long Beach, Los Angeles and San Pedro. The blessing of the Lord has been upon their labors.

Henry McKinley, who recently resigned his pastorate at West Elkton, Ohio, has arrived at Mt. Airy, N. C., where he will serve as pastor. The people there are delighted with him and his family and the prospects are bright for a good year's work.

Friends were numerous represented in a church parade at Indianapolis on the evening of October 10, in connection with the Indiana Centennial celebration, which was being observed extensively in that city and throughout the state. The procession was led by a Friend in old time garb on horseback.

The American Friend, Richmond, Ind.

A weekly religious journal, published by Friends Publication Board, under the direction of the Five Years Meeting of Friends. Price, \$1.50 per year. Should be in every Friends' family in America.

MARY T. PYLE
1824-1916.

By AN INTIMATE FRIEND.

Mary T. Carpenter, a life-long Friend, was born in New York City, Fifth Month, 10th, 1824, her parents being Nathaniel and Zeruah Carpenter. The family moved to Peekskill, on the Hudson River, where they lived until 1834, when they removed to Wilmington, Ohio.

She was married Fifth Month, 20th, 1852, to William L. Pyle, and, after a few years residence in Ohio, they removed to Richmond, Indiana, and, in 1863 they removed to Indianapolis, Indiana, where she continued to live surrounded by a loving family until her death.

Of a naturally strong constitution and blessed with excellent health, she felt it to be both her duty and her high privilege to minister to those who were less fortunate than herself and, for many years, was engaged actively in uplift work of various kinds.

She and her husband were among the founders of the Colored Orphans' Home in Indianapolis, and she remained a member of the Board of Managers until death called her. She was also one of the founders of the Bertha Ballard Home, in Indianapolis, a Christian boarding home for young business women, and here also she remained a member of the Board throughout the balance of her life.

Recognizing in her one who was feeding upon the "hidden manna" and also her other qualifications for the office, she was called early in life to the position of Elder, a place she held more than forty years, till death absolved the appointment.

During her active life, she did what she could of the Lord's work, that was close at hand, in her inimitable modest way, "preaching without sermons," her entire life being a lesson of faith, hope, and restful trust in God, a favorite scripture of her's being, "Let not your heart be troubled."

Sixteen years ago, she suffered a fall, since which time she has been unable to leave her home except on rare occasions. After her active life had ceased, and she was compelled to sit in her chair, during long weary years, her uncomplaining, patient, trustful spirit shed an even greater influence on those about her, and friends who visited her, often remarked that it was a perfect inspiration to be in her presence, she evidently having partaken of meat that they knew not of. To paraphrase a little,

"None knew her but to love her; none named her but to praise."

After many years calm seclusion, on Ninth Month, 4th, 1916, she looked, and, behold, a door was opened in Heaven; and the first voice she heard was as it were a trumpet talking with her; which said, Come up hither, and I will show thee things which must be hereafter; and, as her eyes closed peacefully on earthly scenes, they opened on heavenly, and she saw the King in His beauty.

Among those who gathered at her funeral were many of her friends of other years, who came to take a farewell look at the placid face, so dear to their memories. It was significant, that three ministers, Willard O. Trueblood, Morton C. Pearson and Albert J. Brown, could take part in the services, for, had not her long life spanned three generations, and had not this mother in Israel ministered to each of these men, in her office of elder? Verily this was a shock of corn fully ripe, for she was the oldest member of the First Friends' Church of Indianapolis. She is survived by four children; Charles C. Pyle, Marietta P. Adams, Anna C. Pyle and Edna P. Evans, all residents of Indianapolis, also five grandchildren and two great grandchildren.

To quote a familiar text of her husband, the late William L. Pyle, "Blessed are the dead which die in the Lord from henceforth: yea saith the spirit, that they may rest from their labours; and their works do follow them."

MARRIED.

Brown-Reynard—At the home of the bride's parents, Dr. and Mrs. E. G. Reynard in Union City, Indiana, August 17, 1916, Russell Lowell Brown and Edna May Reynard, Minister, Roy Wollam of Spiceland, Ind.

Westerhouse-Setzer—At Eudora, Kansas, Elmer Edward Westerhouse of Eudora to Elsie Orpha Setzer of Whittier, California. Minister, A. J. Bales, using the ring ceremony.

DIED.

Durham—After years of failing health Henry Durham died at Sylvania, Indiana, June 28, 1916, aged nearly eighty-five years. He joined the Friends church in his teens and was ever loyal to its teachings and well versed in its disciplinary requirements. He filled many important stations and so long as he was able was found in his place. Probably he and his wife (who died four years ago) did more than any other family in entertaining traveling Friends and others. He was almost anxious at times that his departure would soon come and left the testimony that all was right. He was a member of Rush Creek Monthly Meeting.

Lindley—Elizabeth Lindley, daughter of James and Margaret Woody, was born in Parke County, Indiana, April 21, 1841, and died at her home in Kansas September 22, 1916. She married Isaac Lindley in 1860. To this union were born eleven children. She was converted in the winter of 1872 and

entered earnestly into the work of persuading other lost souls to seek the Savior. In time she found the need of a deeper work of grace, which by consecration and faith she soon obtained. She was a minister in the Friends church for more than thirty years, and at the time of her death was evangelistic superintendent of Elk River Quarterly Meeting in Kansas Yearly Meeting. Besides the children she left twenty-nine grandchildren and eleven great grandchildren.

Macy—William B. Macy, son of Enoch and Nancy Rayl Macy, was born December 1, 1820, and died at the home of his grandson at Cumberland, Indiana, September 24, 1916. Burial was at Spiceland, Indiana, and the services were conducted by Willis Bond.

Smith—Mamie A. Smith, daughter of David and Emaline Smith, was born in Wabash County, Indiana, February 14, 1873, and died at Wabash September 20, 1916. She married Benjamin Smith December 22, 1889. She was converted when about twenty-five years of age and later received the baptism of the Spirit. In 1911 she was recorded a minister of the gospel. Most of her ministry was spent with her local meeting at New Holland. Her services of love to the needy had endeared her greatly to the community. At the time of her death she was evangelistic superintendent of Wabash Quarterly Meeting. Funeral services were conducted by A. J. Furstenberger, pastor at Wabash, assisted by Grace Hobbs, pastor at New Holland and Ida Stauffer of Wabash meeting.

Stanley—Martha W. Stanley, daughter of Jehu and Lydia Maria Stanley, died at Beloit, Ohio, August 29, 1916, aged fifty-six years and two months. She was a birthright Friend and early sought Christ in saving and sanctifying power. The work of the church was a lifelong interest to her and at the time of her death she was an elder in the First Friend's church at Cleveland, Ohio. At one time she was a teacher in the Cleveland Bible Institute. As assistant secretary of Friends African Industrial Mission she gave several years of arduous service. By profession she was a trained nurse. Early in life she became the bosom companion of her sainted mother and so faithfully did she strive to make the closing years of her mother's life comfortable that after death two years and four months ago, the sorrow and strain were more than physical strength could endure. She suffered a stroke that has been followed by others until the one that resulted in death. A most beautiful Christian life has left its benediction upon everyone who knew her.

Stout—Simon Stout was born in Park County, Indiana, August 1, 1838, and died at the home of his daughter at Capron, Oklahoma, August 18, 1916. He was a birthright Friend and always active in the business of the church and Sunday School. He married Ruth M. Smith in 1866. He is survived by two sons and two daughters. His end was peace.

The nearer we come to the Lord, and the more intimate our fellowship, the easier it always is to pour out our hearts in fervent supplication.—Robert Macdonald.

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West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

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THE NEW YORK EVENING POST.

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1916-1917.

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The American Friend

Old Series
Vol. XXIII. No. 43.

TENTH MONTH 26, 1916.

New Series
Vol. IV. No. 43.

A Moment in the Morning

A moment in the morning, ere the cares of day begin,
Ere the heart's wide door is open for the world to
- enter in;

Ah, then, alone with Jesus, in the silence of the
morn,

In heavenly sweet communion let your duty-day be
born.

In the quietude that blesses with a prelude of
repose,

Let your soul be soothed and softened as the dew
revives the rose.

A moment in the morning, take your Bible in your
hand,

And catch a glimpse of glory from the peaceful
promised land;

It will linger still before you when you seek the
busy mart,

And like flowers of hope will blossom into beauty
in your heart.

The precious words, like jewels, will glisten all the
day,

With a rare, effulgent glory, that will brighten all
the way.

When comes a sore temptation and your feet are
near a snare,

You may count them like a rosary and make each
one a prayer.

A moment in the morning—a moment, if no more—
Is better than an hour when the trying day is o'er.

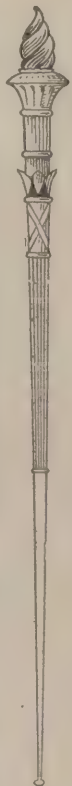
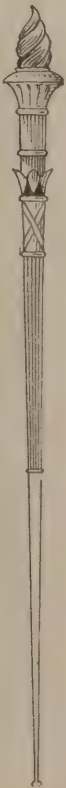
'Tis the gentle dew from heaven, the manna for the
day;

If you fail to gather early—alas! it melts away.

So, in the blush of morning, take the offered hand
of love,

And walk in heavens' pathway, and the peaceful-
ness thereof.

—Arthur Lewis Tubbs.



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting,

Published Weekly by

THE FRIENDS PUBLICATION BOARD
URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year

Headley Brothers, 136 Bishopgate, London, E. C.,
Agents for Great Britain and Ireland,
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.
For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

CANNOT PLEASE ALL

It is not to be expected that every article that appears in The American Friend will be satisfactory to everybody. If it were the paper would not be worth publishing. The management has endeavored to be extremely careful to exclude everything that would contravene the established principles of Christianity as held by the Society of Friends, and also all matter that would probably provoke hurtful controversy. Beyond that the management cannot hold itself responsible if wrong interpretations are put upon that which has been written. It is important also to say again that the editor cannot and will not assume the responsibility of excluding all matter with which he is not in entire agreement. A paper that must narrow itself to the vision of one man is not worth the expense of publication.

The editor will continue to exercise the fullest caution, but he is only responsible directly for the editorial page. Other writers must stand or fall upon their own merits, and we must all remember that if what is written be of men it will come to naught, and if it be of God, we cannot overthrow it.

WHY I BECAME A PROHIBITIONIST

Rudyard Kipling says that one night, in a concert hall, he saw two young men ply two girls with liquor till they were drunk. Then they led them staggering down a dark street. The rest of the story we give in Mr. Kipling's own words. "Then," he says, "recanting previous opinions, I became a prohibitionist. Better it is that a man should go without his beer in public places, and content himself with swearing at the narrow-mindedness of the majority; better it is to poison the inside with very vile temperance drinks, and to buy lager furtively at back doors, than to bring temptation to the lips of young fools such as the four I had seen. I un-

derstand now why the preachers rage against drink. I have said, 'There is no harm in it, taken moderately;' and yet my own demand for beer helped to send those two girls reeling down the dark street to—God alone knows what end. If liquor is worth drinking, it is worth taking a little trouble to come at—such trouble as a man will undergo to compass his own desires. It is not good that we should let it lie before the eyes of children, and I have been a fool in writing to the contrary."—Methodist Recorder.

DOES PROHIBITION PROHIBIT?

As a matter of fact, the question of absolutely prohibiting has nothing to do with the case. The question is, is a state made better, healthier, happier, safer, more prosperous by Prohibition than by saloons? As to that in Kansas, Floyd Keeler, a Kansan writing in the Atlantic Monthly, is perhaps as reliable an authority as the Nebraska "prosperity" league. This is his answer to "It Don't Prohibit":

Liquor is sold in Kansas, but it is a crime to sell it, and "bootleggers" furnish not a few occupants of our jails and penitentiaries * * * A generation which has never seen a legalized saloon has grown to manhood, and it is a generation which cannot understand how there could be any question as to the wisdom of Prohibition. We do not claim that Prohibition absolutely prohibits, but it has made disreputable and outlawed a traffic which has never proved itself beneficial, and from which great evils are known to emanate. The saloon has yet to prove its usefulness, the opponents of Prohibition have yet to show us a better method of curbing the curse of drunkenness with its attendant vices; and until they can bring forth such proof and show us such method, we, in Kansas at any rate will rest content with what we firmly believe is the best and what we have already tried and proved. We wonder that the whole country cannot see it.

So let us pass on to other angles. It doesn't prohibit. We all admit it. But what of it?—Nebraska State Journal.

THE TRUE MEASURE

What shall be the measure of my contribution to God's work? I shall give according as God prospers me. But this is very indefinite. What proportions of my prosperity shall I give? I gave myself and all I possessed to Him when I was converted, and I still belong to Him. True, but am I carrying out my contract? These general terms are deceptive. My expenditures for the last month, what do they show? How much sacrifice? What proportion of income? How much more have I spent for self than for Christ.—The Review of Missions.

The soul would have no rainbow,
Had the eyes no tears.—John Vance Cheney.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF *QUAKERISM* IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 43.

TENTH MONTH 26, 1916.

New Series
Vol. IV. No. 43.

Pursuing a Criminal

The prohibition movement primarily is the protest of conscience against a blighting disorder of civilization. Acting upon the broad principle that good morals must constitute the very soul of the social order of the world, the movement for the overthrow of the liquor traffic may be characterized as an effort to reconstruct civilization according to the pattern of holier ideals. Not even the most ardent defender of the trade will claim that the saloon is synonymous with good morals, or that in any sense it is contributory to the best ideals of human culture and refinement.

The liquor traffic at its best is organized greed. It preys upon humanity, not that it has aught against any, but that, regardless of the rights of all others, it may satisfy its avaricious hunger and fill its treasury with gold. It is a criminal out upon the highway of life, a freebooter, respectful of no law, an assassin of character, sending the blight of death into happy homes, defiling womanhood, debauching manhood, blighting childhood and polluting government itself. The wonder is that such a rapacious tyrant could have escaped the wrath of the world so long.

Within a few days the press has carried the distressing news of the downfall through drink of a minister, much beloved, in St. Louis. The liquor traffic is no respecter of persons. Its slimy, greedy fingers have clutched the throats of men and women in the palace no less than in the hovel, in the high places of the land as well as in the back alley, in the ranks of the 400 as well as in the slums, and all alike have fallen to the level of the beast and oft-times seem possessed with the instincts of a demon.

There lies before us as we write the remarkable life-story in detail of a man now serving a life-sentence in a New York State prison. The saloon got him when a boy, and while again and again he broke its clutch, like the greedy monster it is, it pursued him relentlessly until finally, crazed through drink, he slew his friend in cold blood. According to his own words, he "wanted to be sober, respected, but could not because society had surrounded me with pitfalls and temptations," and then he asks: "Is society blameless in my sin?"

Is there anything the saloon ever did which will justify its continued existence in the face of such a life-story as mine? Is there any personal liberty to drink which is more worth saving than such human stuff as was I? And what will any smug, respectable attempt to pass this question by receive at our Maker's hands when you and I meet in His presence?"

There is the problem in a nut shell, for society is dealing in human souls when it dares to underwrite the saloon and turn it loose to prey upon humanity—for dollars. The measure of the evil for which society is culpable is the combined value of the millions of human lives which have gone out into eternal darkness through the blight of the saloon, not to say anything about the effect upon business, labor, taxes, politics, legislation, the church and government. Civilization will have an awful penalty to pay in the final day of reckoning, for the damning blight of a world curse is bound to leave its finger prints for generations yet unborn.

The prohibition movement, as one born out of due time, overdue by many decades, is now the one foregleam of a brighter day in our American civilization, for not alone will the banishment of the liquor traffic bring relief to the multitudes who are in the slavery of drink, but the spirit and determination which are prompting this nationwide housecleaning will in itself be a holy benediction to our domestic and national life everywhere.

It is all too easy to be over optimistic about the speedy coming of national prohibition. Rapid as have been the victories of the past two years, we underestimate the power of the saloon if we conclude that it is all over but the shouting. The easier conquests have been made thus far, and the severest criticism that can lie at the door of the prohibition movement thus far is that it expends far too much of its energies on the stump, and far too little in that close, hand-to-hand fashion which deals with the citizen personally, and in which the liquor traffic is an expert by long and successful practice. The one outstanding need of the prohibition movement today, a need so imperative as to be startling, is that of a nation-wide organization, not alone by states, but by districts, down

to the precinct, school district and town block, preparatory to that degree of personal agitation and constructive endeavor that is the only guarantee of success in any hotly contested campaign.

On November 7, the electorate of seven states and one territory will face its responsibility directly toward the liquor traffic. California, Montana, Nebraska, South Dakota, Missouri, Michigan, Arkansas and Alaska will witness a clash of ballots on this issue, and it is a good guess that prohibition will extend its borders considerably upon that day. Nineteen states, including Virginia, which will close her saloons on November 1, have already outlawed the saloon, and gradually we see the widening circle toward the necessary thirty-six states,

which will insure the adoption of a national constitutional prohibitory amendment, when once we can secure a Congress that will submit a resolution for ratification by the several states.

There are Friends' communities in nearly all of these states, and this opportunity is a challenge to them not only to vote right but to use their influence to the utmost from now until election day to get others to do the same. Shall it not be said of our Friends in these states that they were foremost in the contest against the saloon and that by their zeal they provoked others to intensive service in the same direction? November 7 will mark another epoch in the contest for saloon annihilation if the church and all good men and women do their duty.

Home Missions and Social Service

By J. HERSCHEL COFFIN.

(concluded)

(An address read before Indiana Yearly Meeting September 20, 1916.)

I have gone through this rather lengthy analysis in order that I may ask this question: What is the point of view of Friends today as to the essentials of Christianity? What is our vision for the denomination in the century to come? What is our conception of the duty of Indiana Yearly Meeting to the community life of which it is a part for the next 25 or 50 years.

Are we individualists, chiefly attentive to our personal religious experience and satisfied with the individualistic method of "social salvation by addition?" Have some of our most promising members been drawn off into Y. M. C. A. work, or social betterment work of one kind or another and lost to us in all but nominal membership because we offer them no opportunity to deliver their social message? Or have we risen to the organic view, which appreciates both the individual and social sides of Christianity, but which maintains that the church is the channel through which both phases should be carried forward?

The question as to where Friends stand on this matter is difficult to answer because what would be true of historical Quakerism would not be wholly true of present day Quakerism. Nor are all contemporary Friends of the same mind upon the matter.

Historically, Quakers, perhaps more than any other sect, had the social view. While they could not be classed as holding the organic view, because the scientific principles which are basic to this had not yet been enunciated, yet they did have in a remarkable degree the sense of social obligation, and a deep insight into the social implications of the gospel. The first two-thirds of our history is a chronicle of almost continuous struggle, often under severest persecution, for principles which were so-

cial in application: the right of freedom in worship, the personal communion of each man with the Father, without the intervention of priest or the machinery of ecclesiasticism, the wrongfulness of war, the possibility of a just and tolerant government, justice and friendship for the Indian, freedom for the slave. And even today we engage in more than our proportion of social enterprises, including peace, missions, Indian affairs, work with the negro, and with delinquent children. And these social enterprises, more than any other factor or factors, are responsible for our place in the family of religious denominations, and for the influence, altogether out of proportion to our numerical strength, which we wield in society today.

But the last third of our history has not been so illustrious. Our testimony had already been largely given and, amid the easier times which the partial acceptance of our principles created, we lost vitality and solidarity. We turned our attention away from the social message to questions of doctrine; and straightway divided and subdivided. Then came the great revival period of the second half of the last century which brought us an abundance of new life and vitality, but which also brought in its train certain undesirable consequences; we lost some of our distinctive characteristics, and tended to settle down into a narrow individualism in common with others whose attention had been directed to the necessity for personal salvation, and whose emotions had been kindled regarding their eternal happiness.

Indicative of the resulting individualistic tendency of today, one not infrequently reads news items in the church paper similar to the following: "The meeting at ——— has just completed a three weeks series of meetings under the efficient leadership of ———. He was much blessed in his

ministry and preached a whole gospel. Quite a number decided for Christ and many renewed their allegiance to the church, and the membership was much blessed and strengthened" All sentiment and charity aside, just what does a statement of this sort mean in cold fact; what shall we read between the lines? Notwithstanding the breath of encouragement it contains, it is really a confession that nothing very much was accomplished. It probably means that the annual housecleaning has been finished, which it is hoped will last a year; that not very many of the community were much interested and fewer still actually brought to a personal decision; that some of the members who had become somewhat wayworn have gotten their second breath and are going to try to hold out faithful to the end; that the meeting is going to try to keep its machinery running another year. And about the preacher: Did he really preach a **whole** gospel? He probably dwelt upon the awfulness of sin and its consequences, the love of God for the sinner, the blessed state of the redeemed. There were also doctrinal sermons about sanctification, and some encouragement to hold out faithful against the lures of a wicked world. But did he give them the vision of a regenerated society, of a community organized for righteousness? Did he preach a socialized conscience which would drive men to practice the presence of Christ in their corporate social life—family, state, and industrial? Did he impress upon them the imperative of social salvation as well as personal redemption?

I fear our answer to these questions will have to be in the negative.

As a denomination we find ourselves in a somewhat anomalous position at the present time. On the one hand we try to keep alive our interest in certain inherited testimonies which are social in implication; for example, peace, which because of the exigency of the European war and the Mexican trouble, has regained something of its original vitality. But on the other hand, our religious philosophy regarding the relation of the church to society is, on the whole, individualistic as far as orthodoxy is concerned. And as a result, in many places, the whole of the religious energy is consumed in keeping the machinery of the church running. While the fields are white unto the harvest all about, we are able only to drive the machine around in a well trodden circle, actually harvesting almost none of the grain which is already over-ripe.

In the meantime, there has grown up an entirely new kind of civilization. Since the time of the Hicksite separation, and during the period of our crystallization into individualism, the wheat-header and the flouring mill have replaced the cradle and the mill-stone; the traction gang plow and railroad have replaced the wooden moldboard and the ox cart; the electric light and the automobile have replaced the tallow candle and the one-horse shay;

the patent breakfast-food factory, the bakery, and the packing house supply our tables; the telegraph, telephone, and wireless convey our communications, and the daily paper has largely replaced the Holy Bible as our reading matter. And at the same time that these labor and time-saving devices were being invented and installed, new kinds of **leisure-consuming devices and processes** have appeared. Literature of all kinds—including the undesirable—has multiplied a thousand fold, athletic and parlor games, musical instruments, photographic apparatus, amusement parks, Coney Islands, vaudeville, moving picture shows, not to mention the card clubs, and endless succession of fancy dances, have all arisen to consume the surplus time and money which have been made possible by modern machinery. And coincident with our mechanical conquest of nature in the fields of both labor and leisure, there has grown up a system of social procedure the principles of which are anything but Christian. In fact, the forces of evil have appropriated the methods of industry and have succeeded so thoroughly in organizing the community for wrong that there is scarcely a form of sin or degradation known to human frailty which is not capitalized and exploited for gain as witness the social evil, and the liquor traffic. Likewise, the innocent impulse for pleasure and amusement has also been capitalized, and countless organizations compete with each other for the privilege of purveying to the public its amusement at so much per hour, quite without consideration for the moral value of their wares.

And what has the church been about while this evolution was taking place?

It would be unjust as well as gratuitous to indict the church with indifference to social conditions; and we must ever bear in mind that it has been the greatest single force for righteousness throughout the turmoil, and that it has saved its thousands and its tens of thousands, notwithstanding its individualistic method. But it remains a fact that much of its energy has been dissipated during this critical period by profitless inter-denominational disputes, on the one hand, and in disastrous internal doctrinal controversies, on the other hand, in which the most virile and large visioned members have often been read out of the denomination by orthodoxy. In addition, more time and energy have been consumed in perfecting and running an elaborate system of machinery which was built to reach the individual as its objective, rather than to win for Christ the evolving social order. In the matter of amusement, for example, the attitude of the church has always been one of suspicion and repression, rather than one of guidance and development.

But the crucial question for us now is: What shall be the attitude of the Society of Friends from this time on? Shall we continue in our individu-

alistic point of view and limit ourselves to the individualistic methods, giving some attention the while, as in the past, to our traditional social testimony? Or, shall we adopt with vigor and enthusiasm the organic view and set ourselves to the interpretation of Christianity anew to this new era with its changed conditions and its perplexing problems?

There are two reasons why the Society of Friends is peculiarly fitted to assume the leadership in putting the organic view into practice. (1) We have the historical background for it. In the past, under other conditions, we have consistently borne testimony that the program of Jesus Christ is workable in social affairs. Our work along the lines of peace, in behalf of the Indian, and the slave has given us the training necessary for practical social enterprises. And the opportunity is now ours to restate the principles of Jesus in terms of present day conditions—complicated as they are—so that society may see that Christ's is the only program which will finally work in the solution of our social problems. And it is my firm conviction that our only hope of rehabilitation as a Society lies in this direction. Only as we get the new vision of our social mission will be able to generate enough spiritual power to move the machinery of the church out of the circle where it has been running into the larger social field and actually reap a harvest worth while.

(2) In the second place, ours is a distinctly spiritual religion. We have ever insisted on the indwelling spirit, and the direct communion with God without the use of material aids and forms. We originally insisted that Christianity is a way of living rather than a creed—though we have partially forgotten this testimony in late years—and that all men are brothers, each of equal value in the sight of God. And we have already seen that a spiritual impulse is the necessary condition of unity and universality in our attempt at social regeneration. The time has come when a merely formal religion will no longer appeal to the bulk of society; but society is eagerly awaiting the man or the group of men who will show how Christ's program can be worked out in modern social conditions. But this cannot be done without the spirit of the Master—the spirit of Love—which our ancestors always tried to carry into their social relations. Quakerism therefore seems spiritual to the world today—and always—because its **essential spirit has received a social expression**. And that is why Friends are in a position to assume the leadership in social evangelism now.

But granting the truth of the analysis thus far, what is there of practical value in it for us? We have talked of society in general, and of social regeneration; but how can the abstract principles regarding these be applied to concrete problems?

The answer is **social service**; or, if this term seems lacking in religious connotation, **social evangelism**. This substitution in terms may be made

because all of the enterprises which are grouped under the name of social service must have as their objective the regeneration of society. And the value of any proposed activity of a social character must be tested by this criterion: whether or not it will make toward the reorganization of community forces, so that individuals may not labor under a needless handicap in their personal efforts at Christian living.

In attempting to enter into the field of social service or social evangelism there are five underlying principles which must be kept in mind. (1) This general social process which we have discussed in the abstract always centers in the community. Each community with more or less completeness, depending upon its size and the diversity of its interests, is a smaller edition of the inclusive social process. In it are found all of the social institutions—home, school, government, industry, and the church. It has its customs, traditions, public opinion, and social standards; its telephones, mail service, roads and railroads. So that the definite problem of social service or social evangelism is to evangelize the community of which the church is itself a part. (2) The religious life of a community depends in large degree upon the economic status and intellectual and moral standards of the families which are its units. (3) The church and the school should be the joint center of the community. This should be true in the intellectual, moral, civic, social, spiritual, practical aspects, and in the matter of leisure. (4) The church must possess definite and accurate knowledge about the community—not vague impression, guess work and conjecture. (5) Many definite reforms and enterprises can be carried out only on the basis of a federation of all the churches of the community for practical work.

Inasmuch as over 66 per cent of the resident membership of Indiana Yearly Meeting lives in rural communities—that is, in the open country, or in villages or towns of less than 2500 inhabitants—I shall limit my suggestions to the question of a social program suitable for the rural community. Such a program might include the following points:

1. Systematic study of the general question of Christian sociology on the basis of such books as *Social Evangelism*, by Harry F. Ward; *The Church at the Center*, by Warren H. Wilson; *The Making of a Country Parish*, by Harlow S. Mills; *The South Today*, by Moore.

2. Community Survey, based on a manual such as *Community Study for Country Districts*, by Anna B. Taft.

3. Economic Betterment. The Commission on Social Service of the last Five Years Meeting has this to say as to the importance of this point: "The underlying problem in every rural district is economic in character; it is the problem, namely, of successful and profitable farming. Surveys that have been made in recent years show conclusively that it is not possible to maintain a live and adequate church in rural communities where farming is a commercial failure. * * * Where the soil is exhausted, or the methods of farming are out of date, or where for any other reason the farm does not supply a family livelihood, the robust and mentally progressive

sons and daughters seek their careers in the cities, and the weaker and less capacitated offspring remain to carry on the losing struggle, and, as a natural result, the church, and everything else in that district that ministers to the higher life, shows a decline, or even a total slump. The primary remedy in all such cases is the introduction of scientific farming." Economic betterment may, therefore, be stimulated by:

- (1) Clubs or classes for the study of scientific farming.
- (2) Extension work of Agricultural Schools.
- (3) Boys' corn clubs.
- (4) Co-operative buying and selling.
- (5) Good roads, etc.

4. Civic improvement. To be fostered by the beautification of homes, grounds and roadsides, and by the creation of a community spirit.

Civic improvement also demands intelligent and active participation in local governmental affairs.

5. A satisfactory solution of the problem of leisure.

There is scarcely any other problem of greater significance to the rural community at the present time. The way in which a community spends its leisure time is both an index of its moral and spiritual status and a determining factor in the character of the young. A social survey will show what the forms of amusement are, and where people meet for social purposes. The following things come to mind as offering relief from doubtful forms of recreation, and when rightly engineered, provide adequate outlets for the necessary play impulse:

- (1) Athletic events with games between local teams.
- (2) Socials that include not only the church group, but all the young people of a community, attempting to transcend clique lines.
- (3) Entertainments. The Home Mission Committee might better rent a hall and offer a desirable motion picture one night a week than allow young couples to go off to the nearby city to participate in doubtful amusements there. The occasion may easily be made a semi-social affair, where the group spirit and community interest is stimulated.
- (4) A club room provided with papers and current magazines where people may meet without invitation or appointment, may solve the problem of long winter evenings.
- (5) Dramatic and musical organizations are a never-failing bond of community interest.

6. Intellectual development. Every community needs the intellectual stimulus which the presence of a library or popular lecture course provides.

These and other similar enterprises which the community survey will suggest as being suited to the exigencies of the particular locality are legitimate and necessary factors in the evangelization of the social order as represented in concrete communities. And, when coupled with a devout religious attitude, or being the materialization of a socio-spiritual impulse, they not only raise the moral and intellectual standards of the community, but make wrong doing more difficult.

I cannot close this paper without reference to one other point in relation to the practical carrying out, in any large and successful way, of a social program. This is the need for a group of trained leaders among us who shall help inaugurate and carry on these new lines of work. This need hardly demands further emphasis, because it is obvious to all that ours is a civilization characterized by a high degree of division of labor, each division and subdivision of which is directed by experts. And if the church is to succeed in making a deep impression upon the social process so as to reshape

the principles of its organization it must be done through efficient leadership backed up by the enthusiastic and intelligent co-operation of the membership at large. For this reason we ought by every means possible to encourage our young people to secure the training necessary for effective leadership by attendance at colleges and seminaries where the principles of social evangelism are being studied and taught.

And in the mean time the remainder of us should enlist in the movement to study the possibilities of social evangelism through the study classes which we hope to organize. To this end I wish most strongly to urge the heartiest co-operation of every member of this body with the Quarterly Meeting Superintendents of Home Missions as they shall attempt to inaugurate systematic study along this line the coming year.

And as a consummation of this co-operative study and labor, let us pray that within a period of ten years we may possess a group of adequately trained young men and women leaders and an intelligent and willing membership which together shall win more completely the social order of this commonwealth for Christ; and incidentally, put our own beloved denomination in the forefront of those who are striving to bring in the Kingdom of God.

But we cannot wait ten years to begin our labor in this fight; we must make a start now—incomplete and inadequate as our methods may be. And for the purpose of making as intelligent a beginning as possible, and in the interest of more immediate results, I call your attention again to the recommendation of the Efficiency Committee recently made regarding a Field Secretary, and most strongly urge that in the very near future you enable our committee to co-operate with the committees on Foreign Missions, Bible School, and Christian Endeavor to secure a Field Secretary who shall devote his full time to the extension of these four lines of work.

The duties of a Field Secretary along the lines of Home Missions and Social Service should be to stimulate systematic study of the problem, to give instruction and assistance in the matter of making community surveys, to help local workers to plan their community work on the basis of these surveys, and to suggest definite methods of procedure.

That such an undertaking would be successful is indicated by the results of a similar temporary enterprise the past summer. As already referred to in the report of the Efficiency Committee, Thomas Kelly, of Wilmington, Ohio, was secured for the months of July and August by the Efficiency Committee of this Yearly Meeting, together with the Board of Young People's Activities of the Five Years Meeting, with instructions to push Young People's Activities, Bible School, and Community Work. His work was limited to three quarterly

meetings; and while the time at his disposal allowed little more than a brief educational campaign and a few inspirational talks, the results of which are not yet fully apparent, yet the investigations of Thomas Kelly, of Wilmington, Ohio, was secured ities and an urgent need for community work of the kinds suggested. And what is true of the need and the opportunity of these quarterly meetings is equally true of the need and the opportunity of the Yearly Meeting. But these needs cannot be adequately met except by a continuous campaign which will be possible alone by the employment of a full-time Field Secretary.

The phrase of our Lord's Prayer, "lead us not into temptation," when translated into human terms means to create an environment in which temptation to evil doing is not present as a persistent social invitation. And may the day soon come when our denomination in this Yearly Meeting and throughout the other Yearly Meetings shall make the answer to this prayer possible by assuming the obligation of social reconstruction, thus helping to eliminate those persistent invitations to evil which now so effectually bar the way to individual salvation and social regeneration.

Earlham College, Richmond, Ind.

THE HIGHER LIFE

BETTER THAN BURDEN LIFTING

What helpless creatures we should all make of ourselves if we could persuade God to do for us as we ask! Our first cry, when a heavy burden strikes us, and our continued cry while the burden remains, is that God will take it away. Fortunately God is not so cruel as to do us the harm that we ask for. When our children beg us to let them omit certain school lessons, or give up school entirely, we love them too much to yield to their entreaty. How much better was this petition in a pastor's public prayer: "If any are here with special burdens, if Thou dost not life the load give them strength to bear it."? The power to bear burdens makes a richer life than a weakening freedom from burdens.—Sunday School Times.

HIS KINGDOM AND INHERITANCE

An aged Christian man was on his death-bed, and was happy in the prospect of soon entering into the joy of his Lord. He had a brother who had made the world the great object of his life, and who, of course, was very poor toward God; and with all his world shrewdness, was so short-sighted as to have made no provision for the world to come, and had no idea of enjoying an inheritance beyond the grave.

When his rich brother came to see him, he upbraided him for giving so much attention to the things of God, and giving away so much of his

substance for religious purposes, and subjecting himself to poverty, when, if he had followed his advice and example, he might now have been in the enjoyment of plenty, instead of being, as he termed it, a burden to his friends.

With great calmness and earnestness the dying saint replied—waving his wasted hand toward his poor, self-deceived brother: "Quiet! quiet! Whist, whist, Tam! I have a kingdom na begun upon, and an inheritance that I have na yet seen."—Lutheran Companion.

JOY

Here is a guiding sentence from the Word of God: "And when the burnt offering began, the song of the Lord began also." The song began with the sacrifice. Joy is wedded to consecration. When life became sacrificial song was awakened in the soul. This also is a part of the divine plan for the children of men. Song breaks out in service. There are motor cars fitted with electric light, but the light is conditioned upon movement. The car generates the power as it runs; a long stop, and the light goes out. Joy dies out when we are idle. We generate it as we serve. We begin to sing the song of the Lord when we spend ourselves in the labor of His kingdom. Let us take up some bit of work—the personal care of somebody else or some service in the city or some kind of interest among the needy far away. Let us take up the yoke of the Lord Jesus and draw our share of the world's burden and so "enter into the joy of the Lord."—Dr. J. H. Jowett.

OUR ASSURANCE OF VICTORY.

There is no victory in the power of an hour ago to keep us from sinning now. Our continued victory is not assured to us by our past victories, but only by a present Christ. For real victory over sin is never a matter of our strength, our effort; it is won only by Christ, and is ours only as we trust Him for it. It is true, therefore, that a man has in himself no more power to resist sin after a hundred Christ-achieved victories than after one. They may give him increased confidence in Christ, and thus make it easier for him to continue to trust Christ for victory; but they add not an ounce of strength to himself. The moment he presumes on past deliverances, instead of trusting he is gone. It is as though a man crossing on a narrow bridge should believe, when half-way over, that because he had come well on the way in perfect safety he could now ignore the bridge. His bridge-given safety of an instant earlier would be of little value to him after he had stepped off the bridge.

I felt once that I was responsible for the conduct of universal affairs, but I have recently come to believe otherwise. So long as I tried to run the world I was miserable; it makes me happy now to trust in God.—Lyman Beecher.

Educational Statistics Concerning Friends' Colleges

By ISAAC SHARPLESS.

For the use of the Educational Committee of the Five Years Meeting certain data have been collected for the collegiate year 1915-16.

The collegiate institutions* managed by Friends in the United States are the following which will be indicated in the tables by their numbers.

1. Pacific College, Newberg, Oregon.
2. Whittier College, Whittier, California.
3. Central College, Central City, Nebraska.
4. Friends University, Wichita, Kansas.†
5. Penn College, Oskaloosa, Iowa.
6. Earlham College, Richmond, Indiana.
7. Wilmington College, Wilmington, Ohio.
8. Guilford College, Guilford College, North Carolina.
9. Bryn Mawr College, Bryn Mawr, Pennsylvania.†
10. Haverford College, Haverford, Pennsylvania.

FACULTY

	Whole Number.....	Professors.....	Associate Professors.....	Assistant Professors.....	Instructors.....	Assistants.....	Having Doctors Degree	Not College Graduates.....
1	10	8		2				3
2	16	8			5		2	
3	11	6				3		5
4								
5	14	9		3	2		4	
6	34	19			15		12	1
7	16	15			1		2	
8	14	11	3				2	
9								
10	25	9	8	4		4	18	1

*Statistics with regard to secondary schools may appear in another number. When marked with a (?) the information was not given on the blank forwarded by the college.

†No information has been furnished by Friends University and Bryn Mawr College.

STUDENTS

	Total Number.	Graduates.....	Seniors.....	Juniors.....	Sophomores.....	Freshmen.....	Special—Music	Others.....	Preparatory...	Males.....	Females.....
1	99	2	4	8	9	24	52*		42*	52*	89*
2	209		21	28	29	56	75			?	?
3	55		1	6	4	5		3	?	28	27
4											
5	570		22	36	29	?	90	3	159†	263	307
6	397		46	42	98	186	59			186	211
7	130		20	35	5	50		20		55	70
8	223		20	23	28	57	10	7	78	132	91
9											
10	186	6	39	44	42	36		19		186	

*In certain cases in these columns allowance must be made for duplications.

†Also 144 in Commercial Department.

ENDOWMENT

	Personal property yielding income	Real Estate yielding income	Real Estate not directly yielding income. (excluding dorms.)	Value of Dorms.	Income from students	Total income
1	\$ 97881	\$ 8500	\$ 75000	\$ 5000	\$?	\$?
2	146000	10000	90000	5000	4800	18100
3	18000		70000	5000	2000	41000
4						
5	232011†	11624	36500		19077	33155
6	508000	50000	275600	106100	73036	111947
7	85672		171500	22500	7378	26010
8	100000*		179000	87000	30000	48000
9						
10	2517000		1250000	175000	63000	162899

KANSAS YEARLY MEETING.

Kansas Yearly Meeting was held at Wichita, Kansas from the 3d to the 9th of October. This is the first occasion of its ever being held in Wichita twice in succession. During the past thirty years the geographical center of the Yearly Meeting has shifted south west about the distance between Lawrence and Wichita, two hundred miles. It seems likely that the latter place will be its home for some time to come.

University Monthly Meeting presented to the Yearly Meeting a project for building a meeting house near Friends University, with the Yearly Meeting co-operating, the house to be used for both local meeting and Yearly Meeting. The Yearly Meeting looked with favor on the proposition, and referred it to the Quarterly Meetings for their consideration.

The first, and for a time the most preplexing problem before the Yearly Meeting was that of a change of program for the sessions next year. The question was introduced in the first session of the meeting on Ministry and Oversight Tuesday morning. There were three distinct points of view. First, those who held that a Yearly Meeting is distinctively for the transaction of business, and that nothing should be permitted to interfere with that purpose, necessary as other matters are in their place; second, those who felt our Yearly Meeting sessions should bear a stronger element of inspiration and instruction for those who attend; third, those who looked upon evangelism as the fundamental task of the church under every possible circumstance, hence a Yearly Meeting must be first of all warmly evangelistic.

The meeting on Ministry and Oversight appointed a committee to consider the matter. It was taken to the Yearly Meeting, where a larger committee was appointed. For a time it seemed as though it would be impossible for the different ideals to be brought together on any satisfactory basis. Then there was prayer—not vocal, but each in his own heart—and within three minutes time the whole atmosphere had changed. A plan was immediately formed for next year's program which was entirely satisfactory to every member of the large committee, and which was unanimously adopted by the Yearly Meeting.

The visiting ministers and workers

	Total Expenses	Indebtedness	Acres of Ground in Campus
1	\$?	\$ 17000	23**
2	21000	4000	19
3	4000		20
4			
5	38261	63200†	64
6	115828	8586	114
7	26010	17000	20
8	50500	55750	260
9			
10	171783	102000	225

**These figures do not include farms and lots owned by the college, separated from the college grounds.

†Since increased to nearly \$500,000.

‡Since largely extinguished.

*Approximate.

STUDIES

	Units for Admission	Number with less than 14 units.....	Latin Students.....	Greek	Mathematics	French	German	History	Economics	English
1	15		4	9	20		25	32		42
2	15		9		70	29	54	56	20	100
3	16½		19		35	4	21	36		67
4										
5	15	3	22	30	42	12	46	58	30	112
6	15	9	28	5	188	81	120	83	49	361
7	15	3	3		3	3	3	3	3	3
8	14	2½	28	5	87	33	41	62	5	131
9										
10	14½		56	17	81	84	69	70	103	146
	Chemistry	Biology	Physics	Bible Literature	Philosophy	Psychology	Pedagogy	Spanish	Sociology	
1	10	6	4	8	6	14	10			
2	36	70	10	63	32	18		53		
3		7	10			11	12			
4										
5	45	58	18	91	10	43	49			
6	54	143	34	57	32	25	112			
7	2	2	3	2	3	3	3			
8	68	25	50	22	28	20	23			14
9										
10	64	90	51	46	92	44				44

VOCATIONAL EDUCATION

The request made was "State briefly your attitude towards professional or vocational education."

1. We do not favor vocational or professional education here except that we do desire to measure up to the standard requirements so that our graduates may be certificated for teaching in the standard high schools, and we are putting in a business course in connection with our academic.

2. The curriculum offers no vocational courses. The Faculty is not very favorable to the introduction of such work.

3. We are not sufficiently equipped for work in this line.

4.

5. Recognizing the tremendous clamor for vocational education and being financially unable to ignore it we have catered somewhat to it; but have endeavored not to sacrifice the true mission of the College, which is to afford a broad, general education preparing for life, for the making of a life as well as the making of a living.

6. The college holds a conservative attitude on the question. We are drawing in rather than expanding in this direction.

7. The College has some mission in this field.

8. The college has stood for culture studies more than vocational, but there is a tendency to work toward professional and vocational.

9.

10. The college considers its mission educationally to be to give liberal

who were present with minutes from other Yearly Meetings were: Florence R. Smith, California; Evangeline Reams, Ohio; Mildred J. Baldwin, Iowa; Geo. H. Moore, Western; Edgar T. Hole, of the East African Mission and I. Gurney Lee, Western; S. Edgar Nicholson, of the American Friend, was in attendance.

The report of the Evangelistic and Church Extension Board showed that churches had been built at the following places during the year: Fowler, Pleasant Plain, Gate, Argonia, Oak Creek, Shallow Water and Baxter. The largest of these churches is Fowler, costing \$14,350, and having a seating capacity of 500. Parsonages were built or bought at Prairie Vale, Fowler, Argonia, Oak Creek and Miami. M. F. Swofford was reappointed Evangelistic Superintendent.

The report of the statistical secretary showed a total membership of 11,359, a net loss of 29 during the past year. The reported net loss loses its significance, however, when the report is carefully considered. There is a loss of 30 due to error in last year's reports, so if this year's reports are correct there has been an actual gain of one. But of more significance is the fact that the only source of actual loss over gains was in certificates of removal to other yearly meetings. Three hundred and sixty-six such certificates have been issued, while only 263 have been received. It is presumably impossible to prevent members moving to other Yearly Meetings. Births were 141; deaths 86; letters from other churches 105; issued to other churches 87; received by request 497; discontinued 429. Emporia had the largest gain of any meeting in the Yearly Meeting, 98.

At the session devoted to the interests of Friends University the most prominent was the prospective gymnasium. About \$21,000 had already been raised by subscriptions. In addition to this there were conditional subscriptions aggregating six thousand dollars. At the session of the Yearly Meeting subscriptions were taken, and a substantial amount realized.

The program adopted for the sessions of the Yearly Meeting next year will be along the following general lines: Each morning 8 to 9, meeting for worship; 9 to 11:10, business session; 11:10 to 12:00, expository and inspirational address. Business session each afternoon at 2:00. Evangelistic meetings each evening ex-

courses. While there is, therefore, some instruction given in Engineering, Chemistry and other subjects of a vocational character all students are required to take a large list of subjects in languages, literature, science, etc. of a non-technical sort.

RELATION TO FRIENDS

	Students who are Friends		Teachers who are Friends	
	Males	Females	Males	Females
1	35*	50*	5	5
2	38	37	7	4
3	24	18	3	1
4				
5	63	77	10	6
6	82	85	18	5
7		40%	8	5
8	27	42	10	2
9				
10	60		12	

*Including academy.

What courses are given bearing directly on Friendly subjects.

1. All scripture classes, in the college a full year's required work, are taught with friendly interpretation of scripture constantly in view. The course in Church History ends with the history of Friends. The course in Homiletics is taught with the Friendly idea of a prophetic ministry in mind.

2. One course on the Friends Church.
3. None.
- 4.
5. History of Friends, 3 hours, one semester.
The philosophy of Quakerism, 2 hours, one semester.
6. History of Friends.
The course in Missions touched Friends as well as others.
7. History of Friends. Bible Study.
8. None.
- 9.

10. The Bible. History of Christian Thought. Ethics.

State Briefly the usefulness of the Institution to the denomination and what you are doing to forward it.

1. We are developing ministers and other Christian workers who are laboring in our own denomination. We are providing Christian teachers, a goodly number of whom are teaching in Friends schools. Both students and members of the faculty are working in needy fields in the vicinity of the college, especially where the work of Friends needs help. We are developing future missionaries for our work in the foreign mission field. And we are giving the children of Friends as well as others an opportunity for an education, both of high school and college grade, under a safe and emphatically Christian environment and free from many of the dangerous tendencies of the secular schools.

2. In its Biblical department the college is endeavoring to prepare young Friends for greater usefulness in its denominational interests. A course is offered in the history and practice of Friends that they may be better grounded in the principles of the church. The unification of the denomination is being promoted by bringing together and training for leadership the young Friends of the Pacific coast.

3. Preparing ministers and workers for the home field. Some are now in the work and many in prospect.

4.

5. Seventeen of our graduates as well as many students have entered the service of the Society of Friends in distinctive Christian service. The same per cent of students now attending have chosen this service for life. A large number are in foreign fields. All avenues are fostered that look toward directing the minds to this work.

6. The institution serves as a ballast for the two yearly Meetings. We are encouraging the co-operative spirit in every way possible.

7. The institution is vital to the Society of Friends. The Board of Trustees is appointed by the Yearly Meeting.

8. The college is and has been the backbone of N. C. Yearly Meeting. I am pledged to forward the college as an adjunct of the denomination.

9.

10. The college means to aid definitely in the development of Christian

cept Friday and Saturday which are reserved for Foreign Missions and Christian Endeavor respectively. All the meetings for worship, the expository hour and the evening evangelistic meetings are to be arranged by the Yearly Meeting Evangelistic and Church Extension board.

YEARLY MEETING NOTES

Several persons declared this was the largest Yearly Meeting ever held in Wichita.

Between eighty and ninety automobiles were counted on the Yearly Meeting grounds at one time Sabbath.

Anyone who attended one of the sessions, day or night, would not be disposed to dispute the statistical secretary's figures on the preponderance of the birth rate. The babies spoke for themselves.

Thirty students of Friends University were on the platform one afternoon, to bear testimony to the Yearly Meeting that they had consecrated their lives to some form of Christian work.

Clayton B. Wells, pastor of Fairmount Congregational Church, gave the address at the session on Peace. He accepts the program of Jesus at its face value.

Last year, in the closing moments of the last session, the Yearly Meeting hurriedly approved an anonymous resolution censuring the American Friends Board of Foreign Missions for "practically requiring" our members preparing for missionary work to attend schools not satisfactory to this Yearly Meeting. This year, in the Foreign Mission session, George H. Moore, chairman of the American Friends Board, stated that said board had never authorized the placing of any constraint on any missionaries, either prospective or on furlough, in the matter of where they should attend school. At a later session, the Yearly Meeting accepted the explanation as satisfactory.

One could not but feel the day of the long sermon had not yet quite passed, when Lindley Wells held the earnest attention of a crowded house for an hour and seventeen minutes, Sabbath evening.

Edgar T. Hole's lecture, one afternoon, explaining the splendid collection of African relics in the University Museum, was one of the real educational features of Yearly Meeting.

J. H. Engle's address at the Bible School session, although delayed an hour and a half by a tardy train, was none the less timely. Mr. Engle is

thought and practice as expressed by Friends. A recent donation of \$350,000 for graduate study emphasizes this view. We hope to gather here the serious young men of our Society and by contact and instruction encourage their growth and interest in and preparation for Christian work, both within and without the Society.

State briefly the principal needs of the institution and whether your Yearly Meeting is in a condition to supply them.

1. Our principal need is for an increased endowment that will enable us to do our work on a more adequate basis and to measure up to the requirements for standardization in Oregon. Not less than \$100,000 additional endowment is imperative, and this one Yearly Meeting is not at all able to raise it. Our membership has already gone to its limit in the support of the college. But it seems that the work must be carried on, and they are attempting to do it as well as it can be done till help comes to us.

2. Endowment increased to \$300,000 from \$146,000 and \$50,000 to invest in new buildings and equipment: \$20,000 in boys' dormitory and \$25,000 in library and administration building. Under an impetus given by large outside donations California Yearly Meeting can probably raise one half the amount. (\$25,000 already subscribed toward raising \$100,000.)

3. Stronger faculty. Additional Laboratory and Library. Increased permanent endowment. The Yearly Meeting is not in condition at the present to supply all the needs of the near future.

4.

5. The condition of Penn College is well known to Friends everywhere and they are aware that the greatest need is increased resources. We are in a campaign for the purpose of raising a half-million dollars. We began this campaign on the 8th of May and expected to use the funds secured to increase our endowment to one-half million dollars, to liquidate our indebtedness, and to erect buildings. On May 27th the main college building was destroyed by fire which changes a chronic situation into an acute one. Penn College has rendered a service which is not local but which is to the entire Society of Friends in America. Therefore, we make an appeal for assistance from every source possible. (See note below.)

6. The institution greatly needs more endowment and a pension fund for teachers. Most of the members of Indiana and Western Yearly Meetings are farmers and either do not have ready money or are slow to part with it. There is no present prospect of such assistance as the college must have if it is to do its work adequately.

7. Adequate endowment. The Yearly Meeting and its territory are able to supply this need. We are just now instituting a campaign for this purpose. We hope to bring our endowment up to \$200,000 at least.

8. We need a larger income, and our Yearly Meeting is not able to supply this without help. The larger income would enable us to employ better and more permanent teachers.

9.

10. The principal need is endowment for undergraduate professorships. We hope that this will be supplied by Friends in these parts.

NOTE: Since this was written, Penn College has raised a fund of \$400,000. Haverford, Pa.

secretary of the Kansas Sunday School Association.

Delegates to Five Years Meetings:

Edmund Stanley, Albert L. Cox, George A. Wise Jr., Albion M. Gibson, Alden L. Knight, Mary A. Sibbit, Scott Clark, Eunice Hunt, Walter E. Lewis, L. Clarkson Hinshaw, Lindley A. Wells, Amy B. Hawkins, William Q. Elliott, Gervas A. Carey, Carl D. Byrd, M. F. Swofford.

Alternates:

John M. Newlin, William P. Haworth, Robert C. Smith, Alvin Coppock, Orestes A. Winslow, Melissa S. Fellow, Seth B. Brown, Charles L. Hunt, Jennie S. Lewis, J. Arthur Wolfram, Clark Brown, Abigail C. Haworth,

Irvin B. Elliott, W. Alpheus Rees, Charles Hancock, Martha E. Stanley.

ARTHUR JONES.

MINISTERS' CONFERENCE

On the evening of October 10, 1916, there came together at the meeting house in Poughkeepsie, N. Y., the pastors from over New York Yearly Meeting for annual conference, and the sessions which followed were times of inspiration and blessing which sent every pastor back into the field with a broader vision and increased enthusiasm to work out the desire of the Heavenly Father for his or her chosen place.

The meetings of New York Yearly

Meeting are so widely scattered that the pastors feel very keenly this loneliness and there is not the vigor that comes with a closer relationship one with another, and to all of us the hours of our conference together were filled with a deep feeling of brotherhood in our common task.

Every paper and address was strong in its enlightenment and appeal, and the free discussions which followed were the offering up of the need and possibility of the whole field of our Yearly Meeting.

The following is the outlined program of the conference:

PROGRAM

TUESDAY, OCTOBER 10th

7:30—8:00—P. M.—Social Hour.

8:00—8:30 P. M.—Devotional Hour. Elmer D. Gildersleeve in charge.

8:30 P. M.—Address. The Dynamic of Spiritual Life. Thomas E. Jones.

WEDNESDAY, OCTOBER 11th

8:30—9:00 A. M.—Devotional Hour. George Hull in charge.

9:00—10:30 A. M.—A Message from the General Secretary, Albert G. Shepard.

Discussion.

10:30—12:00 M.—Paper. The Rural Church as the Center of the Community Life. Levinus K. Painter.

Discussion.

12:00 M.—Luncheon.

2:00—2:30 P. M.—Devotional Hour. M. Davis Branon in charge.

2:30—4:30 P. M.—Paper: Methods of Evangelism for New York Yearly Meeting. George G. Williams.

Discussion.

4:30 P. M.—Business Session.

Dinner Hour.

7:30—8:00 P. M.—Devotional Hour. Charles W. Lawrence in charge.

8:00 P. M.—Paper: Have Friends a Distinct Message for Today. Murray S. Kenworthy.

Discussion.

THURSDAY, OCTOBER 12th

8:30—9:00 A. M.—Devotional Hour. D. Hodson Lewis in charge.

9:00—11:00 A. M.—Paper: What to Read and How to Find it. William J. Reagan.

Discussion.

11:00—12:00 A. M.—Keeping Records and Filing Systems. Albert G. Shepard.

Discussion.

12:00 M.—Luncheon.

2:00—2:30 P. M.—Devotional Hour. John D. Piper in charge.

2:30—4:30 P. M.—Paper: The Every Member Canvass. Charles N. Franklin.

Discussion.

4:30 P. M.—Business Session.

Dinner Hour.

7:30—8:00 P. M.—Devotional Hour. T. Parker in charge.

8:00 P. M.—Address: The Development of Spiritual Gifts. Thomas E. Jones.

Closing Consecration Service.

When Jesus Christ says that he has overcome the world, he means that his conquest is the pledge of ours. If he had failed, we could not have succeeded. It is because he has succeeded that we cannot fail. These are Christian promises; these are Christian delights; these are the joys of the sanctuary.—Joseph Parker.

WANTED—By Friends School at Atlantic City, N. J., an experienced teacher in elementary grades—Friend.

MISSIONARY DEPARTMENT

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OUR CUBAN FRIENDS

(After a visit to Cuba, a Friend sends us the following article giving impressions of the people of Cuba and of our work there.)

I have often wondered what my own impressions of the need of missionary work would be when I saw a foreign land. I think my impressions of Cuba are rather mixed. On one hand, I have thoroughly enjoyed my visit with the natives, and on the other, I have seen their need of Christianity.

The people are good looking, though dark; they are courteous to the point of familiarity; they are full of fun and love pleasure. In fact, they live for nothing but pleasure. Having missed any vital touch with God in their Roman churches, they have wandered into atheism and see no end but this life; and so they make the most of life. Immorality of every kind is so common as to be unnoticed. Illegitimate children are not at all below par in the social life. Elopement without marriage is one of the things the missionaries try to prevent. Immorality is so common that young people are not trusted out of the sight of chaperones, and never are allowed to speak to one another in private. Children of good families are not allowed to attend co-educational schools except when very young. Even when no conversation is allowed between boys and girls, a language of gestures conveys immodest sentiments. Women do not go on the streets alone even by day. They are always in groups. The marketing has to be done by small errand boys to avoid subjecting the women to embarrassing insults in the stores.

Except in homes of exceptional culture, the babies go without clothing for several years. When they pretend to dress the babies (for state occasions), they put on only an apron open down the back or else a coat open all down the front. Some boys go without clothing till they are eight years old. Occasionally they put on sandals and a hat to protect themselves from the heat. This, then, is the evil that missionaries try to overcome. Sunday is a day of cock fights and other forms of gambling and drinking. The making of Chris-

tian homes where modesty and morality are assured and God is honored is the service of our missions to Cuba.

The Christian members of our missions delighted to tell us of their new happiness and peace in God. They realize as we do not the joy of finding God after doubting His existence. They would come to see us with radiant faces and tell us what their lives had been and what happiness they had found in religion. Everywhere our missionaries are honored and admired. Natives who are not Christians seek their society and those who are Christians look up to them as leaders and examples as well as friends. Nothing can give a greater compliment to missionary work than the esteem in which it is held by native society. EDITH M. TEBBETTS.

NO STABILITY?

"Daybreak in the Dark Continent" reminds us that "It is a fact of supreme importance in estimating the probable permanence of mission work in Africa, that those churches in which the negro element exceeded the Caucasian outlived those in which the reverse was true. The churches dominated by the Greek, Roman, Jewish and other colonists of North Africa were all too quickly overcome by Islam. On the other hand, the Nubian church withstood Mohammedan fire and sword until the fifteenth century. The Ethiopian church finally became consolidated in Abyssinia, where it has since maintained its organization. Surrounded by Mohammedans on all sides for more than one thousand years, these Abyssinian Christians have kept them at bay. So strong has been their influence in the country that it is only within comparatively recent years that Mohammedanism has gained any considerable footing there."

The whole world praises those faithful natives who carried David Livingstone's body from the interior of Africa and, after months of tedious marching, hostile tribes encountered, hunger and thirst, weariness and painfulness, delivered the precious burden to the white men in Zanzibar.

One of these faithful natives was living in Mombasa, British East

Africa, and it was my privilege, several years ago, to call on him and get the story from his own lips. He told of the last days of his beloved "Bwana" (Master), how he had a great deal of fever and was obliged to be carried much of the time on his last marches. Then, how they hastily built him a thatched house in which to rest, where the protection from the sun would be greater than in his tent. But the day came when, one morning, the "bwana" didn't arise as usual. Later, he was found on his knees beside his bed. The natives thought he was praying, as they knew was his custom, but he remained so long that they discovered him to be dead instead of alive—doubtless, having prayed for them to the very last. How much easier to have buried his body on the spot. But no, those brave and devoted men passed almost through fire and water to do what they felt it their duty to do. They set their faces like a flint and accomplished their purpose. How I wish we might each one look into the face of this old African survivor and be inspired to press on in duty as he pressed on and won the honor which he deserves. Ever since meeting that black nobleman, I have felt more determined than ever to do all in my power to help pay the debt which Christianity owes to the inhabitants of the dark continent.

But there is another face, far more worthy; the face of Him who gave His life a ransom that those of every nation, tribe and tongue might be redeemed unto God. Let us look daily into His face and then press on as duty directs. EDGAR T. HOLE.

100 YEARS OLD.

With the remarkable record of having established over a hundred and twenty thousand Sunday-Schools throughout the country, with a half million teachers and five million scholars, the American Sunday School Union is now preparing to celebrate its one hundredth anniversary. The Society has issued an interesting pamphlet concerning its history and work and also a leaflet entitled "Sunday-School Pioneering in Rural America." Both of these pamphlets will be gladly mailed upon request to all who are interested in knowing more about this unique organization which stands alone and unequalled in community development work in rural America. The headquarters of the Society are at 1816 Chestnut Street, Philadelphia, Pa.

YOUNG FRIENDS BOARD

YOUNG FRIENDS DAY—AND THE REASON

YOUNG FRIENDS DAY. WHEN?

The Young Friends of the United States and Canada are planning to observe a special day for a consideration of their needs and achievements. Does the Church believe in her young people? Then observe NOVEMBER TWENTY-SIXTH as Y O U N G FRIENDS DAY. Does this conflict with THANKSGIVING SERVICES? Not necessarily. It should come the week before. Wouldn't it be a good thing, however, to combine the two celebrations? Is there anything for which we should be more thankful than that God is raising up young people to carry on the work of the church? See the growth of church interest among Young Friends in one year. Should we not give thanks to our Heavenly Father?

Young Friends Day. WHAT? A day of rallies, conferences and addresses. Does its aims conflict with Christian Endeavor? Decidedly not.

IT IS THE CHRISTIAN ENDEAVOR MOVEMENT OF THE CHURCH ENLARGED TO INCLUDE COLLEGE STUDENTS AND ALL OTHER FORMS OF YOUNG PEOPLE'S GROUPS. IT IS VITALITY SPIRITUAL AND ENDEAVORS TO BRING PEOPLE TO GOD THROUGH JESUS CHRIST.

Young Friends Day. WHY? Because (1) Young People's Achievements and Plans need Attention. (2) It deepens general church interest. (3) It popularizes the Christian appeal to Young People. Five-sixths of the converts accept Christ before twenty. Dare any meeting neglect this side of its work? Has the Young People's Board meant anything to your Meeting? (4) It raises money. No movement can be run without funds. The Yearly Meeting Boards should be financed as well as the Five Years Meeting. The best way to do this is through the every-member canvass. This has not been adopted by all Meetings. Immediate cash is needed. Young people believe that when their cause is adequately presented the church will respond with finances. We propose therefore to present it. We ask for both collections and subscriptions. Many members can give five and ten or weeks in which to pay. The argu-

ment of being too poor will not stand before people with real vision. At the Kansas Student Volunteer Convention over two hundred thousand dollars were subscribed by students, many of whom worked their way through college. Hundreds of these people gave five and ten dollars each. Surely there are hundreds of young people among Friends who will give as freely to the young people's movement. Then there are scores of older men and women who will see the wisdom of investing twenty-five or fifty dollars annually in such a work. Should not every adult member of the church give at least a dollar to this work? Smaller amounts should be collected as a general contribution. The Young People's Board is sorely in need of funds. Every yearly Meeting young people's organization is seriously handicapped for lack of finance. Will the church discourage the efforts of young people or lead them to greater achievements?

Young Friends Day. HOW? Reports, pamphlets, programs and other literature can be gotten by writing to either the Young Friends Office, Dupreith, Ind., or to the Yearly Meeting headquarters. Make plans now. Begin to advertise. Follow up.

ADVERTISING RALLY DAY.

A few suggestions for advertising Rally Day. These have all been tried and proved to be very successful.

"A Window Card"

Print large posters and place one in the window of every store in the town, announcing Rally Day and some of the most attractive features of the program.

"A Door Knob Invitation"

Print shipping tags with directions to take the bearer to the Church for Rally Day, Nov. 26, hang them on every door knob in the city.

"Post Bulletins"

Put big bills on the Bulletin boards of the town, printed in colors.

"Published Programs"

Publish the program in the newspapers. Also include a copy of program in all personal invitations sent out.

"Tag Everybody"

Tag everybody in town. Print the program on each tag, and an invitation to the services.

"Personal Work"

Send a personally written postal card or letter to every one concerned.

THE CHURCH IN THE COMMUNITY

The following message from a young Friend near Wilmington, Ohio, came to our office some time ago, we print it here, hoping that the suggestions may find expression in some other field.

"There are three churches in our township and all three are Friends. In years gone by, each church had quite a congregation, and now the average attendance will run between 15 and 50. A year ago a man moved from a grange community into our neighborhood. Of course he began to talk grange. Consequently one was organized with 29 charter members. The meetings are held in one of the three churches. At present the members number 75. Primarily it was gotten up for educational purposes. Personally, I know that we farmers do not know one-half of what we should know about the business of farming. Next thing in line is the social benefits, the getting together of people, both young and old. Co-operation in the buying of commercial fertilizer, where \$3.00 and \$4.00 per ton was saved was an eye 'opener.'

The meetings are opened and closed with prayer. I have reason to believe that there are people coming to the grange who seldom hear prayers elsewhere.

We planned and arranged for a colt show recently. Between 50 and 60 farmers and their sons came. 30 colts were brought. The extension department of the State University sent us a judge. Besides placing the ribbons he gave a very interesting talk on the different types of horses, causes and locations of some of the blemishes on horses, etc.

Nothing like it had ever happened this side of the county fair grounds. Men were surprised and pleased and said that it was better than the show at the fairs. 'The judges didn't tell you anything there.'

Now we are planning a baking, sewing, canning, seed corn and athletic contest for the young people.

I would like to know through The American Friend if there are any other granges held in run-down country churches. Some of the older Friends think that it will take all the religion out of the church."

Patronize The American Friend advertisers.

THE IOWA PAGE

EVANGELISTIC COMMITTEE

The Evangelistic and Church Extension Committee had an afternoon and evening business meeting on October 24, in Oskaloosa. All the members but one were present. W. S. Kitch could not be there on account of some matters in connection with the building of a new Meeting House at Bangor, where he is pastor.

Nereus Hodgins is temporarily supplying at Albion and Jennie Kirby at Liberty. Florence Baker, last year at Searsboro, is now pastor at Salem. Royal Bogue has located at Scranton.

The "all-day-meeting" arranged for Pleasant Chapel for September 10, was not held on account of a storm, but was held with great success on the 17th. Chas. O. Whitely was the preacher. He also attended the meeting in New Providence that evening.

Middle River held a most inspiring "all-day-meeting" on the 24th. Richard Newby, of Des Moines, preached in the afternoon and Chas. Whitely morning and evening. The house was crowded at all the meetings.

Pleasant Plain, Chas. Haworth, pastor, held a series of meetings the latter part of September. Edwin Loft, of Albia, Wm. Kent of Rubio and Chas. Whitely assisted. Viola Smith began a revival at Woolson, Alvin Hoskins pastor, on October 1st. She is assisted by Blanche Lotscher as singer. Taylor Guthrie, of Cummings, began a revival at Blue Point where Miss Hasley is pastor, on October 8th.

The Evangelistic and Church Extension Committee is arranging for a few conferences to be held in such neighborhoods as especially care for them. Ancil Ratliff, of Fairmount, Indiana, who was so helpful and inspiring during Yearly Meeting, will be the chief speaker. He will speak and lead discussions on the problems of the Rural Church. It is expected to have an expert from the state agricultural college at Ames, to speak on some phases of scientific farming or stock raising. Penn College will furnish a speaker and Chas. Whitely will have general oversight of the Conference and bring messages intended to deepen the spiritual life.

These conferences can only be held in four or five places. They will continue for about three days and nights. The places that are the most willing to support them will obtain

them. The expense will not be heavy and can easily be taken care of by any community. It will be necessary to arrange ahead, boost and conserve results. The Committee is sorry that it cannot arrange for such a conference in every community, but cannot do so now. If the conference does not immediately start a revival, the committee will be surprised, surely no better preparation for one can be made. Remember, though, that only a few places can have conferences, so if your meeting is interested get in touch with the General Superintendent, Chas. O. Whitely, 638 N. Market St., Oskaloosa, at once. The first conference will commence about November, 8th.

During Yearly Meeting, the final steps were taken in the recording as ministers of Moses T. Mendenhall, pastor at Center; Howard W. Cope, pastor at Hartland; Ferdinand Seitz, pastor at Burr Oak and Burnard Raper, pastor at Middle River.

The General Superintendent preached at Searsboro and Blue Point Meetings on October 1st.

A Gospel Team composed of young men students in Penn College, is very active in the work. They are organized into a Bible School Class that meets with the regular Bible School of the College Ave. Friends church. They are studying a special course under the direction of Dr. C. M. Case. Their motto is "Enter every Open Door." They plan to have some members of the class, as a team, out in some gospel service every Sabbath. They are capable young men and the very best of reports are coming in as to their work.

Robert W. Pruitt, son of W. K. Pruitt, pastor at Smyrna, a student in Penn College, visited the Meetings at Wright and Highland October 8 and 15.

C. E. DEPARTMENT

At the meeting of the executive committee during Yearly Meeting it was decided that at stated times we concentrate our efforts along the various lines mentioned in our resolutions. With that in mind, the committee voted to make the efficiency work the special work for the opening of the year.

No doubt your society has already received a message from our Superintendent of Efficiency Work, Walter Homan. Realizing the new life and enthusiasm as well as the gain in actual accomplishment when this work has been given a fair trial, he urges

each Society to secure an efficiency chart and find its "temperature". The various points are so clearly outlined that this can easily be done. No doubt, we shall all be surprised to find how much we shall need to "warm up" in order to measure up to the standard a strong Society should attain.

Not only is the chart an incentive to renewed activity, but the study of "Expert Endeavor" teaches how the different officers and committees can obtain the best results from their efforts. Mr. Homan urges that every Society organize a class for the study of this book. After the course has been completed, arrangements may be made with him for the examination. We want to have a large increase in the number of Endeavor experts in the Yearly Meeting this year, and we take this avenue to secure them. For the sake of the added impetus it will give your work and for the sake of helping the Iowa Yearly Meeting Union measure up to the standard we have set, will you undertake this line of effort in your Society?

If you have questions in regard to the chart or books or about anything in connection with the efficiency work, correspond with Walter Homan, 1325 Capitol Avenue, Des Moines, Ia.

AT DES MOINES

September 17th, was the Rally service of the Christian Endeavor.

The following program was carried out:

Song Service. Led by Oliver W. Elliott.

Scripture Reading, Irene Worcester.

"Little Chances to Help" was the topic for the evening, and the following gave their ideas on "Little Chances to Help."

"In the Prayer Service", Alta Jewell.

"In Promptness and Regularity", Mr. S. Phillips.

"By being Friendly", Hazel McKim.

"In the Mid-Week Prayer Meeting," James M. Newby.

"In the Home", Pearl Edworthy.

"In the Home and Foreign Missions", Walter Homan.

"In the Church", R. R. Newby.

September 29th, a business meeting and social were held at the church. At this time the old officers retired, and the new officers were elected for the coming year.

New Enthusiasm is the spirit of the coming year of the Des Moines Friends Christian Endeavor Society.

FROM IOWA FALLS.

Honey Creek Quarterly Meeting was held October 6, 7 and 8, at Iowa Falls, Iowa. There was a good attendance on Saturday, the weather being quite favorable. The presence of the Lord was very manifest in the devotional meeting, Leroy Hawks, pastor at Illinois Grove, preaching an appropriate, instructive sermon from Heb. 3:2.

Charles O. Whitely, our present Yearly Meeting Superintendent, preached in the evening from the text, "Have ye received the Holy Ghost since ye believed?" This service was the beginning of a series of meetings, continuing until Wednesday evening, this having been previously arranged with Brother Whitely, whose services were greatly appreciated. The power of the Lord was manifest in each session and those who attended were graciously blessed. The response to a call to join in an altar of prayer was gratifying to those who had been earnestly praying for it and a rich blessing to those who were seekers.

We are assured the preaching of our pastor W. J. Hadley, has been preparatory for the evident results for which we are very thankful. We also very much appreciate the faithful, effective work of our pastor's wife, Mary Hadley, both in the church and Sunday School.

While the task of overcoming the disorganized condition of the local work of Iowa Falls Monthly Meeting has been very slow, we are rejoicing for the progress already attained and look forward with confidence and hope for the future.

FROM DES MOINES

The Bible School of the First Friends church of Des Moines observed Rally Day October 1, 1916. The program was opened by the graduation exercises of the elementary department. Several were transferred from the cradle roll to the beginners class and given their certificates of promotion.

A song, "Three Cheers for Our Boys," was beautifully rendered by a sextette of the junior boys, which was followed by the installation of officers and teachers. The remainder of the hour was spent in the class rooms.

The Whittier and Douglas Bible School classes of the First Friends Church banqueted the John Bright class Thursday evening, October 12, in the church parlors, as the result of a contest of membership, averaged at-

tendance and percentage of increase. Following the banquet several interesting talks were given. One of special interest was given by Mr. Span, teacher of the John Bright class, also a returned missionary from Africa. He told something of his work while there, of the schools of Africa and many other interesting facts. A very pleasant and profitable time was reported.

NEWS NOTES

Edith S. Worth has accepted the position as pastor at League City, Texas.

The American Friend acknowledges with appreciation the receipt of the printed proceedings of the Friends General Conference (Hicksite branch) held at Cape May, N. J., July 6-13, 1916.

Noble C. Trueblood and family, formerly of Laporte, Indiana, are now located in their new home at Cherokee, Oklahoma, where Mr. Trueblood has accepted the pastorate of the meeting.

The Fall River meeting of Friends is without a regular pastor. A university student studying at some nearby city with pastoral experience might be acceptable. Application can be sent to Mrs. Marianna N. Chace, 80 Grove Street, Fall River, Mass.

D. W. Lawrence has resigned as pastor of the meeting at League City, Texas, to take the principalship of a school in a neighboring county. His wife is primary teacher in the same school.

William P. Haworth and wife, who have served for the past two years as pastors at Lawrence, Kansas, have accepted the pastorate of the Friends meeting at Scott City, Kansas, which will be their postoffice address for the coming year. They have met with a most hearty welcome from the Friends and others of that place and are anticipating a pleasant and profitable year's work.

Arthur Jones, pastor of the meeting at Kansas City, has announced some subjects for consideration as follows: October 29, "The Ever Present Opportunity"; November 5, "The Power of Momentum"; November 12, "Ruts and Rails"; November 19, "Useful Associations"; November 26, "Details that Help or Hinder"; December 3, "Characteristics of Youth."

Amelia Reuger of New York Yearly Meeting, now a student at Earlham College, has accepted the pastorate of the Friends church at Chester, Indiana, near Richmond, for the coming year.

OPEN LETTER TO KANSAS

Richmond, Indiana,

October 19, 1916.

To the Members of Kansas

Yearly Meeting.

Dear Friends: We, your representatives, who have just attended the meeting of the American Friends Board of Foreign Missions, feel impressed to write you this letter, giving our impressions of the meeting.

Many important matters were acted upon in a spirit of great love, harmony and mutual condescension, and as we cannot doubt under the immediate guidance of our Master, Jesus Christ.

We wish to call your attention to one of these which is of immediate, practical importance, that is, the call for funds. As the estimates from the various fields were read one after the other, they all called for a very much larger amount than last year, yet we could not find anything in the items that seemed unreasonable or unnecessary.

The Board decided that this was a call to us and the church to step forward in faith, that if our Lord called for these expenditures He would furnish the means to meet them, so we granted appropriations for the work next year of \$60,641.44, although the receipts last year were only \$42,950.04. We know not where the increased funds are to come from, but we believe this is a challenge to the church, and we trust that the Friends of Kansas Yearly Meeting will respond to the Lord's call.

"The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest." We cannot all go, but we may all have a part in the work by providing the means for others to go. May we one and all pray, work and give as the Lord may direct.

Signed:

FRANCIS A. WRIGHT,
M. M. WOODARD,
WALLACE C. KEMP.

We never reach the full joy of living until we learn the sweets of self-giving for Christ's sake; until we realize the privilege of making others happy and are ready, no matter what the cost or the sacrifice, to serve wherever we find opportunity.

A plan in the head is only worth half as much as a plan in operation.

CHURCH AT WORK

Wabash, Indiana—On the evening of October 6, at the Friends Church here an informal reception in honor of the different committees of the church was given by the pastor, A. J. Furstenburger, and wife. Committees first met in the auditorium, where devotional exercises were led by Ida Stouffer, after which Mr. Furstenburger talked to the committees about organizing the different departments for the year. They immediately retired to other rooms in the church to contemplate their organization and lay plans for the year, and we believe that we are now ready for real systematic work. The committees then went to the dining room where they were received by the pastor and his wife. A pleasant social hour was enjoyed by all. Each committee gave a "stunt", representing its work for the year. Ice cream and cake were served to more than fifty persons, following which several speeches of appreciation of the work of the pastor and his wife were made. We are looking forward to a successful year and pray that the Lord will bless.

Clinton Corners, N. Y.—Herbert L. Huffman, who was stricken with tuberculosis last winter, has resumed his work as pastor of the Clinton Corners meeting with health very much improved. During his absence of six months, Lindley M. Stevens of Poughkeepsie, N. Y., was in attendance at the Sunday morning meetings and the various lines of social, educational and religious work were carried on most efficiently by members of the meeting. The new meeting house dedicated in July is splendidly equipped for the work the Friends here have set themselves to do, viz: to minister to all the needs of the community not cared for by some other institution. The pastor will be assisted this winter by the assistant secretary of the County Y. M. C. A., who will have charge of the gymnasium classes.

The young men's class taught by Clara E. Dunn spends a portion of the class period each Sunday in the study of the discipline. This is proving very interesting and profitable—so much so that members of the class were refused promotion to an older class until the study was finished. The meeting together with the older meetings of Nine Partners Quarterly is

Worth Careful Thought

Do you read the label to know whether your baking powder is made from cream of tartar or, on the other hand, from alum or phosphate?

Royal Baking Powder is made from cream of tartar, derived from grapes, and adds to the food only wholesome qualities.

Other baking powders contain alum or phosphate, both of mineral origin, and used as substitutes for cream of tartar because of their cheapness.

Never sacrifice quality and healthfulness for low price.

ROYAL BAKING POWDER CO.

New York

planning for a special evangelistic effort in the near future.

Poughkeepsie, N. Y.—The meeting at Poughkeepsie was especially favored on Sunday, October 1, by having with us J. Edgar Williams of Indiana Yearly Meeting, who brought to us messages of inspiration and truth. It was an unusual day. For the first time in three months our Sabbath School was assembled, having been closed with the other Schools because of the terrible epidemic of infantile paralysis which swept the state of New York. Our hearts were filled with praise as we realized that not one of our students had been taken. At the close of the School hour one of the young men stepped to the front and in the name of the baseball team of the church presented to the School a beautiful silver cup which the team had secured by winning all but three of the games which they had played in the church league of the city. This trophy was added to the ones already acquired, among which was the one captured last winter by the "tug-o-war" team which was recognized as the champion of the city. We rejoice in that so many of our young people have gone out from us to schools of higher education. While it takes from us many

of our best workers, it is a joy for us to contemplate the greater usefulness in the future which will come to our meeting.

We feel greatly favored at the coming of Albert G. Shepard and his wife to reside in our midst. He is now the Efficiency Secretary of New York Yearly Meeting and we believe that their coming here will be a great source of inspiration and help.

On the evening of October 13, 1916, at Poughkeepsie, the Men's Club of Poughkeepsie Meeting assembled for its annual banquet and election of officers. The occasion will ever linger in our minds because of both the warm flow of brotherly love and fellowship and the strength of appeal of the messages of the evening. Since its organization a year ago, with a charter membership of twenty-three, the club has grown to its present membership of sixty-six, and a fine prospect exists for its further growth this year.

The main speaker of the evening was Professor W. J. Reagan, of Oakwood Seminary, who spoke upon the subject, "The Old Boy." He appealed especially to the men who were fathers to retain a grip on youth that they might play the game of life with their sons. His address was fill-

ed with inspiration and teaching to those present. Other speakers were W. C. Lawson, Elmer D. Gildersleeve, Lindley M. Stevens and D. Hodson Lewis.

The new organization comprised the following men: President, O. K. Raymond; Vice President, Ira D. Warren; Secretary, John I. Lane; Treasurer, C. Ralph Clark; Notification Secretary, Lawrence W. Heaton; Chaplain, Edwin J. Whaley. To act with these on the Executive Committee—Harvey Myers, Ray Dalzell and Robert Powell.

Bloomington, Indiana.—Centennial Sunday was observed by Friends at this place. The following program proved instructive and entertaining:

"The Beginnings of Indiana," by Hadley Kelsey.

"The Quaker Settlement of Indiana," by Nellie C. Maris.

"What the Quakers have Contributed Toward the Making of Indiana," by Nathan Pickett.

"The Founding of Bloomington Meeting," by Isabelle M. Newlin.

"Education," by Sibyl Morris Teague.

"History of the Bible School," by Aileen Nelson.

"Prominent Workers in the Community," by Mary E. Chapman.

"Men and Women Whom It Has Sent Out to Service," by Lenora M. Hobbs.

"Our Heritage," by Jane D. H. Moore.

BIBLE SCHOOL

November 5

Subject—"Shipwrecked On Melita."

Lesson—Acts 27:38-28:10.

Golden Text—Jehovah redeemed the soul of his servants; and none of them that take refuge in him shall be condemned. Psalm 34:22.

The journey towards Rome proved to be a very troublesome one. The season of the year made it almost impossible to expect a peaceful voyage. As is often the case, occasion was offered for stout hearts to come to the front and prove their worth. Often when matters are going pleasantly, weak men can appear as well as strong men, but sooner or later the strong man comes to the front as on this occasion. It must be said, however, that in the centurion we have a man of more than usual merit. He was big enough to see that Paul was a man of high merit and ought to be spared, if possible. It often takes a man of rare merit to recognize other men of the same or higher rank.

There are times when it is more necessary to eat than it is to pray; and this idea should not be taken

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lightly. It is a religious fact. A strong soul often needs a strong body in order that an important mission may be properly carried out. "Give us this day our daily bread," and "lead us not into temptation" are parts of the same prayer and the Father expects us to act according to the needs of the hour. Paul had prayed and God had wonderfully answered his prayer, now they must all eat and thus acquire the needed strength for the trying time before them. Praying and eating, when we come to think about it properly, have peculiar parallel relations to us.

Ships are not the only encounterers of two seas. Many a youth gets into just such a trying place almost every day. But that is not the exact danger. This ship stuck fast in the mud, or the sand, and had to withstand the contending currents. It's when we waver for a moment between these seas that the trouble comes. Jesus on the mount of temptation felt the tug of the two forces, but he quickly entered the right current and thus escaped the impending disaster. The youth who is out and out for Christ seldom finds the other current very strong, largely because he never hesitates long enough to be swung into the sandbar.

Kindness seldom goes amiss. These poor barbarians, as we call them, allowed their sympathies full play on this occasion, and they and the world were well repaid. Full consideration of other's needs or feelings would go very far towards bringing the New

Jerusalem down to this old earth of ours. The writer recently saw one auto crash into another, the driver was in a close place, there seemed to be no other alternative but strike the other car, whose owner was very angry and threatened the courts, but he calmed down beautifully when the offending driver recognized the damage done and explained and offered at once to make full reparation.

The natives were very much mistaken in their estimate of Paul's character. They thought their basis of judgment was sufficient but, as we know, it was not. May it not be possible that we are just as badly mistaken in our estimates of others as we know these people to have been?

CHRISTIAN ENDEAVOR

November 5

Topic—The Consecration of Social Life. 1 Cor. 9: 19-23. (Consecration Meeting.)

Suggestions: Let the meeting be in charge of the Social Committee. Begin promptly, with an all round hand shake. Not a flabby, clammy, perfunctory hand-shake that gets no farther than the wrist, but a warm, virile, cordial grip which extends from shoulder to shoulder and sends a thrill of joy down to the heart. Ask a few to prepare short talks on the following subjects:

"Christ in Company," (the Wedding Feast). The first miracle which Jesus wrought was done at a wedding feast, the happiest occasion of hu-

man life," Christ begins His redeeming work in an atmosphere of joy. We are told that He who came to heal the sorrows of the world introduced Himself with the sunny gladness of one who could enter into all pure joys."

Christian F. Reisner in his "Social Plans for Young People," says, "A somber, laughless religion will never attract the young. Funless theology builds fanaticism. The sunlight of joy alone keeps faith healthy. Happiness of the natural sort does not come alone from spiritual contemplation and religious work. It is related to physical states. Social joy results from brotherliness, and an learning to love our brother we find how to love God. Material pleasure of a sweet and heartening order may then aid sane spirituality. To win friends is to equip ourselves to win 'souls.' some at Athens 'clave unto Paul and believed.'" The rest turned away from Christ. The friend maker is a disciple-winner. Cordiality opens blind eyes to the nearby Elder Brother. Good fellowship is always the fore-runner of revival. All encouragements of Church friendliness, therefore, stimulate the Kingdom's growth."

"Social to save." Luke 14:11-14.

"Social to teach." Luke 10:38-42.

"Barriers broken down." Gal. 3:26-29.

"Choosing company." 2 Cor. 6:14-18.

"Functions of play." 1 Tim. 4:8.

"How did Christ grace social life."
"How to show brotherliness in socials."

"What good purposes does the play instinct serve?"

ANNUAL BOARD MEETINGS

The annual meetings of the Boards of the Five Years Meeting at Richmond, Indiana, this past week have brought to Richmond a large number of Friends from the various Yearly Meetings. There have been in session either the Boards or the Executive Committees of the Boards as follows: American Friends Board of Foreign Missions, Evangelistic and Church Extension Board, Education Board, Board of Young Friends Activities, Peace Association of Friends in America, the Publication Board, the Executive Committee of the Five Years Meeting, the Committee on Arrangements for the next Five Years Meeting and the Committee of Seven, appointed by the Men's Conference last October. In addition there was an important joint meeting of the Educational Board and the Evangelistic and Church Extension Board. The Bible School Board met on Monday and Tuesday in the city of Boston, Mass.

We are unable this week to indicate anything of the results accomplished.

In a later issue space will be given for such reports of the work and plans as the different Boards and Committees care to make public. It may be said, however, that some most important and far reaching matters were considered that will undoubtedly bear abundant fruit in the days to come. It may be said in general, however, that practically all the Boards had an enlarged vision of their work and are planning for both intensive and extensive service as opportunity affords.

MARRIED

Pearson-Stickney—At the close of League City Monthly Meeting, League City, Texas, September 9, 1916, Carl Everett Pearson and Mary Ellen Stickney, Minister, D. W. Lawrence. These two young people are active in Sabbath School and Christian Endeavor work.

Webster-Allen—At Friends meeting house Clinton Corners, N. Y., October 14, 1916, Chauncey Webster of Pittsburgh, Pa., and Edith Marshall Allen of the Clinton Corners Meeting.

Whitman-Wood—At the summer home of S. Adelbert Wood, North Sandwich, N. H., September 21, 1916, by Friends ceremony, John Pratt Whitman of Boston and Eleanor Densmore Wood of Sandwich, N. H. At home 357 Charles Street, Boston, Mass.

BORN.

Bean—At San Jose, California, September 20, 1916, to Harry J. and Olive E. Bean, a daughter, Olive Roanna.

DIED

Cook—Mary E. Cook, daughter of Jonathan and Eliza Ramey, was born October 28, 1835, and died September 3, 1916. She married T. E. Cook August 23, 1855.

McCoy—Elizabeth Towell McCoy was born in North Carolina and died at the home of her daughter in Bloomington, Indiana, October 1, 1916, aged 105 years, 1 month and 16 days. When a child she moved with her parents to Indiana, residing for a few years in Blue River Quarterly Meeting. Soon afterward, however, the family located in Parke County, where she has lived for more than four score years. She was a life long Friend and was ever interested in the activities of the church, especially in the women's missionary society. She read The American Friend regularly and was well informed on questions of the day. In her death Bloomington Quarterly Meeting loses its oldest member. Funeral services were held at the Rush Creek meeting house with George H. Moore, pastor at Bloomington, in charge of the services.

Newlin—Mabel Newlin of Newberg, Oregon, daughter of Luther G. and Florence S. Newlin, died in a hospital at Portland, Oregon, August 11, 1916, aged 22 years and 25 days. She had a loving disposition and bore her suffering with much patience. Funeral services were conducted by Charles Whitely, pastor of the meeting at Newberg. A large audience was present as she was loved and respected by all who knew her.

Pearson—Gulielma Reese Pearson was born in Morrow county, Ohio, September 21, 1837, and died at her home in Ericksburg, Minnesota, September 23, 1916. She was a life-long Friend. In her early active life she was a Sabbath School worker and teacher. As the infirmities of age grew upon her she was persistent in talking to the young about the interests of their souls. Many parents have testified to their gratitude for her influence over their children. Not a tramp came to her door so poor and forlorn but that received with the "hard out" a message of love from the Lord.

Reynolds—Myrtle S. Reynolds, daughter of L. Perron and Sophronia E. Reynolds, died of infantile paralysis at her home in Poughkeepsie, N. Y., in September, 1916. It was the first direct shock from this epidemic which the Poughkeepsie meeting had felt. She was one of the best loved and devoted young ladies of the meeting and for 11 years had held a high position of teacher in the public schools.

Washington, D. C.—Rooms convenient to cars, board and Friends church. Mrs. L. D. Clark, 1124 Park Road.

"FORTY YEARS AMONG THE INDIANS," a book published by Jeremiah Hubbard. Fifty cents per copy by mail. Proceeds go to the widow, Mary G. Hubbard. Address, Harry K. Hubbard, Miami, Oklahoma.

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THE YOUTH'S COMPANION,
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A man's place in society is somewhat like a river; for as the stream determines the course of the branches so an individual may shape the destinies of those who follow him, and just as the branches deepen and fix the direction of the river so likewise will a person's followers strengthen him in the course which he pursues.
—Charles H. Klippel.

SPECIAL OFFER

The American Friend and Friends' Missionary Advocate will be sent to new subscribers to both publications for one year for \$1.65. Please tell your friends about it and send orders to The American Friend, Richmond, Indiana.

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FRIENDS MEETINGS.

Chicago, Illinois Meeting House, at 4413 Indiana Avenue. Take elevated trains to 43d Street and walk west and south to Meeting House; or take Indiana Avenue surface line to 44th Street. Bible School 9:45; Worship 11:00; Social hour 5:30; Christian Endeavor 6:30; Fourth Day meeting 7:45.

Cincinnati, Ohio Meeting House N. W. Corner 8th and Mound. Take Warsaw Avenue, Elberon Avenue, or Sedamsville cars to door. Meetings for worship, First day 11:00 A. M. Visitors welcome.

Colorado Springs Col. Friends Church, Tejon and Fountain Streets, on car line. Bible School 10:00, meetings for worship, 11:00 and 7:30. Prayer meeting, Wednesday 7:30. Visitors welcome.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday: Prayer meeting, 7:45. Earle J. Harold, Pastor.

Meeting Houses, 144 East 20th Street, New York City and Lafayette and Washington avenues, Brooklyn, New York. Meetings for worship Sabbath morning at 11 o'clock.

"Minneapolis Meeting, First Avenue South and Fourteenth street, Minneapolis, Minn. Meeting for worship, Sunday, 10:30 A. M. Mid-week meeting, Thursday, 8 P. M. Take Nicollet avenue car to Fourteenth street and walk one block east. Travelers passing through Minneapolis, or St. Paul and all visitors welcome."

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

UNIVERSITY FRIENDS MEETING occupies Russell Hall, Friends University, Wichita, Kansas. Sunday service: Bible School 9:45 A. M., Worship 11:00 A. M. and 8:00 P. M.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant Street car to Oxford street.

WESTTOWN SCHOOL

is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about sixteen Yearly Meetings. It has all the attributes of an efficient high school and successfully prepares for College some twenty pupils a year.

Will Friends kindly bear Westtown in mind in laying plans for their children's education? If their current plans have been interrupted, perhaps Westtown will satisfactorily fill out the balance of the year. The school is unusually large, but there is room for a few more.

— Thomas K. Brown, Principal,
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NEW YORK EVENING POST.

John B. Garrett, Chairman of the Peace Committee, Philadelphia Yearly Meeting of Friends, said in a recent letter:

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THE NEW YORK EVENING POST.

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Leaflet Helps: Mohammed, Buddhism, Confucianism, Robert Morrison, Adoniram Judson, John G. Paton. (The next four are new.) St. Columbo, Penn's Preparedness for Peace, Incidents of Heroism of Friends' Missionaries, The Kingdom of Peace, all 2 cents each.

Map, 15 cents; Soldiers of the Prince, (Junior), 29 cents; Set of Paper Dolls, (Children of the War Zone), 29 cents; Set of Ninety-six Flags of the Nations, 29 cents; Puzzle (How to Make Peace out of War), 13 cents; Pageant of Peace and War, 25 cents.

Home Mission Study Books.

Old Spain in New America, paper 35 cents, cloth, 57 cents; Children of the Lighthouse (Junior), 29 cents.

Leaflet Helps: Redeeming the Southwest; Our Guiding Star, 2 cents each.

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Five Missionary Minutes in the Sunday School, 50 cents; Missionary Hymnal, 10 cents; Home Mission Pageant, 15 cents; A Vision of the Homeland, 5 cents; Talks on David Livingstone; Girls and Boys of India, Africa, China, each 25 cents; Programs for Home and Foreign Lessons, 3 cents each, per dozen 30 cents.

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The American Friend

Old Series
Vol. XXIII. No. 44.

ELEVENTH MONTH 2, 1916.

New Series
Vol. IV. No. 44.

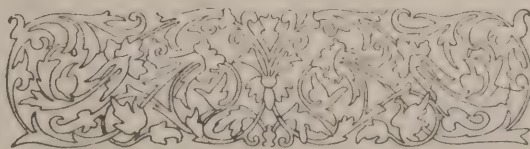
Who Did It?

By KATE LAWRENCE

Who made the butterfly's delicate wing,
With its plumage so rich and gay?
Who taught the wood-lark to soar and sing,
And her nestlings to hide away?
Who hung the blooms on the apple-trees?
Who stored the sweets in the nectaries?
Who made the brooklet to sparkle and dance?
Who made the bee with her pouch and lance?
Who made the goldfish to bask in the sun?
The flowers, the shells, and pebbles—each one?
And all for love? It was God!

Who broke the butterfly's lovely wing,
And laughed at the ruin wrought?
Who crushed the bee when she used her sting,
And the nest of the wood-lark sought?
Who stole her tender fledglings away,
And left them to die that summer day?
Who dammed up the course of the rippling brook?
Who caught the trout on a cruel hook?
Who stoned the minnows, and thought it fun?
Who chased the rabbits—poor frightened Bun?
And all for sport?—God's child!

—Christian Work.



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting

Published Weekly by

THE FRIENDS PUBLICATION BOARD
URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year

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Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

"THE LADIES' AID"

"The old church bell had long been cracked,
Its call was but a groan;
It seemed to sound a funeral knell
With every broken tone.
'We need a bell,' the brethren said,
'But taxes must be paid;
We have no money we can spare—
Just ask the Ladies' Aid.'

"The shingles on the roof were old;
The rain came down in rills;
The brethren slowly shook their heads
And spoke of 'monthly bills,'
The chairman of the board arose
And said, 'I am afraid
That we shall have to lay the case
Before the Ladies' Aid.'

"The carpet had been patched and patched
Till quite beyond repair,
And through the aisles and on the steps
The boards showed hard and bare,
'It is too bad,' the brethren said;
'An effort must be made
To raise an interest on the part
Of members of the Aid.'

"The preacher's stipend was behind;
The poor man blushed to meet
The grocer and the butcher as
They passed him on the street;
But nobly spoke the brethren then;
'Pastor, you shall be paid!
We'll call upon the treasurer
Of our good Ladies' Aid.'

"'Ah!' said the men, 'the way to Heaven
Is long and hard and steep;
With slopes of care on either side,
The path 'tis hard to keep.
We cannot climb the heights alone;
Our hearts are sore dismayed;
We ne'er shall get to Heaven at all
Without the Ladies' Aid!'"

—Christian Endeavor World.

"God lets men have their playthings like the children they are, that they may learn to distinguish them from true possessions. If they are not learning that, He takes them from them, and tries the other way; for lack of them and its misery, they will perhaps seek the true."

CORRESPONDENCE

Edmond, Oklahoma.

Editor The American Friend:

One reason the churches today fail to keep the "Great Commission" entrusted to the disciples by Jesus himself is because there are so few true disciples.

In 2 Tim. 3:5 we find who the false disciples are and in Titus 1:16 we find what their profession is. So many of the Christian people have allowed the devil to deceive them by mixing things of the world into their Christianity until he has them trying to do what Matthew 6:24 tells us very distinctly we cannot do.

To catch the vision of a true disciple, let us take the apostle Paul for an example. Those of you who have made a careful study of our Sabbath School lessons for this year have certainly learned some very interesting facts as to what the life of a true disciple should be. In his life we have an excellent portrayal of both the true and false disciple.

In the early part of his life we find him serving Satan with his whole heart, but when Christ revealed himself to Paul we find him ready and willing to turn completely away from his old life of sin. He accepted Christ and was willing to do whatever he commanded him to do. That is where we, as Christians, today fall down, as it were. We do not turn away from the world and sin as Paul did. We have a desire to serve the Lord and forsake our sins, but we do not forsake the world. We keep holding on to this thing and that and the result is the Lord cannot save us. Just at this point the devil comes in with his work. He makes us think we have done our part and we are all right. Our Christian friends pat us on the back and tell us they are so glad we have made a start and tell us to hold on to God and we will be all right. Oh! what a mistake. We have no God to hold on to. We have not made a complete surrender as Paul did.

Let us take a look at Paul after his conversion. Do we find him attending some church social or a card party to keep himself interested in what Jesus would have him to do? Or does he go to a moving picture show, a baseball game or a dance to find out what he must do to save his companions who had been journeying with him? No, indeed, we find him obeying Christ in all things. Although the things Jesus asked him to do looked very hard to him, yet he was willing with his help to undertake anything.

How necessary it is for us to make a complete surrender, as Paul did, if we would become a true follower of Christ! What joy there is in his service. Nothing the world has to offer can compare with the peace and joy that Christ gives to a heart and life fully consecrated to his service. Praise the Lord.

LAURA BOLEN.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 44.

ELEVENTH MONTH 2, 1916.

New Series
Vol. IV. No. 44.

Some Problems of Our Ministry

It is significant of the developing spirit of the Society of Friends in America that the burden of a better equipped ministry has become a genuine concern in more than one Yearly Meeting. The modern minister is not only preacher but leader as well, and he who ministers to a flock which is constantly being recruited by men and women of collegiate training and broadened conceptions of life, must be able not only to lead leaders, but to set the religious standards for present-day community and world activities in harmony with the precepts of Him who is the author of the world's redemption.

The minister should be in the vanguard of his congregation, not as the burden bearer, but as the living exemplar of that which counts for most in the race of life. The minister who lives below the level of the flock and the community must not only suffer the dwarfing of his own soul, but must bear the consciousness of dragging the people down from standards to which otherwise they might attain, for no one who has been called to a place of leadership can become a follower without harm both to himself and the circle of his fellowship. A religious contemporary well says: "There's no excellent church without a super-excellent ministry."

Leadership means more than mere conventional-ity. Many a minister can visit the sick and minister to the aged and infirm and even preach with more or less effectiveness, who lacks wholly the ability to lift others to higher planes of living and thinking, who fails in contributing to the invigorating and clarified atmosphere of church and community life, who has a narrow outlook upon life and who reduces religion to terms of dogma and definition rather than of life and experience. The minister must understand humanity, the business man, the professional, the woman in the home, the teacher and the student, youth and the children, else how can he summon them one and all to the clearer realms of nobler living and to the practice of the best ideals?

It will not be claimed by any that no one can preach the gospel who is not a college graduate and who has not had a course of professional graduate instruction in some theological school, but few will deny that collegiate training will develop human capa-

bility and be a guarantee of that broader outlook upon life that insures a deeper understanding of human needs and how to meet them intelligently. For the next fifty years, the church, and especially the church in America must face a class of community and world problems that will call not only for the best consecration of life but the best investment of soul and intellect of which humanity is capable.

The war itself has been turning the educated classes of the world to an open-hearted investigation of the claims of Christianity upon world civilization to a degree that has never existed before. The Orient, the dark Continent and Latin America are turning their eyes inquiringly toward the rosy dawn of the gospel day as their only hope. The temporal power of the Moslem world appears to be tottering upon its throne as it faces the advance guard of Christian thought and ideals, as personated by the missionaries of the Cross, who hold not back from famine and fire and sword in their zeal for the interests of the Christ they love. In our own American life the regnant forces of evil must be compelled to stand and give way before the triumphant march of the spiritual forces of this age, for the church cannot thrive unless the spirit of its life and service and consecration can dominate materialism at every point.

If Friends are to maintain their rightful place as participants in the work of constructing a Christianized social order of the world, in bringing social redemption to our community and national life at home and in preaching a message of redeeming love to the last man and woman and child within the reach of our influence, we must give far more attention to our leadership than we have ever done before. The measure of our progress henceforth will be largely the measure of the faith and vision of our leadership, and few churches will advance far beyond the standard of their ministry. There is no other problem in the church of equal importance and we must not be blind to the fact that the perpetuity of the denomination is involved in its solution.

We do not herein condemn our pastors. We know of no other body of men and women so self-sacrificing and so deeply consecrated to the interests

of the kingdom as are the ministers and especially the pastors in the Society of Friends. If fault there be, it lies with the church, that better opportunity has not been afforded our ministers for more adequate equipment and training. It is not surprising now, in view of the tremendous interests which are at stake, that various Yearly Meetings have recently been moving toward a better system of ministerial education and preparation, or that the Executive Committee of the Five Years Meeting, acting upon a joint report of the Evangelistic

and Educational Boards, has taken constructive action in this direction. This report will be published in *The American Friend* next week, and should receive the sympathetic consideration of the entire church, and especially of our ministers, whom an important part of the proposed plan is designed to assist.

The ministry is the vanguard of the church, and as Friends we must give heed, not alone to the character of the messages proclaimed but to the quality of ministration as well.

Strewing Happiness Along the Pathway

By EFFIE BROWN HALL

(The following article was read by the writer recently at a regular prayer meeting of the West Richmond, Indiana, Friends church.)

"Fearest sometimes that thy Father
Hath forgot?
Tho' the clouds around thee gather
Doubt Him Not!
Always hath the day-light broken,
Always hath the comfort spoken;
Better hath he been for years
Than thy fears."

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

"Delight thyself also in the Lord; and He shall give thee the desire of thy heart."

"Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass."

"And He shall bring forth thy righteousness as the light and thy judgment as the noon-day."

"Rest in the Lord and wait patiently for Him."

"Whoso trusteth in Jehovah, happy is he."

"He that keepeth the law, happy is he."

"Happy is the man who feareth alway."

"Happy is the man that findeth wisdom—that getteth understanding."

"He that hath pity on the poor—happy is he."

"Happy is the man whom God correcteth—therefore, despise not the chastenings of the Almighty."

"Happy is the people whose God is Jehovah."

"I will in nowise fail thee—neither will I in anywise forsake thee—so with good courage we say the Lord is my helper—I will not fear."

"Thou hast been the helper of the fatherless."

"He will deliver the needy when he calleth."

"I will bless thee and make thy name great, and be thou a blessing."

"Fear not, for I am with thee and will bless thee."

If we are ever happy in this life, we must enjoy what every day brings us. We must be grateful and glad for all the good and pleasant things which come into our lives and patiently bear our trials, believing that all, if rightly used, will fit us for the enjoyment of perfect happiness hereafter. Say your kind word **now**. Do **today** the little thoughtful act that has so long been in the background of

your intentions. Postpone your worrying till tomorrow, for tomorrow never comes. Put off till some other day all faultfinding and bitter speech. Leave for some future hour the complaining which intensifies the evil it deplores and wearies your friend to hear. Postpone all these things, but do the kind act and say the cheerful, encouraging word here and now.

"He that is of a cheerful heart hath a continual feast." Whether life to us is good and joyous and worth while does not depend half as much on what we have in our pockets as it does on what we have in our hearts. The problem of living happily and satisfactorily is not a problem of **getting** something, but a problem of **becoming** something. Life will take color and tone not from what we have, but from what we are. Do not be troubled because you do not have great virtues. God made a million spears of grass where he made one tree. Only "have enough of little virtues and common fidelities and you need not mourn because you are not a hero or a saint."

There are just as many people happy among those who do not have a very large bank account as there are among the millionaires. Just as many who find life a feast among those who have very frugal meals as among those who luxuriate in overabundance. There are few of us who estimate rightly how much a happy, sunshiny temperament can do toward lightening the burdens and cheering the sorrows of those with whom we come in contact from day to day. If we can help in no other way, we can at least turn a cheerful face to the world—for this sunshine of the heart may be cultivated, as is shown by the experience of one woman. She was one who had had many sorrows and heavy burdens to bear, but who was noted for her cheerful spirit. In explanation, she said: "You know I have had no money. I had nothing I could give my friends but myself, and so I made the resolution that I would never sadden any one else with my troubles. I have laughed and told jokes when I

could have wept. I have smiled in the face of misfortune. I have tried to never let any one go from my presence without a happy word or a bright thought to carry away with them. And happiness makes happiness. I, myself, am happier than I should have been had I sat down and bewailed my fate."

It is evening now, so let us praise and think over the events of the day. Its story is no longer a matter of speculation for it has passed with its opportunities. Have you helped to make some ones' load a little lighter? Have you wiped the tear from the cheek of a friend? Have you reached out in sympathy for one in trouble—even though that one may have hurt or wounded you in some way in the past?

Have you written a message of love and hope to one whose heart was sore and lonely? Have you tried to make your own life better by reading some of the many beautiful, precious promises our Father has given us? Have you sung a song that has cheered a tired heart that was listening? If this is a story written of the day passed, we need not fear to look into the future days. What we do counts, **not** what we **intend** to do. That is what makes life grand, or full of regrets. "Habit is a cable; we weave a thread of it every day, and at last we cannot break it," said Horace Mann. Let us fill every day with kind deeds and loving thoughts and we will be glad we cannot break the habit.

"If we notice little pleasures
As we notice little pains,
If we quite forgot our losses
And remembered all our gains;
If we looked for people's virtues
And their faults refused to see
What a comfortable, happy,
Cheerful place this world would be."

We must not expect to always have smooth sailing; then, if the storm comes, we are ready for it; if calm comes, the greater is our enjoyment. Life has its incessant demands, its many expenditures, its constant waste. Unless, under all circumstances, there be a steady renewal of strength, mental, physical and moral, life will run **out** rather than **on**. But the one who, speaking out of daily experience, can truly say, "The Lord is my helper," has found, if not the Fountain of Perpetual Youth, yet a source of perennial spiritual invigoration and joy which will ever keep him young in heart, full of hope and undaunted in moral purpose. Strength for life must be sought and brought from the strongest. "Trust in Jehovah forever; for in the Lord Jehovah is everlasting strength." Look upward and onward for promised strength.

"Before we go—let us from out love's sweets
For those who hold us dear—
Be kind today, for time so often cheats;
And no man wists how near
The hour of going hovers while we sup;
Then let us share the sweetness of our cup."

Richmond, Ind.

SEVENTEENTH CENTURY QUAKERISM

Adapted to Present-Day Church Work. Can It
Be Done Successfully? If Not,
Why Not? If So, How?

By SYLVESTER NEWLIN

Principles do not need to be adapted. They are to be **adopted**. The **method** of **application** of a principle always needs to be wisely adjusted to existing conditions.

Truth never changes. But there is all the time a graded, progressive comprehension of truth; and the constant evolution of society, and of all human relationships including the membership of the church.

The founding of the Friends' Church was so evidently blessed by our heavenly Father, and its growth was so plainly under the Divine leadership, that without reserve we say the Friends' Church was begotten of God. An organism which God creates has life. Things which are vital live on, and bear fruit. But there is a human responsibility; location, soil, nourishment must be carefully looked after so that sunshine, showers and culture will all account for the most. Or, to change the figure, the machinery must be geared, and oiled, and controlled to perfect the product intended.

The Friends' Church has had a definite mission in the world. She has still a clear and living message which the world is hungry to hear. Many in the other churches are restless, and are chafing under the bondage of creed and ritual in form and symbol. The seventeenth century Friends' Church emphasized the need for a pure spiritual worship, and we do not wonder at this when we remember the importance attached at that time to **outward forms** as if there were merit in them in saving from sin.

What was the attitude of those early Friends? It was like this:—They stood on the broad, true, safe platform that the New Testament gives us no order or command for any set form of worship; but we are told to worship God in spirit and in truth. This allows freedom, and originality, and initiative on the part of the individuals and congregations, which are as much needed in **this** century as in any other. To merely copy somebody else will soon paralyze and devitalize. To walk with the Lord, and to ever follow the leading of the Holy Spirit will emancipate, and harmonize equipment to conditions, which gives freshness, variety, and occasional surprises, but **never discord**.

Images and crosses, amulets, and sprinkling of infants, which had come into use after the days of the apostles, George Fox and his followers considered unnecessary.

Carlyle wrote: "No grander thing was ever done than when George Fox went forth determined to find truth for himself and to battle for it against all superstitions, bigotry and intolerance."

The early Friends were "**Eclectic**," i. e., selecting

the best. There must still be this spirit of the **past**. We need now to choose, select, sift. We must learn to discriminate. We are not to accept everything. If we are to be dominated by the same fearless spirit as the founders of our church exercised, we will break away from tradition when it is lifeless, and from custom where it is contrary to truth. A peril which we face is the tendency to think if Primitive Quakerism is to be restored, we must accept everything they said and did as final and decisive authority. Sewell's History, Evans' Exposition, Barclay's Apology, Clarkson's Quakerism, are not infallible, they are not always correct in their statements, they are not free from the prejudice and bias which characterized the controversial spirit of the age in which they were produced. In Thomas' History of Friends occurs this sentence: "The widely known 'Apology' of Robert Barclay was not regarded as an official statement, neither was it specially referred to by the Friends of the Seventeenth Century."

The application of the wide outlook of the seventeenth century to the work of the twentieth century will impel us to discard the frivolous, the worldly, the mercenary, the formal and by a wise selection of the **best**, the **spiritual**, the **permanent**, the **scriptural**, the **practical**, build up a strong, healthy body, capable of coping with the needs of the New Day. The opening paragraph of Thomas' History of Friends has in it this sentence: "Though scarcely one of its doctrines was absolutely new, yet the combination of so many radical tenets produced a remarkable factor in the religious economy of Christendom, the effects of which are only beginning to be appreciated." We ought still to dredge for gold the deep streams of truth all about us. It is impossible to estimate how far the teaching of our fathers has influenced the character of the various Christian communities of today. If we are actuated by the same spirit we will do our utmost to pass on to our posterity a truly worthy heritage.

George Fox gave the world a clear interpretation of the scriptural definition of the church. He says: "The church is the pillar and ground of truth, made up of living stones, living members, a spiritual household of which Christ is the Head; but He is not the head of a mixed multitude, or of an old house made up of lime, stones and wood." We have accepted that definition. How to adapt its application is one of our tasks. God is no respecter of persons. All are kings and priests unto God. We recognize no human head. We have this principle of the **seventeenth century**, and the pastoral system of today. They are in **perfect accord**. How? The pastor is only an **under Shepherd**. The pastor is to be Shepherd of the flock, and not its **pet lamb**. He is the best pastor who is not only not in the way, but who helps to make it easy to liberate the gifts and talents of the congregation. He is not a "Church Boss." He does not speak of "My"

Church, and "My" Sunday School, "My" Christian Endeavor Society.

George Fox had a strong objection to a **paid ministry**, because the ministry of his day was so largely self-seeking, actuated by mercenary motives, and satisfied with a low standard and condition of spiritual life. It means now that no one should choose the ministry as a profession, or for the financial support there is in it, or, in any way be hampered by a membership which throttles liberty, or enslaves by emoluments. With no claim to superiority, but with humility, our entire membership ought to live today so that worldly officials, corporations and organizations would be compelled to admit as Cromwell did in his day, when he said: "I see there is a people that I cannot win either with gifts, honors, offices, or places; but all other sects and people I can."

A noted author has written on "The Moral Equivalent of War," conclusively showing that there is a field of activity in which the heroic, the courageous, the unconscious self-sacrifice, and the push of an indomitable will, may find their sphere of widest exercise, in **saving** life, rather than in destroying it, in wholesome beneficence and productiveness, instead of destruction and impoverishment which with a daring challenge far outranks war as a means for the exercise of man's highest powers. With equal force we can reason that the early Friends grew sturdy under oppositions, hardships and innumerable limitations.

What can we do now and here to take the place of service amid wintry snows and sleet; fording swollen streams, sleeping in the woods and in barns; over corduroy roads visiting distant meetings and all this at our own expense? We can do this:—Face a difficult task. Undertake the impossible. With unwavering faith link the two statements—"With God all things are possible" and "I can do all things through Christ who strengtheneth me." In our day there may be developed moral muscle as we resist encroaching evils, as we enter the arena to fight the illegal saloon, the blind tiger, the brothel, and the gambling places. The man who **obeys God** is a **Christian**; he who obeys mammon is an idolater. The idolatry of **wealth** has swept over cities and over our broad land. The very atmosphere is hot with the passion for gain; gain by any method at any cost of character. To achieve their end, in many places, the Christian Sabbath is profaned. Railroad corporations grind to powder under the wheels of their Sunday trains God's righteous claims for a day of rest and worship. Mining corporations are digging, blasting, smelting, on the Holy Sabbath Day to rush their wealth to the market. Fathers, husbands and sons are wrecked by the saloon in some places according to statute law for which the state is responsible. The white slave traffic in our day and in our fair land would be a disgrace to the blackest heathenism. We have

a message, we need heralds and intercessors who have faith to believe God will not close his ears to the cries of mothers, wives and children, and the United Church. The needs of this country are calling loudly for a John Woolman and an Elizabeth Fry. There must still be the spirit of the past. The early Friends had much to do in modifying legislation; in prison reforms; and in almost every moral reformation they were pioneers. They were **consistent** and they were **united**; a hint to the present-day Friends' Church. They in the seventeenth century were distinguished by simplicity and modesty in **dress**. We have only to observe to know there is need for the same thing now.

It was a mighty stride in progressive advancement when the Friends' Church recognized womanhood. At first all the Friends' meetings were men's meetings; but Fox soon saw the advantage of the women having meetings of their own to look after members of their own sex. At the same time it helped to develop women themselves, and to give them independence, and self-confidence. This was an **innovation**, but it was a **needed** one. Women were given a more prominent place than in any other contemporary organization. At that day the priests said: "A woman is not allowed to speak in the Church." We are more than 200 years in advance of most of the other denominations still, but this is no reason why we should halt in our onward march. What does this emancipation of womanhood teach us? It has helped to bring about the result that women are developed equally with men. There is no need to separate men and women with closed shutters in our meeting houses. No doubt but this had been a large factor in bringing about equal suffrage. It has shown the unconquerable zeal in our ancestors in the church, in the propagation of their belief in the universality of the application of the gospel, in contradiction to the prevalent idea that there was a favored elect few. This has almost wholly revolutionized missionary activity in foreign lands. It is another indication that 17th century Quakerism was cosmopolitan in its character. There was no one too high to be spoken to, no one too low to be considered. Thus we find Oliver Cromwell, the Czar, the Pope, the Sultan visited, and the negro slaves, the North American Indian and the prisoners in Newgate all were pleaded for, and sympathetically helped. The early Friends had a genuine **missionary spirit**. So much, so that they were sometimes called a "Missionary Band." One of their first objects was the care of **the poor**. If we are to keep pace with the pattern set for us, we must still be missionary, and be of practical help to the needy about us.

Those worthy ancestors were diligent in the **use of the pen**. William Penn's "Maxims," his "No Cross, No Crown," Gurney's "Observations," John Woolman's "Journal" are classics worthy of a high place in literature. There is especial need for writ-

ers in our church who will dedicate their talents to the propagation of truth.

George Fox had an extraordinary gift in opening the **Scriptures**. It is well known he carried a Bible with him. Few persons have been more familiar with the Bible than he, or been able to make a more ready use of it, as his Journal abundantly testifies. Samuel Bownas at times preached with his Bible in his hand. What now? Expository preaching, a teaching ministry, the whole Church in the Bible School, popular Bible classes in the church, Teacher Training classes, Memory Drill in the Christian Endeavor Societies, and a Bible school literature worthy of a progressive church in the 20th century.

George Fox taught **Christian Perfection**, and the possibility of a **holy** and **sinless** life being obtainable here in this world. There is need now for the Friends' Church to inscribe on her banner in letters of living light "holiness unto the Lord," never forgetting the unchanging word of truth: "Without holiness no man shall see the Lord," and listening constantly to God when he says: "Be ye **holy**, for **I am holy**."

In the first years of the existence of our Denomination there were troublous times in England. The government was in constant turmoil. The church was undergoing great upheavals. The priests and clergy were in incessant strife, were loud, and sadly lacking in spirituality. This led George Fox to go alone with his Bible into fields and orchards, where he could commune in solitude with his Maker. This same condition caused the early Friends' Church to build their meeting houses outside of the towns where there would be the privilege of quiet communion. There was often prolonged silence to help people to depend wholly on God rather than man. This made them exclusive,—only those of similar ideas meeting together. But in that quiet, separated seclusion, their needs were met, and they grew in power and influence. How changed the conditions now! But little controversy among the churches. The partition walls are crumbling. Christ's prayer is being answered: "That they all may be **one**." From clumsy wagon and slow ox-cart has been evolved rapid transit elevated cars spinning over our cities, the rumbling subway tide of life, the rushing trolley, the automobile, and the flying aeroplane, which are but indications of the movement of the age with which the church is to keep pace. Our own spiritual life must be fed in the simplicity of an ideal **Home Life**, in the faithful practice of **Family Worship**, in the observance of the **Quiet Hour**, in **Daily Bible Study**, in a faithful habit of **Prayer**,—and then go out into the throbbing centers of humanity to transact business on strictly Christian Principles, to attend faithfully on public worship, to go as individuals and in groups into other homes, to help carry the gospel to the uttermost parts of the earth, and everywhere to live a life which humbly but worthily represents the Lord Jesus Christ.—The Friends Messenger.

JOY RIDING

By JOHN W. DORLAND

The term "joy riding" is a bit of American slang that is very commonly used in these days of the automobile. When we speak of "joy riding" we usually think of somebody who has stolen the car of someone else, and gone off for a pleasant little spin with a party of friends, often bringingg up suddenly in the ditch, sometimes trying to climb a tree, but more often, after the driver and his friends have had their fun, the car has been left at the side of the road for its owner to find it the best he can.

It has been the writer's privilege to take a number of "joy rides" lately that have been rather different from the kind described above. I shall call them "joy rides" because that seems to be the word that describes them best, for they are just that, but only in the truest and highest sense of the term.

A large red auto-bus, holding from ten to fifteen people leaves the First Friends' church of Pasadena at six p. m every Sunday for the town of Montebello. A banner attached to the side of the bus tells us that this is a gospel team, so, if you are interested, they will give you a seat and show you how it is done.

This team is composed of both men and women, though most gospel teams are for men only. However, in Pasadena, they figured that this was a Quaker gospel team and that as Friends we believe in equal rights for men and women in the church. As there was no dissenting voice, the motion was carried, hence the women. The team has a membership of fifteen and the average that go over to Montebello would be about nine, so the bus is usually comfortably filled with just enough room left for the Billhorn portable organ.

The drive of ten miles to Montebello is an especially beautiful one, over roads such as only southern California can boast of. The views of mountain and valley, of orchard and orange grove, all in the mellow light of early evening, are very charming and not soon forgotten.

But, in the meantime, are the members of the team sitting like stuffed images while the bus rolls on its way? Hardly! They started to sing long before the bus had cleared the city limits, such songs as "There is power in the blood," "If your heart keeps right," "Sweeter as the years go by," etc. Doubtless all these could say in the words of this last hymn—

"'Twas wondrous love which led Him for us to suffer loss,
To bear without a murmur the anguish of the cross,
With saints redeemed in glory let us our voices raise,
Till heaven and earth re-echo with our Redeemer's praise."

The town of Montebello is on one of the main roads between Los Angeles and Whittier, with a population of perhaps a thousand people. It is surrounded by truck farms and acreage set to various kinds of flowers. The Japanese and Chinese seem to be the most successful at this, especially the former.

The Friends have a small meeting house here now, but originally only a mission, which was started by Benjamin Farquhar. Pastoral work has been attempted at various times, but without much success, probably due to a floating population. In fact, the Nazarenes assumed the property at one time, but being unable to make things go, the Friends took the property back again. It would seem, in the face of these facts, a rather discouraging place to work, but at the earnest, prayerful request of a family of Friends who were struggling to keep the meeting alive, the team consented to come and do the best they could. The Methodists have a small pastoral charge at this place, but they are not attempting any evangelistic work.

"Hold the fort for I am coming!" is ringing through the clear evening air as the big red bus swings into Main street and stops in front of a garage. The Billhorn is lifted to the pavement and the team gathers around for the street service that precedes the meeting in the church. One of the members plays a cornet and very effectively aids the organ in leading the singing. After the singing sometimes various members of the team give short testimonies, sometimes only one member speaks, but all with faith to believe that somehow through the power of the Holy Spirit some within sound of the gospel message will have seed sown in their hearts that will spring up into everlasting life. During the meeting tracts are distributed to the men on the street. With a closing prayer and invitation to the after service, we went our way to the little church whose lighted windows welcome us through the gathering dusk.

It has been very difficult to get outsiders to attend these meetings. Just the team and a few faithful ones have often comprised the congregation, but the promise "that where the two or three are gathered together in my name, there am I in the midst of them" has been preciously verified. "Sometimes a light surprises the Christian on his way." Certainly new light has come and with it abounding joy that we have the privilege of being co-workers with Him.

The chairman conducts the meeting, but very informally. This is a real Quaker meeting and all feel that they have a part in it. Since the arrival of John S. Kimber, the new evangelistic superintendent of California Yearly Meeting, help and encouragement have been given to this needy field and a personal worker has been doing house-to-house visitation two days in the week, which has proved very beneficial. It is another real joy ride back to Pasadena after handshakes and farewells, a more subdued crowd, tired, perhaps, but happy also.

During the week a cottage prayer meeting is conducted in Pasadena by the gospel team every Friday evening in the home of some member of the church. These are helpful times to all who attend.

What is the gospel team idea among Friends?

It is the little flame of fire, like unto that which started way back in the days of George Fox, which pushed young men and women out into the white harvest fields, until the flame became a great fire and burned all England. Who knows but what this twentieth century expression may also in time become a fire which will revive the home mission work of Friends in this country?

"And let the favor of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." Psalms 90:17.

Pasadena, California.

CORRESPONDENCE

Yonkers, Oklahoma, October 8, 1916.

Editor The American Friend:

I have read considerably about the Quakers and the Quaker message, but when I read the Message of Quakerism in The American Friend of September 28, I said, Praise God from whom all blessings flow. There is some one somewhere that knows what the Quaker message is. I was intending to note some special lines in it, but in reading it over I found that almost every line would need to be quoted or noticed, so I refer to the whole article. It was surely dictated by the Spirit of God. As I say, almost every line tells something worth knowing and pondering over in no light, frivolous state of mind. I wish every individual that calls himself Quaker would read it seriously.

And while writing, will say, I have read that we were called Quakers in derision, because our forefathers in preaching bade the people tremble at the word of God. I wanted to say it was because many of the ministers did tremble at the word of God. I have seen them and I am one that often trembles at the word of God. Isaiah says, 66 chapter, 2 verse: "To this man will I look, even to him that is poor and of a contrite spirit and trembleth at my word." But dare I say that that type of ministers is set on the back shelf today? So the young Friends never see it and don't understand it and there are not many left to tell them. I pity them from the very depths of my heart. No one to tell them what their very souls yearn after.

When the Quakers were being persecuted in England and imprisoned for little or nothing, there was a man named William Nichols, or Nicholson, that came from England to Philadelphia and after a time returned to England on business and while there he attended a theatrical performance on the stage one night. One person on the stage was to represent God and another was to represent Satan. People were to come out in front and make one request of God and it was to be granted. Several had come out and made their request and they were granted. At last a poor, despised Quaker came out. The God says, "Well, and what do you want?" roughly. He says, "I want the kingdom of heaven."

"Oh," they all exclaim, "we want that, too," but God said, "You have your request granted." Then Satan began and made his oration. He said, "You are fools, you persecute the Quakers and take their property from them and they have no hope of anything here and I can't get them. They are an honest, sober, temperate, industrious people and if let alone will grow rich and proud and build fine houses to live in like other people and then I shall have them." It was said that performance had a great deal to do with stopping their persecution.

I said a long while ago that if Friends received company like other people, and entertained like other people, and dismissed them like other people, the children would be like other people.

ABIGAIL J. HADLEY.

REPAYING LIFE WITH LIFE

Two years ago Chapman D. Young, a farmer of Union, Iowa, dug Dr. E. S. Kaufman from beneath the physicians' overturned auto, saving him from suffocation in eighteen inches of mud and water.

"I wish I could repay you, but I will never be able to," said Dr. Kaufman.

His chance to repay came and he has repaid with life.

Young was stricken with a trouble that required immediate operation of a dangerous and difficult sort. Dr. Kaufman was notified and raced his automobile at terrific speed to the farmer's home and back to a local hospital, where Young was immediately placed upon an operating table. Dr. Kaufman himself performed the operation, which was successful.

"There will be no charge; I've merely paid my debt," said the doctor.

He repaid life with life. The farmer and the doctor stand even. And yet, can either feel that he is under no obligation to his benefactor? Each must feel that he owes his life to the other, the obligation thus laid upon him is a debt that can never be fully paid.

A good deed done to us lays upon us an obligation that can never fully be met. It puts us under perpetual debt to the doer.

If this is true with man, how much more is it true with Jesus who gave himself as the ransom of our lives and made eternal life possible for us.—The Evangelical Messenger.

AN APT QUESTION

Helen was a very inquisitive child who greatly annoyed her father each evening with endless questions, while he tried to read the newspaper. One evening, among other things, she demanded, "Papa, what do you do at the store all day?"

Exasperated at her persistence, he answered, briefly, "Oh, nothing!"

Helen was silent for a moment, and then asked, "But how do you know when you are done?"—Selected.

YOUNG FRIENDS BOARD



SUMMER CONFERENCE DELEGATES CEDAR LAKE, IND., AUGUST, 1916

WILL IT PAY TO OBSERVE YOUNG FRIENDS DAY?

Is there any good reason for not observing Young Friends Day in any Meeting in the United States or Canada? Suppose we examine a few.

(1) There are too many special days in the church. One must sympathize with this point of view, especially when a pastor has a well formulated program for the year's work. But as a usual thing such men have left space for these special days and welcome them most heartily. After all isn't it a good thing for a Meeting to have certain times when attention of the whole congregation is focused upon some certain phase of its work? Doesn't it rivet the work in the minds of all as nothing else could do? Doesn't it break the monotony of the regular routine? Doesn't it put people to work who might otherwise not be interested in Church things? Surely it will not injure most Meetings to have more Special Days. All advertisement given to any special feature of the church will react favorably upon all departments. A Children's Day exercise has hurt very few churches, while it has added new life to the whole church. The only difficulty with this is that it comes but once a year. A very great deal should be made out of Young Friends Day and all other special days.

(2) Again it might be objected, we haven't a young people's organization. Could a Meeting do anything that would more surely stimulate an interest in Young People's work? A vision must be created before organization can be started.

(3) Or one might say, "we haven't any Young People." Then let the older members put on a Special Day for the young people. Could it be that the young people think the Meeting has no interest in them or their work? Give them an attractive evening, or morning, in the church. Invite them. Put people to work on advertising who don't usually come to Meeting. See what happens!

And again some meeting might object, "We don't have much interest in the Five Years Meeting. It has never done anything for us. And some of its workers are not 'sound.'" Now let us frankly face these objections. Why is it that your Meeting doesn't have much interest in the Five Years Meeting. What causes interest usually? It is knowledge, isn't it? How do you get this?

The Five Years Meeting has been trying to get in touch with your meeting ever since it came into being and has been thwarted in its efforts by some officer or layman that was "too busy." Here is another appeal from the central office. We want to tell you who we are, what we are doing and what we propose to do. We want to explain ourselves to the whole meeting.

Will you give us a chance? Why has the Five Years Meeting done nothing for you? Has it been because its appeals have been neglected? Surely not! We will be in a better position to help you when people know just what we are trying to do. Give us a chance! Are some of the workers "unsound" from your point of view? Perhaps. This can be a seri-

ous drawback, but who is to be the final judge in this matter? How can one man or section of country determine whether a movement is "sound"?

Our ideas are so different.

God says, let me be the judge. Ye shall know a tree by its fruits. What about the fruits of the Young Friends Board? Read last year's report. It is just off the press. I tell you Friends I have never witnessed such hunger and such response as has come to our work during the past year. People have volunteered for the foreign field, decided for the ministry, gone on for further training in the church and accepted Christ as their personal Lord and Saviour. Let's not condemn a movement before it is tried. There are other reasons why every

Meeting should observe Young Friends Day, but perhaps we can pass them now.

We will be glad to correspond with any Meeting about plans and literature. Don't let this opportunity to really impress the young people in your church go by. When is this day? NOVEMBER 26 is the date. See that everybody comes to Meeting on that day. Watch The American Friend. Write to the Young Friends Board, Dunreith, Indiana, for further information.

HOW TO ADVERTISE RALLY DAY

Rally Day programs and posters for advertising will be furnished free of charge. The pamphlet, "The Young Friends Movement, its Origin and Activities," which this program calls for, will cost 5 cents. The packet of Young Friends Literature for use in the dialogue, will be sent for 10 cents to cover cost of mailing. This will all be sent from the Office of the Young Friends Board, Dunreith, Indiana.

Announce the Day in the papers. Post the "Posters" in a conspicuous place. Send special invitations to the public schools, and other churches. Send special written invitations. Above all, talk the rally up individually and get every member of your society doing the same. That is the work that brings out the crowd! Be sure to appoint your most enthusiastic and wide awake worker to handle the advertising. Make every one understand that this is to be the biggest thing of its kind that you have ever had. Be enthusiastic about it yourself, feel its importance, work for something great, and others will easily catch the fire!

PEACE DEPARTMENT

NOTE—It is hoped that this page may present in brief form a record of activities typical of the work Friends are doing for peace. News items, short, pointed arguments, suggested plans, all will be welcome, and will be used subject to the limitations of space and the proper distribution and arrangement of the matter received. All communications intended for this page should be addressed to **Allen D. Hole**, President, 615 National Road, West, Richmond, Indiana.

MEETING OF THE EXECUTIVE COMMITTEE OF THE PEACE ASSOCIATION OF FRIENDS IN AMERICA

The Executive Committee of the Peace Association of Friends in America met in its annual session in the South Eighth Street Friends Church, in Richmond, Indiana, on Tuesday evening, October 17, 1916. Consideration was given to the various phases of work under the care of the Association, and plans were formulated for the coming year. Following is a summary of the most important steps decided upon:

1. To appoint two members, including the President of the Association, to co-operate with representatives appointed by other bodies of Friends in America in planning for a National Peace Conference at a time and place to be agreed upon. It was the judgment of the committee that it would be desirable to hold such a conference some time in January in Washington City.

2. To use all possible means to influence public opinion and legislation on the subject of compulsory military service.

3. To carry on an educational campaign in regard to the relations between the United States and Asiatic nations, especially with Japan and China. An outline of lessons and a suggested course of study on this subject will soon be submitted to each meeting of Friends in the Five Years Meeting, and it is hoped that much careful study of this important question will result.

4. To prepare for the observance of the fiftieth anniversary of the organization of the Peace Association of Friends in America in the autumn of 1917. Details of the observance were not developed, but it was decided to ask the Committee on Arrangements for the Five Years Meeting in 1917 to consider the propriety of giving especial emphasis to the peace work in the program of that meeting, in view of the present world situation, together

with the fact that next year is the fiftieth anniversary of the organization of the Association.

5. To recommend to the Executive Committee of the Five Years Meeting that that committee on behalf of the Five Years Meeting express to English Friends our approval of their plan to hold a Peace Conference of all Friends at the close of the war, our readiness to be of any assistance possible in the undertaking, and to express also the welcome we are ready to give to the holding of the Conference in this country if, in the end, such a plan should seem to English Friends desirable.

It is proper to add that the Executive Committee approved the above recommendation, and authorized its chairman to communicate with English Friends accordingly.

PEACE LITERATURE FOR SALE BY THE PEACE ASSOCIATION OF FRIENDS IN AMERICA

The following literature is especially recommended for use now. Much additional literature can be supplied, but the following list includes that which is believed to be particularly valuable at the present time:

1. "Whence Come Wars?"

This is a book of 193 pages, bound in paper covers, which has been issued this year by the committee on "War and the Social Order," appointed by London Yearly Meeting of Friends in 1915. The scope and plan of the book is indicated in a general way by the following minute of instructions from the Yearly Meeting:

"To investigate what connection there is between war and the social order, to encourage the study of the question and to consult with those Friends who have been led, owing to the war, to feel the need of a personal readjustment of their way of life."

The committee appointed held its first conference at Oxford in August, 1915, and as a result of the consideration there given to the subjects assigned to it, seven sub-committees were appointed, each to undertake a careful study of a particular phase of the larger question.

The scope and plan of the committee as a whole can be so much better understood by understanding the tasks assigned to the sub-committees, and the value of the work can also be

made so much more easily evident by giving the names of the different sub-committees, and the statement of work as referred to each, that the list of sub-committees, with assignment of tasks is appended herewith, viz:

1. **Origins.** "To investigate how far the origin of modern wars can be traced directly" to certain sources named, such as possession of property, commercial rivalry, the spirit of competition, etc.

2. **Competition.** "Are the evils of competition inherent to the system or only abuses?"

3. **Control.** "Can anything be done in business life in the direction of giving employees what they often desire more than increased wages, viz., a greater independence and a share in the control of their conditions of employment?"

4. **Investments** "Assuming that the possession of capital is permissible for the Christian, how can we secure its employment in directions where it will do most good and not help to foster abuses against which we have conscientious objections?"

5. **Simplification.** "To consider how best to give practical assistance to those who desire to follow more literally the teaching of our Lord, feel uneasiness as to their present mode of life and personal and family expenditure."

6. **Experiment.** "Is there any possibility of effecting a further simplification and enrichment of life on practical lines by means of the association of those like-minded and mutually trusting each other? And is the Society of Friends, with its peculiarly close ties and relatively assured economic position, specially suited to undertake such an experiment?"

7. **Training.** "What have Friends to offer to the world as a practicable alternative to military conscription?"

Each of the above sub-committees makes report of progress, and the work as presented, while not yet complete, is a most interesting and valuable discussion of the very important phases of the question under consideration.

Some difficulty has been experienced in obtaining copies of the report for distribution in America, but the Peace Association of Friends in America has finally received a consignment, ordered a few months ago, and is ready to fill orders as long as the supply lasts. Orders should be sent to the address given at the head of this

page. The price is 45 cents per copy, post-paid.

2. Other Literature

(1) "The Last Weapon," by Theodora Wilson Wilson; a forceful, dramatic presentation of the Christian view in regard to war. Paper cover, 185 pages; 50 cents per copy, post-paid.

(2) Pamphlets, as follows:

"Military Training in our Schools;" 16 pages; 5 cents per copy; 10 copies, 25 cents.

"The Quaker Peace Position," by Rufus M. Jones. 8 pages; 2 cents per copy; 10 copies, 10 cents.

"A Quaker View of the War," by Henry T. Hodgkin. 12 pages; 3 cents per copy; 10 copies, 15 cents.

"How Ideals are Realized," by Allen D. Hole. 8 pages; 2 cents each; 10 copies, 10 cents.

A REACTION FROM KILLING

"Thou shalt not kill" is a tenet of every great religion. The ceremonies of savages, ancient or modern, which include human sacrifice, perish of their own iniquity, or are destroyed and replaced by more humane beliefs.

"Thou shalt not kill" is a universal religious tenet because every man knows in his heart that his life is his own, and not another's—unless God's; and that as he values his right to his own life, so he has no power or right over the lives of others.

Yet millions of civilized men, who were born and brought up in this faith, today make the breaking of this law of God and man the only business of their existence.

Other millions of civilized men look on and supply them with the machinery of war.

Meanwhile each man's conscience hurts him.

Never in any cause of conquest, crusade, or revolution, was the great human conscience so aroused.

Never were men so united in disgust of their own foolishness.

Pessimists assert that the war will make man harder, more brutal, revengeful and eager to go into another war as soon as he recuperates from this.

But optimists believe that the first consequence of the great war is already evident, that it is a revulsion against killing by wholesale—as if a patient God had tired of man's hypocrisy and through the horrors of this mighty struggle of rival armies was teaching the holiness of a lasting peace.

Whatever his philosophy, civilized man already beholds his monstrous twentieth century crime with a broken and a contrite heart. And consequently, some predict, he is close to a great and deep respect for religion, perhaps to a united church which shall be a church of universal peace.—The Daily Times (Minneapolis, Minn.)

COURSES IN MILITARY SCIENCE AT HARVARD

Less than 250 students have enrolled in the new course in Military Science and tactics, which, if completed, counts as a full course towards a degree. Last year, when enrollment in the regiment was voluntary, 1,100 men were members. Although the course is without charge, it has proven unpopular.—From the Evening Post (New York.)

The world is so full of a number of things, I'm sure we should all be as happy as kings.—Robert Louis Stevenson.

THE IOWA PAGE

CHRISTIAN STEWARDSHIP

By ADELINE H. HADLEY

"Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there will not be room enough to receive it."

As a society of Christian believers, we are grossly negligent in our duty of stewardship. Our people are financially prosperous. If millionaires are few among us, it is also true that the really poor are few. God has entrusted us with a liberal portion of his wealth, yet every department of our Christian work is cramped and stunted from lack of means. No one of our educational institutions, west of the Alleghenies, is adequately supported; "The American Friend," the only periodical published by the Five Years Meeting, is constantly in a cramped and embarrassed condition; our evangelistic boards are forced to see open doors all about closed for want of means to enter them; the American Friends Board of Foreign Missions has recently been forced to announce a shortage in the year's receipts. At this crisis in the world's history, when the wealth of the European Continent is being consumed in armaments, almost to the exclusion of her missionary work, ought we not to have recognized our added responsibility and opportunity and have doubled our contributions to foreign missions—this most glorious enterprise which has been entrusted to the Church of God?

In the Twenty-first Annual Report of the American Friends Board of Foreign Missions we find that, of the thirteen Yearly Meetings belonging to the Five Years Meeting, only two, Baltimore and California, give yearly to Foreign Missions as much as an average of \$2.00 per member. Of the remaining eleven Yearly Meetings, only one, Canada, gives up to \$1.50 per member, though New England, Iowa, and Oregon give around, yet fall short of \$1.00 per member. Wilmington, Indiana and Western, the yearly meetings containing the most of the Quaker wealth, are giving the paltry average of about 50 cents per member, and the three remaining Yearly Meetings still less. We are pleased to note in The American Friend's re-

cent report of the proceedings of Indiana Yearly Meeting that this body will endeavor to raise its missionary contributions for the present year to \$1.00 per member. We trust that she will soon also outgrow this very meager average.

Giving is not a duty that we may do or not do, according to our pleasure or convenience, and in either case reap the reward of the faithful. Should any Christian be satisfied to give less than the per cent required of the Children of Israel by the Mosaic Law? Should our obligations to our Master be any less binding because we are not under the Law but under Grace?

The expression, "Proportionate and Systematic Giving," has become so trite to many that it is meaningless, yet no better way has been found than to give proportionately, according to our ability, and systematically according to a fixed standard. Some standard is imperative. Some who are not giving systematically claim to be giving more than the tenth, but I do not believe that any man has a right to make this claim unless he knows accurately what per cent he is giving. Surely if we are truly Christian, if we are sincere in our allegiance to our Lord, we cannot with conscience void of offense permit our giving to be done in a loose or haphazard manner, which if used in our business affairs would mean certain failure.

If our membership would scrupulously and faithfully give the tenth of the income with which the Lord has blessed us to Christian work, it would be easily within our reach to endow our missionary work and to add to that endowment from year to year, thus enlarging the scope of our missionary interests as new fields are entered; to ably endow our educational institutions which would, in turn, furnish us an endless succession of trained young workers for the responsible places in the Church; to provide for our aged and incapacitated ministers; to place our "American Friend" upon a firm financial basis and to add to its scope and efficiency; to reach out and occupy new territory for the Kingdom of Christ through our Evangelistic Boards, and to enrich our own lives and that of the Church a hundred fold through the new avenues of sympathy and interest opened to us. Does any man dare say that this is an exaggeration? If so, let him put it to the test.

Since its organization, the W. F. M. S. has had a department of Proportionate and Systematic Giving, but little has been accomplished in the way of propaganda, from the fact that the work is confined to the women of the Church. This organization has accomplished great things, but nothing can be done in a financial way without the co-operation of the men of the Church and they have been slow to see their great responsibility and opportunity along the line of proportionate and systematic giving.

Shall not the local meetings of Iowa Yearly Meeting take the lead in putting to the test the matchless promise which stands at the head of this article?

Oskaloosa, Iowa.

SIMPLIFIED PEACE

By SAMUEL L. HAWORTH

It is a long way to World-Peace when the distance is measured in terms of feeling. But nobody who believes in peace must despair of the end. Each one must make his contribution of effort in hope, knowing that the end is worth to the world what it costs to gain it. Let every one of us begin to put himself in condition by asking himself the question, "What kind of peace would the World Peace be, if everybody in the world were just like me?" And to make sure that it would be a better kind than it now is let him adopt this simple program:

1. **Let me love everybody**, even the unlovely; for love is determined not by what the other person is but what I am, and if I love him because of what is in me I shall thereby help him to be beloved because of what may be in him.

2. **Let me observe the Golden Rule.** The beneficent and practical law of life taught by Jesus has been perverted by the world of competition into a selfish axiom: "Do to the other fellow what he would do to you, and do it first." But I have too much nobility of birth and training to stoop to the standard of conduct which seems to control the other man's life when I see that he has not risen to mine. If I get down where he is we shall both be down; if I remain on the high level it may help him to rise.

3. **Let me avoid saying and doing those things that unnecessarily irritate.** Some times the thing said or done will ruffle the spirit of the other person even when the intention is pure and good. But with proper care such

effect may be greatly reduced. My part is to take the care.

4. **Let me make amends for wrong done.** Justice is not fully defined when we say that it is what the other fellow ought to do. Right, indeed, is a straight line, but a straight line has two ends. When I am disposed to measure conduct I should first take up the end next to myself. It may seem convenient even then to measure the other person's conduct, but it is honest to examine my own and to make it right when I see that what I have done is wrong.

5. **Let me interpret reasonably and fairly the words and deeds of others.** It is easy to be mistaken about another's motive. It may be as easy for me to make a mistake in judging another's motive to be wrong when, in fact, it is right, as it is for him to make a mistake by harboring a wrong motive against me when he ought to hold a right one.

6. **Let me cultivate the forgiving spirit.** The other person will sometimes do the wrong thing. It may hurt me somewhere—in business, in reputation, in personal rights. I am not required to treat lightly an act of injustice. Right is right and wrong is wrong, in the life of the other person as well as in my own. But has it never occurred to me that it is a poor way to even things by hurting him in the same place as he has hurt me? There would then be two hurts instead of one and the world no better—rather worse. The moral balance must be found in some other way.

7. **Let me strive to reconcile the one who for some reason is at enmity toward me.** It is not enough to stand ready to forgive the other person when, having done a wrong, he repents; I must also try to restore to mutual friendship the one who thinks he is aggrieved and counts himself my enemy. To adopt his attitude and treat him as enemy treats enemy might be an act of injustice as well as a breach of peace. In any case the best way to defeat such an enemy is to make a friend of him.

Minneapolis, Minn.

YOUNG FRIENDS WAIT FOR THE FILLING OF THE SPIRIT

By RUTH KIRK

I am glad that we have seen the mistake of our forefathers in their all-quiet meetings. But oh! how we do need more times of quiet waiting on the Lord. How I covet for our young people more of the power of the spirit

that comes only at such times of quiet waiting. I do so wish for each Christian Endeavor Society at least five minutes of quiet waiting and silent prayer at the opening of each service.

Why are we not reaping better results? Because we are not taking time for the filling of the Spirit. We have power only in the measure that we are spirit filled. Our C. E. prayer meeting should be a place of putting aside the hurry and bustle of life and getting close to God and being renewed, refreshed, strengthened and given new vision.

How I wish each Endeavorer might come to the Sunday evening prayer meeting reverently, prayerfully, and, quietly taking his place, enter into quiet prayer and that the meeting be considered begun when the first one arrives, that each person as he comes might feel that he is entering holy ground because God was there; and that the first five minutes of each service be spent this way.

Then when our meetings were open for testimony and the exchange of thought we would have something really worth while to give. God will direct His work as of old, if only we will stop and listen to His voice. We are trying too much to do God's work by methods suggested by men instead of taking our orders straight from the Master.

Dear young Friends, let us catch the vision of what we may accomplish for "Christ and the Church," with our young strength, if only we take time for quiet waiting, that we may hear plainly the voice of God. And may we not have a time of waiting together for His voice? Deeper, richer, more purposeful, more efficient lives, more missionary zeal, Christ's kingdom brought nearer will be the results.

Des Moines, Ia.

ASKS FOR SUGGESTIONS

The Committee on Arrangements for the next Five Years Meeting requests again that all concerned Friends who have suggestions about the program and the subjects for consideration should send same to the Committee, either to J. Elwood Cox, High Point, N. C., Chairman, or L. Hollingsworth Wood, 20 Nassau Street, New York City, Secretary.

"Abide with me from morn till eve,
For without Thee I can not live;
Abide with me when night is nigh,
For without Thee I cannot die."

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HIATT, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

\$60,000 THIS YEAR NEEDED FOR FOREIGN MISSIONS

Board at Annual Meeting Sets High Goal For Coming Year. Increase of Fifty Percent Called For.

Why Such An Increase?

Because our work in Cuba, Africa, Jamaica, and Mexico has reached the place where this larger sum is necessary to keep it going. To spend less than \$60,000 will be poor economy in view of the investment of life and money which has already been made.

Does The Board Know Accurately The Amount Needed?

Yes, it knows accurately, for the missionaries in each country have prepared itemized estimates of the amount needed to carry on their work. These estimates were first revised and approved by the entire Mission on the field, then by the Field Committee at home, later by the Finance and Executive Committees of the Board, and finally by the entire Board. See statement on next page.

Is \$60,000 The Full Amount Needed For the Work This Year?

No. More than \$71,000 will be needed for current expenses alone, but \$10,000 will be raised on the field, leaving \$60,641.44 to be contributed by the 80,000 Friends in the Five Years' Meeting. An additional \$10,000 will be required, however, for buildings in Cuba and Africa—indeed, twice this amount is needed for building purposes.

Is It Not Too Much To Expect Friends To Give \$60,000 To Missions This Year?

If Friends gave on the average for missions the price of one postage stamp each week, the income of this Board would be over \$70,000. Is \$60,000 too much to expect?

Do We Give More or Less Than Other Churches?

Our average gift per member to missions is larger than the average of some denominations and less than the average of others. Baptists gave last year \$1.02 per member; Congregationalists, \$1.44; Presbyterians, \$1.53; United Presbyterians, \$2.24. Our average was less than any of these.

Have Friends Missionary Gifts Increased As Rapidly As Those of Other Churches?

Unfortunately, they have not. See the charts on the opposite page.

How Can Friends Raise the Entire Sum Needed This Year?

By keeping our members informed about what goes on on the mission field—through missionary meetings, study circles, instruction in the Bible School—and, after they are informed, by giving every man, woman and child an opportunity to contribute toward missions. It can only be accomplished through the help of the entire membership in every Friends Meeting.

When Must The \$60,000 Be Raised?

Part of it is needed at once, for the Board of Missions has to spend about \$4,000 each month for missionaries' salaries and other current expenses. The entire sum must be paid in to the treasurer of the Board during the next eleven months.

How Can We All Keep In Touch With the Missionary Work of Friends?

By reading the Missionary Page in "The American Friend" each week.

BOARD OF MISSIONS MEETING.

Each year in October the American Friends Board of Foreign Missions holds its annual meeting in Richmond. The meeting this year occurred on the 17th and 18th with representatives present from every yearly meeting in the Five Years Meeting except two. The decision to ask Friends for \$60,000 this year for missions came as the unanimous action of the Board at this session.

HOW THE DECISION WAS MADE

The Wednesday morning session of the Board meeting was a memorable occasion. After hours of careful study and conference together, the members of the Board faced the fact that, unless \$60,000 would be raised for missions this year, the work would seriously suffer. Even after the estimates had been considered in detail and it seemed that every possible reduction had been made, it was clear that at least \$60,000 would have to be raised.

A letter from one of the missionaries was in the hands of the Secretary. In the concluding paragraph are these words: "You may be interested to know that we are giving ourselves much to prayer that funds for carrying on the work as we believe God has led us to plan it may be forthcoming according to His will, and that our Heavenly Father will give the Board great wisdom in planning the work for the coming year." We knew that the first part of this prayer had already been answered, for since this letter was written missionary receipts had so far increased that the treasurer's books closed last year showing receipts more than \$600 greater than expenditures. Were we to suppose God would not answer the second part of the prayer as He had the first?

That same morning, another letter had come to the Board of Missions office from a young Friend who expects to give his life to service on the foreign field. Every member of the Board was profoundly impressed as the concluding paragraph of this second letter was read. "I am praying much for the coming Board meeting. I trust that the Board may see its way to challenge the Church with a bigger program of work than ever before." Surely no Friends who read these words now will be surprised at the action which the Board took as it decided unanimously to ask Friends this year to increase their missionary gifts fifty per cent, raising this year \$60,000 instead of \$40,000. Were we not to let the Lord direct the plans for His own work?

Actual Increase in Gifts For Missions
By All Churches in North
America.

From 1905 to 1915.

1905	\$ 8,120,725
1907	9,458,633
1909	11,317,405
1911	12,290,005
1913	16,043,611
1915	18,793,990

Actual Increase In Friends Gifts For
Missions

From 1905 to 1915.

1905	\$59,073
1907	72,170
1909	86,806
1911	88,514
1913	89,569
1915	93,468

What Our Gifts For Missions Would
Have Been Approximately, if They
Had Increased In The Same Pro-
portions As Did Those of
Other Churches.

From 1905 to 1917.

1905	\$59,000
1907	70,000
1909	84,000
1911	91,000
1913	120,000
1915	140,000

HOW THE \$60,000 WILL BE SPENT

Official Statement of Board's Finance Committee

Kansas City, Mo., Oct. 24, 1916.
Editor of The American Friend:

I enclose herewith a statement of the estimated requirements of the American Friends Board of Foreign Missions for the year 1916-17. I would like to explain the manner in which these are compiled.

First, the missionaries in each station estimate what they will need at that station. Then what is known as the Mission, a meeting of all the missionaries of each field, pass upon these requirements. They are then forwarded to the Home Office and those for each field are passed upon by the Committee in charge of that field, and then the entire estimates are submitted to the Financial Committee and the final action is by the Board. There is quite an increase in the amount required for the next year over the receipts of last year. The largest increase is caused by the additional expense of traveling to and from Africa, of missionaries on furloughs, and new missionaries going out. This is caused by the disturbance of the ordinary routes of travel owing to the war in Europe and is entirely unavoidable.

The total required from our treasury was found to be over \$60,000.00, while the receipts for the year 1915-16 were under \$43,000.00, but the Board, in view of the fact that these estimates had been so carefully prepared, could not see its way to cut down the amount, but appeals to Friends to meet this need by increasing their contributions over 40 per cent, for the year 1916-17. The amounts shown as receipts on the field are in the case of Africa the estimated amount of sales of lumber, coffee, etc., produced in the missions. In the cases of Cuba and Jamaica they are mainly the amounts received for support of schools from tuition fees and local authorities, but they include some local contributions for evangelistic work.

Yours truly,

FRANCIS A. WRIGHT,

Chairman of Finance Committee.

Estimated Requirements for Year 1916-1917

	Totals	Receipts on field	Net to be furnished from our Treasury
For Africa—			
Support of Mis- sionaries	\$8,000.00		
Travel of Mission- aries to and from the field	\$5,700.00		
Miscellaneous	441.16		
Kaimosi Station..	2,456.00		
Maragoli Station..	455.00		
Lirhanda Station..	150.00		
Kitosh Station.....	260.00		
	<hr/>		
	\$17,462.16	\$1,500.00	\$15,962.16
For Cuba—			
Support of Mis- sionaries, Chil- dren and Fur- loughs	\$10,172.00		
Taxes, Repairs, In- surance and Fur- nishings	1,092.50		
Educational	2,919.44		
Evangelistic	3,507.90		
Mission Expense and Co-operative work	315.00		
	<hr/>		
	18,006.84	3,985.67	14,021.17
For Jamaica—			
Support of Mis- sionaries, Chil- dren and Fur- loughs	6,378.12		
Taxes, Repairs, In- surance and Fur- nishings	942.31		
Educational	6,216.92		
Evangelistic	1,191.88		
Mission Expenses	318.74		
	<hr/>		
	15,047.97	5,570.86	9,477.11
For Mexico—			
Matamoros	\$3,500.00		
Matehuala	3,985.00		
Victoria	7,496.00		
Work in Fields to be turned over by Presbyterians	1,000.00		
Co-operative Work and Field Com- mittee	200.00		
	<hr/>		
	16,181.00		16,181.00
For administration—	5,000.00		5,000.00
Totals	\$71,697.97	11,056.53	\$60,641.44

THE NEBRASKA PAGE

AT BOULDER, COLORADO.

Colorado Friends are much interested in the coming election for several reasons, but perhaps the chief one is that an amendment to the state constitution declaring that beer is not an intoxicating beverage and granting permission to dealers to sell it from door to door if they so desire, will be voted on. Of course this amendment is a product of the Brewers' Association. If the matter were not so serious here, it would be amusing. Before the primaries, the Boulder pastor read from the pulpit a list of the names of all members of voting age who were not registered. The result was that a number registered immediately.

An additional strip of ground ten feet wide on the south side of our building site has been purchased and paid for. Plans for the prospective church home are being completed and it is hoped that construction will begin in the near future. That a building is sadly needed is attested by the fact that for several Sundays recently, the Boulder Friends have had to worship in an unheated building.

Kirby V. Bowen is taking graduate work in the University of Colorado to apply on his Ph. D. degree.

AT AURORA, SOUTH DAKOTA

One of the largest and most fruitful Christian Endeavor Societies ever held was the one held on the evening of September 29. It was attended by about fifty non-members. After an oyster supper there were male quartette numbers and Professor Ray Lewis gave a short address on Friends' history.

WESSINGTON SPRINGS QUARTER

Wessington Springs Quarterly Meeting was held in the Harmony church, South Dakota, September 23 and 24. There was a good delegation from Aurora. The ministry of L. A. Phinney, the local pastor, P. D. Guyer, pastor at Aurora, and of Professor Ray Lewis, field secretary of Central College, was very helpful. The Quarterly Meeting showed much interest in the campaign for the church extension and college endowment. Alice Potts was appointed Quarterly Meeting Superintendent of Endeavor work. Extension Committees were appointed in both Societies and these will work to organize classes for the study of

Friends' history and for church extension in outpost points.

At the last session on Sunday evening Professor Lewis had charge of the services on the gospel team plan. Two souls were saved at the close and many others were deeply touched.

THE DENVER QUARTERLY MEETING EXTENSION PASTOR

Ira B. Hoskinson has now been engaged in the extension work of this Quarterly Meeting for three months. In that time he has had opportunity to find out what a task he has. Perhaps few eastern people realize the size of some of our western Quarterly Meetings. This one in particular is about two hundred and fifty miles in length. Ira B. Hoskinson has seven or eight points which he visits regularly, locations where there are strong possibilities that churches may be built up. Out of the large number of openings he has selected only this kind. He has suggested that perhaps some Friend in the east may feel inclined to donate an auto to enable him to visit these points more frequently and in greater comfort. Surely no one could render better service to the Master than in just this way.

CHURCH AT WORK

Pasadena, California.—Pasadena Bible School observed rally day on October 8. There was a roll call of former superintendents and their assistants and twelve, including the present incumbents, answered to their names. They formed a line on the platform and each repeated a scripture text. One of the number was Robert W. Hiatt, the first superintendent of the School when it was organized in 1883. Other veteran workers were William H. Coffin, Aaron Roberts, Mary E. Reynolds and John Chawner. At the close of the meeting for worship which followed, the pastor, Charles S. White, on behalf of the Monthly Meeting welcomed into full membership a group of eleven associate members from twelve to sixteen years of age, who have been carefully prepared for the transfer to the active list. Two lads were also welcomed who requested membership. The ceremony was very impressive.

On October 13, Virginia Hole Blackburn, of the Friends Africa Industrial Mission, addressed an open meeting of the Woman's Foreign Missionary Society of Pasadena. She spoke

very interestingly on the mission work in British East Africa. On October 17, George Taylor, of Whittier, gave an illustrated lecture on Friends foreign missions for the benefit of Pasadena Friends. The lecture has required much time and care in its preparation and is very instructive.

Knightstown, Ind.—A social reception was given by the Friends church here on October 13 for the new pastor, Zeno Doan, and his wife. The other churches of the community were invited to be present and a large number assembled to give them a cordial welcome. The friendly feeling which has always existed among the local churches was referred to by the other pastors and the hope was expressed that it might always continue. Mr. Doan and his family are rapidly gaining the confidence and esteem of the community.

Ludlow Falls, Ohio.—The Friends of Ludlow Falls meeting have commenced the new year's work with great enthusiasm. At the business meeting on October 6, each committee gave a report of the work of the previous year. The reports show that much work has been done. After the business had been transacted luncheon was served, consisting of sandwiches, coffee and pumpkin pie. A large number of the members were present. On Sabbath morning at the close of the Sabbath School the chairman of the business meeting conducted a short consecration service, at which time the finance committee consecrated themselves to the Master. On October 15, we had rally day or automobile day. One hundred and thirty persons were present at the Sunday School. Enos Pemberton preached a strong sermon. No one has done more for this community than he, who is now near eighty years of age. Up to the first of this year he has preached seventeen hundred funeral sermons and solemnized seven hundred marriages, and at some time has preached for every denomination both far and near. We can say with the prophet that at evening time it shall be light.

Traverse City, Michigan.—The following is taken from the Record-Eagle: "Alice Lawrence, the new pastor of the Friends church, was tendered a reception by the Christian Endeavor Society on the evening of October 10, to which all members and friends of the church were invited.

During the evening Miss Lawrence was made to feel how warm was the welcome of her new parishioners and how glad they were to have her with them. A reception committee consisting of Mr. and Mrs. John Heuss, Mr. and Mrs. E. Stanley, Miss Gladys Say and Ivan Chance met the company upon their arrival. A program was rendered in the church auditorium during the first part of the evening. Following a song by the congregation and prayer by T. P. Redding, an address of welcome was given by John Tremaine, in which he expressed in an admirable manner the sentiment of the Friends in regard to their new pastor. Miss Lawrence responded in an earnest and delightful way, showing her appreciation of the cordiality.

"A piano solo by Miss May Hanson, a reading by Miss Grace Gilbert and a vocal solo by Miss Gladys Riley with Miss Hanson as her accompanist, were all encored. Ivan Chance closed the program with a few fitting words. An adjournment was made to the church parlors, which were found to be prettily decorated with potted plants and autumn flowers. Fruit punch and cake were served with Mrs. H. A. Hanson presiding over the punch bowl, assisted by Miss Gladys Riley, Miss Alma Riley, Miss Gladys Say and Miss Gertrude Say. The committee on arrangements consisted of Miss Gertrude Say, Mrs. William DeKay, Mrs. J. E. Say and Mrs. John Tremaine."

New Bedford, Mass.—Sandwich Quarterly Meeting was held at New Bedford in October, owing to the few remaining Friends finding it impossible to hold it at Sandwich as usual. There was a good attendance and a very pleasant time was spent in prayer and fellowship. Tom A. Sykes, of East Lynn made an appeal for deeper consecration of time and talents.

NEWS NOTES

Oscar and Grace P. Thompson are now located as pastors of Calvary and Shannon meetings, Kansas.

Chester C. Haworth has entered upon his third year as principal of the high school at Wilson, N. C.

Albert Peele is serving the two meetings at Kernersville and Pilot Mountain, N. C., very acceptably as pastor.

Everett Davis is pastor of the meeting at Fairfield, Indiana, and superintendent of the Valley Mills High school.

Martin Taylor and wife and Mr. Morrison and wife, of Live Oak, Cal-

ifornia, visited Citrus Heights meeting recently.

Cyrus H. and Amy B. Hawkins are now located as pastors of South Fairview meeting, Kansas. Their address is R. F. D. 4, Glen Elder, Kansas.

John L. Kittrell began a meeting in the Friends church at Greensboro, N. C., on October 15, having just closed a very successful meeting at Pilot Mountain, N. C.

Some important needed improvements have been made on the Indian Mission home at Shawnee, Oklahoma, recently, and the chapel there has been treated to a new coat of paint.

Professor R. W. Kelsey of Haverford College represented Earlham College at the celebration of the 150th anniversary of the founding of Rutgers College, N. J., October 13 and 14.

Luke Woodard and wife, of Fountain City, Indiana, are spending some time with their daughter and family at Rochester, N. Y. They visited Cleveland Bible Institute on the way over.

On October 21 a preliminary meeting was held at Pasadena, California, to make arrangements for holding a Friends California Chautauqua in that city, probably toward the end of December.

Daisy Douglas Barr is conducting a great revival movement at Broad Ripple at the northern edge of Indianapolis. The Indianapolis Methodist devotes a whole column to this successful effort.

D. W. Whybrew is engaged in evangelistic work and is open to calls to the American Yearly Meetings. Last year he held meetings in four different Yearly Meetings. He can be addressed at Lupton, Michigan.

We have received the sad news that John Frederick Hanson, who has been in failing health much of the time since his return from Europe more than a year ago, is now in a critical condition at his home in Portland, Oregon.

Howard C. Champe, Carl Neal and Elgar J. Pennington, all of last year's senior class of Earlham College, are attending Hartford Theological Seminary this winter. Mr. Pennington is student pastor at Moses Brown School, Providence, R. I.

President Thomas Newlin, of Guilford College, N. C., gave an address before the Northwest District C. E. Convention at Winston-Salem, N. C., on the evening of October 14. He also preached at the Friends meeting in that city on the 15th.



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We have received the third quarter's issue of "The Freedman's Friend," which is published by the Christiansburg Industrial Institute at Cambria, Va. It is a most readable number and contains much valuable information about this school for the colored people.

The statistical report of the Indian missions in Oklahoma for the month of September shows a total of forty-eight meetings held, with an average attendance of forty-eight. Three hundred and one families were visited. The average attendance at the Bible Schools is about forty-three.

The Quaker Round Table of the First Friends church at Indianapolis has issued a printed program of its meetings from October 6, 1916, to May 28, 1917. The members are to study the interests of the different Yearly Meetings of Friends during the year.

The meeting at Citrus Heights, California, is growing in interest. There is a splendid opportunity for some friend to get a home near the high school and board the high school teachers. There is also a splendid opening for Friends' teachers fitted for high school work to get a home in Friends' colony and teach in the high school.

The American Friend acknowledges with appreciation the receipt of a copy of the printed directory of Indianapolis Monthly Meeting, which

bears the date of October 1. There are eight hundred and fifty-four members on the roll of the First church in Indianapolis, one hundred and twenty-one on the roll of Haughville meeting and twenty members of Bell's Chapel mission at Lawrence, Indiana.

The American Friend has received a letter from the Secretary of the Emergency Committee for the assistance of Germans, Austrians and Hungarians who are in distress in England, acknowledging receipt of money sent for this work through The American Friend and stating the present needs of that Committee in view of the prospect of the third winter which is now approaching. The letter expresses the hope that Friends in this country will continue their kind interest in this particular work. The American Friend will continue to receive contributions for this purpose as well as for other relief work in which English Friends are engaged and also for Armenian relief work.

CHRISTIAN ENDEAVOR TOPIC

November 12.

"How to Be Strong." Heb. 11:32-40; 12:1-4.

Suggestions for short talks:

The strength of Abel lay in obedience.

Enoch's strength sprang from his faith.

Noah's strength lay in his "Godly fear."

Abraham was strong because of his foresight.

Isaac's strength was in his peaceableness and patience.

The strength of Jacob consisted in his yielding.

The strength of Joseph lay in his helpfulness.

Moses was strong in patriotism.

Gideon was strong in courage.

Sampson's strength lay in his temperance.

David was strong because he loved God and sought to do His will.

Samuel was strong in his integrity.

The central source of strength is Jesus Christ.

BIBLE SCHOOL

November 12.

Subject—World Temperance Sunday.

Lesson—Romans 14:13—15:8.

Golden Text—It is not good to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth. Rom. 14:21.

Christians in addition to their obligations to God have felt that they had certain obligations to their fellow men. "Inasmuch as ye did it to the least of these my little ones ye did it unto me." In fact these two relations are too closely united to be separated without fatally injuring both.

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In his letter to the church at Rome Paul very emphatically expresses his ideas about the propriety of a Christian eating and drinking when that liberty caused another to stumble. So far as we are concerned the problem is not with eating, or not eating, meats offered to idols. We probably have questions which belong in principle to this class, but which were unknown in his day. Though we may be interested in those particular problems our main concern is with the fundamental principles which underlie them.

What is the relation of food to the religious life? On the foods in question the apostle affirms "that nothing is unclean of itself." Since that day we have been studying food values as they relate to the human anatomy and have found that some are of more value than others and that some are of doubtful worth, while others are probably always injurious. Among the latter we now include alcohol, in fact we now class it among the poisons. As we review Christian history we find that some of the most illustrious church men used certain materials for food which we are now condemning. Food stuffs then in themselves probably do not affect spiritual growth.

Paul, however, calls our attention to the probability that our thinking them detrimental (our knowing them to be so from scientific experiments) does affect our religious experience. How can a man who is positive that a certain food injures him continue

to use it and be the man before God that he ought to be when that God asks him to be temperate in all things. John Woolman says that he observed that alcoholic beverages hindered his spiritual communions, and, that he might preserve his desired relation with God, he determined to leave them off. A man cannot do the thing which he is sure is wrong and preserve his dignity before God, or men, or self.

The next step in the argument discusses that old, old question of my rights versus those of another. Must I always give up doing a thing out of which I get real pleasure and profit just because another cannot safely or conscientiously do it? The principle as laid down by Paul is clear and is contained in those famous words—"If meat causeth my brother to stumble, I will eat no flesh for evermore," and "It is not good to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." He however, urges the easily offended to cease from judging him that eateth. Paul certainly is not considering the man who is a mere "crank," the issue was a genuine one and was considered from that standpoint. We must be careful, far more careful than we often are.

Be so rich in God that you can afford to do without everything else.—B. M. Adams.

Washington, D. C.—Rooms convenient to cars, board and Friends church. Mrs. L. D. Clark, 1124 Park Road.

WATCH FOR THE NOTICE

Owing to the greatly increased cost in the price of paper, a situation is confronting *The American Friend* in common with all other newspapers and periodicals which is demanding serious consideration. There will be a discussion of this matter in *The American Friend* next week.

BENJAMIN F. TRUEBLOOD

The sad news has reached us that Benjamin F. Trueblood, well known to all Friends throughout the world, and to all peace advocates in all countries, died at his home near Boston, Massachusetts, on the evening of October 26. A great and good man has fallen. Funeral services were held at Wilmington, Ohio, October 30. A fuller report of his life and work will be given later.

EARLHAM NEWS NOTES.

Announcement has been made of the bequest of Dr. E. I. Kerlin, of Chicago, of his life insurance and real estate to Earlham College. Dr. Kerlin was a leading physician in Chicago, having practiced there for over thirty years. His boyhood home was near Richmond, Indiana, and his remains were taken to Goshen Cemetery, near Richmond, for interment. It was his intention to leave Earlham College property valued at \$75,000.00 or \$80,000.00. In view of the fact, however, that there may be some litigation in connection with the title to the real estate, the College authorities are not now announcing any sum as likely to be secured as a result of this bequest. The exact amount will be determined later.

A notable recognition of the academic standing of Earlham College has just been made public. The College has been elected to membership in the Association of Collegiate Alumnae. This association consists of a small group of the leading colleges of the country in which there are women students, the membership being composed largely of the great women's colleges. In order that the college be recommended for membership in this association, it must be listed with the Carnegie Foundation for the Advancement of Teaching, and also recommended by the Association of American Universities to foreign universities.

Additional requirements are that there shall be a reasonable recogni-

MOSES BROWN SCHOOL

tion of women in the faculty and student body and proper provision for the intellectual and social needs of women students. Much weight is given to the fact that women are on the Board of Trustees. The institution also must have a Dean of Women who is a regular member of the Faculty, and women on the faculty must receive the same salaries as men of the same rank. There must be special provision through halls of residence or other buildings for the social life of women students.

Five hundred ninety-four women have graduated from Earlham College, of which number thirty-six are not living. These women will all be eligible to membership in the association.

GO TO CALIFORNIA

Charles E. and Mrs. Tebbetts and their daughter, Edith, left Richmond, Indiana, last week for their future home at Whittier, California. Charles Tebbetts will retain his position as General Secretary of the American Friends Board of Foreign Missions, but the details of the work will be wholly in the hands of Ross A. Hadley, the Assistant Secretary, who will continue his office in the Second National Bank Building at Richmond, Indiana. All personal mail should be sent henceforth to Charles Tebbetts at Whittier, California, but all correspondence relating wholly to Board matters should be addressed to the office at Richmond, Indiana.

Richmond Friends showed in many ways their appreciation of the residence of the Tebbetts family in Richmond for the past nine years and expressed genuine regret at their departure. The Woman's Foreign Missionary Society gave them a farewell reception at South Eighth Street meeting house and on Wednesday night before their departure the West Richmond congregation gave an informal farewell reception to them at the home of A. M. Gardner, members of the Foreign Missionary Board of the Five Years Meeting being present.

On October 22 Charles Tebbetts preached his last sermon for the pres-

ent at the West Richmond meeting and both in the services for worship and at the Bible School as well as at the Christian Endeavor meeting in the afternoon there were numerous references to the departure of the different members of the family.

For catalogue with full information address
SETH K. GIFFORD, Ph. D., Prin.
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BORN

Coppock—At Central City, Nebraska, October 4, 1916, to Homer J. and Mabel C. Coppock, a son, Homer Cary.

DIED.

Melton—John Franklin Melton was born July 30, 1843, and died after an illness of several weeks at his home in Amboy, Indiana, September 25, 1916. He was converted in early manhood and throughout the years has been a faithful, consistent Christian, always working for the higher uplift of the community. He was one of the strong early advocates in the temperance movement. He and his wife joined Friends in 1879 and ever since he has been a firm believer in the convictions and doctrines of the church. He leaves two sons and two daughters.

Naylor—Elizabeth M. Naylor, daughter of Thomas P. and Dosha Moorman, was born near Jamestown, Ohio, and died at Berkeley, California, July 20, 1916, in her 90th year. She first moved to Oskaloosa, Iowa, and later married Abram H. Naylor. They lived for a time in Des Moines and again in Oskaloosa, later going to Berkeley, where, since the death of her husband, eight years ago, she has made her home with her son, A. W. Naylor. She was a birthright Friend and was converted early in life. Hers has been a faithful example of a Christian life and her cheerfulness made her great. Funeral services were held by the pastor, Abijah Weaver, and also at Whittier, by Absalom Rosenberger, assisted by Emma Coffin and Nannie W. Arnold. Interment at Whittier.

White—On October 19, 1916, at Baltimore, Maryland, Jane E. White, widow of the late Francis White, daughter of Richard M. and Sarah Hopkins Janney, aged 86 years. A life-long member of Baltimore Monthly Meeting, in which she took deep and active interest. For many years she held the office of elder.

WANTED—By Friends School at Atlantic City, N. J., an experienced teacher in elementary grades—Friend.

Friends Arch Street Centre

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FOR SALE—160-acre farm, one mile from Stella Friends Academy, Alfalfa County, Oklahoma; four-room house, board stable and granary, well and windmill, fenced and cross-fenced. Price, \$6,000. Terms liberal. For further information write the owner, A. W. Leonard, Fair Oaks, California.

FOR SALE—Property in West Richmond near Earlham College and West Richmond Friends meeting house. Lot 145 feet front on improved National Road; fine trees; garage. Ten-room house with pantry, bath-room, laundry and three cellars; electric lights, hot air furnace, city water, rain water with water motor, elevator. Reasonable price and easy terms. Elbert Russell, 725 Euclid Avenue, Roland Park, Baltimore, Md.

FRIENDS COLONY.

Located in Sacramento county, fifteen miles N. E. of state capital, a fruit colony. Well adapted to the growing of both citrus and deciduous fruits and nuts. Perhaps no better place in the state for profitable investment. Good roads, water, climate and scenery. A new, well equipped High School, with rural environments. This year's enrollment, 94. Special inducement to Friends, who have the only meeting in the colony. We invite all Friends coming to California to come and see us. For further information, write A. W. Leonard, R. F. D. No. 1, Fair Oaks, Calif.

The Oakwood Seminary

FOR BOYS AND GIRLS

The Friends Boarding School of New York State—Non-Friends admitted. Year begins September 12, 1916. 11 Teachers. Capacity, 75. Board and Tuition, \$275. Eighth Grade, Academic and College Preparatory. Biblical History, Home Economics, Piano and Vocal Music. Baseball, Basketball, Tennis, Skating, Coasting, Boating. Quaker ideals dominate. William J. Reagan, A. M., Principal, Union Springs, N. Y.

FRIENDS MEETINGS.

Chicago, Illinois Meeting House, at 4413 Indiana Avenue. Take elevated trains to 43d Street and walk west and south to Meeting House; or take Indiana Avenue surface line to 44th Street. Bible School 9:45; Worship 11:00; Social hour 5:30; Christian Endeavor 6:30; Fourth Day meeting 7:45.

Cincinnati, Ohio. Meeting House N. W. Corner 8th and Mound. Take Warsaw Avenue. Elberon Avenue, or Sedamsville cars to door. Meetings for worship, First day 11:00 A. M. Visitors welcome.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday: Prayer meeting, 7:45. Earle J. Harold, Pastor.

Meeting Houses, 144 East 20th Street, New York City and Lafayette and Washington avenues, Brooklyn, New York. Meetings for worship Sabbath morning at 11 o'clock.

"Minneapolis Meeting, First Avenue South and Fourteenth street, Minneapolis, Minn. Meeting for worship, Sunday, 10:30 A. M., Mid-week meeting, Thursday, 8 P. M. Take Nicollet avenue car to Fourteenth street and walk one block east. Travelers passing through Minneapolis or St. Paul and all visitors welcome."

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

UNIVERSITY FRIENDS MEETING occupies Russell Hall, Friends University, Wichita, Kansas. Sunday service: Bible School 9:45 A. M., Worship 11:00 A. M. and 8:00 P. M.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant Street car to Oxford street.

WESTTOWN SCHOOL

is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about sixteen Yearly Meetings. It has all the attributes of an efficient high school and successfully prepares for College some twenty pupils a year.

Will Friends kindly bear Westtown in mind in laying plans for their children's education? If their current plans have been interrupted, perhaps Westtown will satisfactorily fill out the balance of the year. The school is unusually large, but there is room for a few more.

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NEW YORK EVENING POST.

John B. Garrett, Chairman of the Peace Committee, Philadelphia Yearly Meeting of Friends, said in a recent letter:

"We know of but one daily newspaper in the East which has had the moral courage to oppose this militaristic trend,—that paper is The New York Evening Post."

The Saturday Edition of The Evening Post contains four sections and is sold for 5 cents a copy, subscription by mail \$2.50 a year; Daily edition, week days only, \$10.00 a year. Sample copies free on request.

THE NEW YORK EVENING POST.

MISSION STUDY BOOKS.

1916-1917.

Foreign Mission Study Books.

World Missions and World Peace, Paper 35 cents, cloth 57 cents; How to Use, 10 cents; A Girl's How to Use, 10 cents.

Leaflet Helps: Mohammed, Buddhism, Confucianism, Robert Morrison, Adoniram Judson, John G. Paton. (The next four are new.) St. Columbo, Penn's Preparedness for Peace, Incidents of Heroism of Friends' Missionaries, The Kingdom of Peace, all 2 cents each.

Map, 15 cents; Soldiers of the Prince, (Junior), 29 cents; Set of Paper Dolls, (Children of the War Zone), 29 cents; Set of Ninety-six Flags of the Nations, 29 cents; Puzzle (How to Make Peace out of War), 13 cents; Pageant of Peace and War, 25 cents.

Home Mission Study Books.

Old Spain in New America, paper 35 cents, cloth, 57 cents; Children of the Lighthouse (Junior), 29 cents.

Leaflet Helps: Redeeming the Southwest; Our Guiding Star, 2 cents each.

General Mission Study Books.

South American Neighbors, paper 40 cents, cloth 60 cents; Makers of South America (for young people), paper, 40 cents, cloth 60 cents; Four Chapter Book on Two Americas, 25 cents; Efficiency Points, 25 cents; Thy Kingdom Come, 25 cents.

Five Missionary Minutes in the Sunday School, 50 cents; Missionary Hymnal, 10 cents; Home Mission Pageant, 15 cents; A Vision of the Homeland, 5 cents; Talks on David Livingston; Girls and Boys of India, Africa, China, each 25 cents; Programs for Home and Foreign Lessons, 3 cents each, per dozen 30 cents. Send all orders to

Literature Department of W. F. M. Union, 2137 Park Ave., Indianapolis, Indiana, Martha D. Henley, Secy.

The American Friend

Old Series
Vol. XXIII. No. 45

ELEVENTH MONTH 9, 1916.

New Series
Vol. IV. No. 45



DAVID E. SAMPSON AND WIFE

(See Page 879)

THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting

Published Weekly by

THE FRIENDS PUBLICATION BOARD
URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year

Headley Brothers, 136 Bishopgate, London, E. C.,
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All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

AN IMPORTANT ANNOUNCEMENT.

We trust that not a single one of our subscribers will fail to read the editorial announcement on the following page, giving the reasons for the increased cost in the price of The American Friend on and after January first.

It may be added here that The American Friend has been thus far the cheapest priced Friends' paper published in this country. The Friend, published in Philadelphia, with twelve pages weekly, costs \$2.00 per year. The Friends Intelligencer (Hick-site), with sixteen pages weekly, costs \$2.00 per year. The Pacific Friend, with sixteen pages monthly, twelve issues per year, costs \$1.00, while The Friends Messenger, with sixteen pages and only twelve issues per year as against fifty-two issues of The American Friend, costs fifty cents, if we remember correctly.

It should not be considered a burden by anyone therefore, when, because of the great increase in the price of paper stock, the price of The American Friend, with twenty pages weekly, is raised to \$2.00. It means a total of 1040 pages of reading matter within a year. It is a case of necessity, and there appears to be no other choice. We trust that all our readers will peruse the editorial announcement with sympathetic minds.

THE QUAKERS AND THE NEW NATIONAL DEFENSE ACT

(From the address of Congressman George Huddleston of Alabama, House of Representatives, Tuesday, Sept. 5th.)

"The gentleman from Virginia (Mr. Hay) made the point the other day that this bill exempts Quakers and others whose religious beliefs are opposed to war. But he did not call the attention of the House to the significant and essentially militarist change in the status of Quakers under this bill. Section 59, after reciting the usual exemptions from

militia duty, such as the Vice-President of the United States, naval and military officers, and so forth, adds:

"And all persons who because of religious belief shall claim exemption from military service, if the conscientious holding of such belief by such person shall be established under such regulations as the President shall prescribe, shall be exempted from militia service in a combatant capacity; but no person so exempted shall be exempt from militia service in any capacity that the President shall declare to be non-combatant."

"This is something new, gentlemen. You do not find it in American legislation on the subject of militia and militia exemptions. It was borrowed from Europe, a product of the great war, invented—not by the civil authorities, but by the military authorities—to get a hold upon those elements in the community which object to war. Under that clause the military authorities can seize a Quaker and put him at whatever line of work an epauleted military chief has deemed 'non-combatant.' They do not consult his conscience in the matter. They consult only their own wills. So they take him and put him to carrying shells, entrenching, or at ambulance work, thus releasing other able-bodied men for service in the trenches, or they put him at mine sweeping and send him to jail, if—as I am told has happened—he insists as a conscientious Quaker, upon sweeping up the deadly mines of his own country as well as those of the enemy country. In short, from the standpoint of the Quaker, this bill withdraws the main protection which he has earned by his hundred or so years of war against war. It abolishes his right of private conscience and it drives him, by the power of the state, to contribute indirectly—if not directly—to the murder of other men.

"You cannot read this bill to a Quaker and fool serious inroads upon this freedom, a serious invasion of that sacred right."

CHILDREN'S SAYINGS

Little Sydney had reached the mature age of three, and was about to discard petticoats for the more manly raiment of knickerbockers. The mother had determined to make the occasion a memorable one. The breakfast table was laden with good things, and the newly-breeched infant was led into the room.

"Ah!" exclaimed the proud mother, "now you are a little man."

Sydney was in ecstasies. Displaying his garments to their full advantage, he edged close to his mother, and whispered: "Can I call Pa Bill now?"
—New York Times.

A man's place in society is somewhat like a river; for as the stream determines the course of the branches so an individual may shape the destinies of those who follow him, and just as the branches deepen and fix the direction of the river so likewise will a person's followers strengthen him in the course which he pursues.—Charles H. Klippel.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 45.

ELEVENTH MONTH 9, 1916.

New Series
Vol. IV. No. 45

A Problem of the American Friend

The prime question in the case of The American Friend is a question of service and not of profits. Our claims for patronage rest wholly upon this contention. On account of services being rendered the Society of Friends we have a right to ask that all members of the denomination shall be upon its list of supporters. Nor is the situation changed in any respect at a time when The American Friend's management is confronted with a most serious situation, except that in the ratio of its difficulties is the obligation of patronage intensified.

It is common knowledge that for several months past practically all newspapers in America have had to face a market of constantly rising prices in the cost of paper. Many a publication has been forced to curtail its output, and many are reducing the lists of exchanges to a cold minimum. Many others have endeavored to solve the problem by increasing the subscription price of their publications, while not a few have abandoned the field altogether.

The American Friend has been fortunate up to this time in that it has had a contract based upon the normal price of paper, and which has extended over the new and radically changed conditions. With the near approach of the time when a new contract must be made, and with no visible tendency toward a reduction in the price of paper stock, the management is confronted with an assured increase in the deficit of many hundreds of dollars. The problem is one that is not easy of solution, for the cost of paper now is approximately two and one-half times what it was when our present contract was made nearly two years ago. What would our subscribers do under similar circumstances, with the responsibility upon them of producing a denominational organ?

It is unthinkable that The American Friend should be abandoned, merely because of the greatly increased cost of production. The American Friend is the biggest asset of the Five Years Meeting, and this is said without any discredit to any other department. In its very nature, because of the permanency of its weekly visitations, its potentiality as a denomination builder is unsurpassed. Having the hold that it now has upon the church, non-readers increasingly are going to find themselves

losing step with the church and out of touch with its progressive spirit. The American Friend needs patronage and must have it in increasing volume, but much more does the church and every family within the circle of its communion need The American Friend. This periodical has not appealed to the dollar side, except as a matter of necessity to insure the continuance of its publication. Its appeal has been persistently directed to the exemplification and practice of the best Christian ideals and to a larger denominational life, and there will the emphasis continue to be laid.

It has been suggested that we reduce the number of pages, but the demands for space multiply to a degree that renders this proposition impractical. It would help some, although not much, to use a cheaper quality of paper, but from a business standpoint this suggestion has been rejected. Quality and attractiveness are worth while assets of any publication. It seems improbable that the list of guarantors could be enlarged, and there appears to be no valid reason why a few persons should carry the burden of the increased cost of production. Finally, it does not seem to be the part of wisdom to ask the Yearly Meetings for an increase in appropriations.

In such a dilemma, what is the management to do? What else can it do, except to do what the managing boards of so many other periodicals are doing, and that is to ask ALL our subscribers to share the burden alike? Is there even one of our patrons who can suggest any other remedy?

In face of this situation, and after the most painstaking consideration, the Board of Publication at its session on October 18 voted unanimously to add fifty cents to each subscription on and after the first of January, 1917. From that date the regular subscription price will be \$2.00; to ministers the price will be \$1.50, and to our foreign subscribers, where increased postage must be paid, the price will be \$2.50. When subscriptions are paid for in bulk from various funds, the cost will be proportionately increased. Subscriptions which are given before January first upon expirations before that time will be received at the old price.

We earnestly ask that all our subscribers view this conclusion as inevitable, and that they rise to

the occasion by continuing their patronage, for the sake of the continued service which The American

Friend will be able to render the church and the cause of a better humanity.

A Friends' Camp at Northfield---Ready-Made Leaders for New England

By ELEANOR GIFFORD

At such a time as this, when every phase of Christianity is being weighed in the balances, when all our Christian civilization is said to have failed, it behooves us to scrutinize the condition of our New England Society of Friends. A few hundred miles to the north, hundreds of thousands of men with supreme devotion have marched away to die for an unseen king and for an empire founded on the hearts and affections of men. Have we, as a Society, a degree of efficiency that will give us a corresponding state of spiritual preparedness? Does our church so mould us that we are equal to our situation?

To determine the condition of our Society, let us consult the various reports that are given in the minutes of New England Yearly Meeting of 1916.

According to the report entitled "Summary of Reports of the Spiritual Condition of the Membership," out of a resident membership of about 2950, about 1617 members, or 55 per cent, attend the meetings, while about 1170 Friends, or about 40 per cent, at least occasionally give vocal expression to the religious life in our meetings. Judging from the list of names and addresses of ministers given at the end of the minutes for 1916, twenty-two out of our sixty meetings have no minister. In the remaining thirty-eight meetings listed as having pastors, several of the ministers are non-residents. Indeed, according to the reports of the Efficiency Committee, four out of our nine Quarterly Meetings have no Friend giving the whole of his time to church work; and in the same report it is stated that in most sections of the other five Quarterly Meetings the same conditions prevail.

It is safe to conclude, then, that only about 44.4 per cent of our meetings have regular pastors. In the report of the Evangelistic and Church Extension Committee, it appears that thirty of our sixty meetings have either received outside help during the last year, or now are in need of aid. Only two of these needy churches may be said to be in city limits. Finally, as recorded in the report of the Board of Young Friends Activities, about twenty-five of our meetings, nearly one-half, have no form of young people's work. Only half of our members, then, attend our meetings; only about 44.4 per cent have regular pastors; over one-half of our churches have received external help; in nearly one-half of our meetings there is no young people's work.

From these startling facts it is clear that we, as a Society, are not efficient, and that we should find some remedy. Fortunately, in the report of the Efficiency Committee we have suggested the way

in which our meetings may gain new power. The slogan of this committee is one which should be written on the walls of every meeting house in New England. Their aim is given as follows: "To get the whole meeting in each locality at work for the whole community, and to secure a vital and practical radiating religion at the center of each church group." The entire necessary program is here given in a masterly way.

The second remedy found in this report reads as follows: "Everywhere the crying need is for efficient workers. The country meetings in many communities minister to a large territory and are in many cases in the midst of unchurched people. The gifted young Friends among us must be searched out, and must be kindled and prepared for this immensely important work. They must be given a vision and be helped to see that here in these quiet localities is one of the most urgent and one of the most strategic fields of practical service in the world, and they must be called with an irresistible appeal to consecrate themselves, out of loyalty to Christ and to the church to do this missionary work"

And a third solution is offered in these words: "Where a full-time worker seems at present impossible, we should endeavor to discover and to mobilize as many qualified persons as possible who can work part of the time in the service of their meetings while they are carrying on their chosen vocations. As far as may be, these available workers in our own groups should be sought out, liberated, equipped and set to work for the expansion of the power of the meeting and for the extension of the kingdom."

Thus we see that our ill-attended meetings, largely depending on outside help because of no regular worker, and in many cases giving no special attention to the peculiar needs of our young people, must be in some way filled with an aim so wide, so practical, and so vital that our young Friends will catch a vision and will consecrate themselves to the bringing in of God's Kingdom in every part of New England. The question remains, How is this to be done?

Conference at Northfield

The Women's Foreign Missionary Society of our Yearly Meeting has an answer to our problem. A brief review of the success of the last conference at Northfield will make very clear just why a Friends' Camp there will solve the difficulties of our Society. Last July, in a conference composed of about sixteen hundred persons, four hundred or more young

women were filled with a realization of what part they might play in the bringing in of God's Kingdom, and these four hundred girls returned to the Methodist, Presbyterian, Congregational and other churches, determined to realize that vision. Two young Friends there at the time were indeed somewhat lost. The reasons why these young people felt that they were indeed on a Mount of Transfiguration are easy to enumerate. The beauty of the country itself cannot but fill one with the beauty of God's peace. The camp conclave in the early morning, the Bible classes, the mission classes, the consecutive addresses late in the morning, give a wonderful forenoon. The tennis matches, the walks or drives, the denominational rallies and the quiet hour, bind congenial acquaintances into enduring and helpful friendship. The quiet, personal, devotional service at sunset makes practical all the new glimpses of truth received during the day, while the missionary addresses of the evening give a vision of what service in God's world can mean.

Our readers may admit that our meetings need to secure our gifted young Friends as leaders, and may know that the Northfield influence has transformed many lives and has originated many uplifting movements. But just how will a Friends' Camp help our meetings from Maine to Rhode Island? To answer this query is not difficult. Let us again notice the aim of our Efficiency Committee which states that the aim of our meetings shall be to serve the entire community with the meeting as a radiating force of men and women in whom the life of Christ is reincarnated. The denominational rallies at Northfield will all be centered about this great aim. If possible, some competitive enterprise between the various meetings may be inaugurated in order to bring this purpose before the minds of our young Friends. Such an appeal, urging self-cultivation for the sake of serving the community cannot but find an answering chord in the hearts of our youthful church members. Thus we see that a Friends' Camp at Northfield will indeed aid us in realizing the motto of our Efficiency Committee. It will also help realize the second point made in this same summary. We have noted that our gifted young leaders must be searched out, and be inspired to work in our weaker meetings. Selecting delegates for our camp ought to do just this. From now until July, every meeting in New England should be scrutinizing its members, endeavoring to discover potential leaders. And these leaders need not necessarily be church members at present. The girl possessing executive ability, tact, and a keen mentality is the candidate who will be inspired at Northfield to work for our meeting.

Again, our Efficiency Committee states that these young leaders "must be given vision." They must be helped to see that an important work in the country awaits consecrated Friends. They must be called with an irresistible appeal to dedicate

themselves and do this work. Northfield can do this with perfect ease. Character is contagious. Simply place these alert Friends for a week in the society of the leaders of the conference, strong, splendid men and women standing for the biggest things in life, and the matter of our delegates catching a vision will be assured. Beside the numerous missionaries of the denominations we will probably have some of our own missionaries in our own camp. Its success is thus assured.

So we see that our meetings can gain vigor by having our potential leaders receive a vision of what service for God can mean. And in those devotional meetings at sundown the conference leaders take care that the delegates hear that "obedience to the vision" is more important than receiving the vision. The conference turns out no impractical visionary.

At this point it may be well to give a few mechanical details. The camp will be held under the auspices of the Women's Foreign Missionary Society, which has appointed Eleanor Gifford as camp leader. Several young married women will serve as chaperons, while the counsellors will be carefully selected college girls. The expenses of each delegate will be \$16.00.

Our situation as a church makes it imperative that some new method be adopted. The old methods have not been conspicuously successful. Last year the Congregational and Methodist churches succeeded in having about a hundred and twenty girls in their camps. Why should not Quakers try the "conference method?" Let **every** missionary society, **every** Christian Endeavor Society, **every** Sunday School and **every** Young People's Society in **every** meeting send its delegates. Especially the closed meetings should do the same. Is there **any** society so lacking in ingenuity that it cannot raise \$16.00 within eight months? In most cases young Friends cannot afford to attend Yearly Meeting, and also attend Northfield. The sending of delegates solves that phase of the question, and will not cause a diminished attendance at the larger church gathering. So with at least two delegates from every meeting, our New England Society will receive through a Friends' Camp at Northfield a company of inspired young leaders who will bring new power to the home meeting. Is it worth trying in your society?

South Westport, Mass.

Sow in the morn thy seed,
At eve hold not thy hand;
To doubt and fear give thou no heed,
Broadcast it o'er the land.

Thou knowest not which may thrive,
The late or early sown;
Grace keeps the precious germs alive,
When and wherever strown.

—James Montgomery.

Revising The Church Boards

Many Friends will remember that a concern for a more efficient organism in the work of the Five Years Meeting arose at the Men's Conference which was held at Richmond, Indiana, in October of last year. This concern was directed particularly towards the work of Church extension, but was finally made inclusive of all the work of the church. The entire subject, together with the need of a more adequate financial equipment for the Boards, was referred to a committee composed of S. E. Nicholson, Miles White, Jr., L. Hollingsworth Wood, John H. Johnson, D. W. Edwards, Wallace Kemp and Addison H. Naylor, which has come to be known as the Committee of Seven.

This committee was directed to give attention to the question and to report its conclusions to the next Five Years Meeting, which is to meet in Richmond, Indiana, in October of 1917. As the Men's Conference was the creature of the Executive Committee of the Five Years Meeting, the Committee of Seven, upon request, made a report of its conclusions to date to the Executive Committee at its recent session. This report is appended below. The Executive Committee encouraged the Committee of Seven to give further attention to the subject matter involved, and to have the report published, in order that the entire membership may have ample opportunity to consider the same before it is finally brought before the Five Years Meeting.

It is hoped that interested Friends will seriously consider this matter and pass on to the Committee of Seven any further suggestions or criticisms. It is realized that inevitably there will be differing opinions as to the wisdom of the combinations suggested, as well as of the financial plans. The Committee believes that the wisdom of its report can be successfully defended, but the whole question is left open for further consideration and adjustment.

The report is as follows:

Report of the Committee

To the Executive Committee:

The Committee of Seven, appointed by the International Conference of Men Friends, which met in Richmond, Indiana, in October of 1915, having been requested by the Central Committee to present to this body a report of progress, we take pleasure in submitting the following:

The minute of our appointment is found on page seven of the printed proceedings of the conference and is as follows:

"We have had our attention forcibly called to the openings for church extension in the newer settlements of our country as well as in our large cities. That this work, as well as that of other important departments, may be advanced, we have appointed a committee to confer with the Boards of the Five Years Meeting and to report to its next session, in 1917, a plan for the revision of the

work of these Boards, if any revision seems to them best, and a plan for suitably financing their needs."

The committee has conducted a somewhat extensive correspondence upon this question in an effort to see how nearly the members were agreed upon the different matters involved. In addition, communications were sent to each of the Boards and Committees of the Five Years Meeting, inviting their attention to certain tentative suggestions that were being considered by the committee. Copies of these suggestions were also sent to a number of interested Friends throughout the country and a statement of their views, together with the views of the Boards, was solicited. Finally the chairman, some months ago, held several conferences with interested Friends in various Yearly Meetings, both in groups and singly, seeking to get the whole question involved before Friends generally throughout the country.

It has seemed to the committee from the beginning that there are more Boards and Committees of the Five Years Meeting than the size of our denomination would warrant, and that such Boards and Committees as we do have are not sufficiently co-ordinated with the working machinery of the different Yearly Meetings, nor are they related to each other in a way that will guarantee the best exhibition of that sympathetic team work which is so essential in a working organization.

The committee has given consideration to the object of its appointment under three general heads; (1) A reduction of the number of Boards and their relation to each other; (2) The co-ordination of the Boards with the corresponding machinery of the Yearly Meeting and (3) the proper financing of the boards for efficient service.

(1) It has seemed to the committee that there can be an adjustment and a combination of the Boards of the Five Years Meeting that will add to the efficiency of the work and probably save something worth while in the way of administration expenses. There are many reasons why Friends should have a home mission department that will combine all the home mission activities of the church and thus avoid on the one hand duplication of effort and on the other hand avoid the dilemma of one Board relying upon another to accomplish results. We, therefore, are united in asking the next Five Years Meeting to consider the following suggested arrangement for our boards and committees:

(a) A Foreign Mission Board as constituted at present;

(b) A Home Mission and Social Service Board, combining the Evangelistic and Church Extension Board, the Social Service Board, the Peace Association of Friends in America, the Board on Legis-

lation and Temperance and the Board on the Welfare and Condition of the Negro;

(c) A Board under a suitable name combining the Publication Board, the Bible School Board, the Educational Board and the Board on Young Friends' Activities, with two departments, one on publication interests and the other on publicity or propaganda;

(d) Associated Executive Committee on Indian Affairs;

(e) Board of Trustees, which shall be the financial board of the Five Years Meeting.

Some conferences have been held with Philadelphia members of the Committee on Indian Affairs, looking to a possible incorporation of this work with the proposed Home Mission Board, but this question will have further consideration by the committee.

If the present tendency toward secretarial work shall continue it seems all the more important that as many boards as possible shall be put under one heading in order to limit properly the number of secretaries. The committee will also recommend that in the interests of economy in administration expenses, as well as greater efficiency in service, the boards shall be made up of a fewer number of persons, and that they be not confined to their own membership in appointing subcommittees for special departments.

2. In order that the work of the Yearly Meetings may be properly co-ordinated with the work of the Five Years Meeting, it should be understood that each Five Years Meeting Board has general oversight over the work in its department in all the Yearly Meetings, keeping in mind the welfare and progress of the entire church, authorized to make surveys of the entire field or any portion of it when occasion seems to require, with the understanding that the corresponding Yearly Meeting Board shall be the working agency to carry the plans into effect in so far as they concern a particular Yearly Meeting. When plans are agreed upon that do not concern a particular Yearly Meeting territory, the general Board should have direct supervision until such time as some Yearly Meeting can take over the work.

3. It will be readily seen that the success of the work of the Boards will depend primarily upon adequate financial support. Undoubtedly there are many resources in the church or closely connected with it that have never been touched in any practical way. In the light of the better organization herein contemplated and with the understanding that the entire church is to get under the burden, we suggest that the next Five Years Meeting direct the raising of at least \$1,500,000 during the succeeding five years, this amount to be invested in some equitable way for the benefit of various departments of the church.

There are certain men and women possessed of

abundant means, somewhat closely connected with Friends who as yet have never done anything worth while for the church; these in addition to our own active members who have means. There are many farmers among Friends who are well to do, but who have never been appealed to in any large way. Probably there is a large number of our members, who, in lieu of paying a definite amount to this fund at the present time, would be willing to enter into an agreement to pay the interest on sums in varying amounts during their life time, with the understanding that the principal would come out of their estate, the interest to be used each year by the various boards according to the plan of agreement.

It is also suggested that cash or securities could be given in trust to the trustees, who would enter into an agreement to pay to the donor, or someone designated by the donor, during his life the interest received from the funds or securities deposited and who upon the death of said person will hold the cash or securities for the Five Years Meeting, the income to be applied to such work of the Boards as the donor may direct.

The above will indicate the matters which have been before the committee as well as the conclusions which have been reached thus far. The committee invites the fullest consideration of the questions herein involved by all interested Friends and will be glad to avail itself of suggestions from any and every quarter, although realizing how impossible it will be to satisfy the views of all upon such important matters.

On behalf of the Committee,
S. E. NICHOLSON,
Chairman.

BETTER PREPARATION FOR THE MINISTRY.

Editorial reference was made last week to the subject of the better training, preparation and equipment of our ministry. The following report was presented to the Executive Committee from a joint meeting of the Evangelistic and Church Extension and the Educational Boards of the Five Years Meeting, this subject having been referred to their joint consideration by the last Five Years Meeting. The report should have the prayerful and careful consideration of the entire church membership and especially of our ministers, whom the suggestions contained in the report are designed to help. The following is the

Report

"At a joint meeting of members of the Executive Committees of the Evangelistic and Church Extension and Educational Boards, the problem of the better educational training of ministers and those called to the ministry received careful and prolonged attention. The joint committee was united in recommending to the Executive Committee that the Five Years Meeting be requested to

set certain definite educational standards as highly desirable for our ministers.

"Quarterly Meetings should encourage young people who feel called to the ministry to secure a college education in some one of our own colleges, and also should hold up a course in one of the best theological seminaries, as furthering still more their capacity for leadership. Our young people should have the benefit of the same kind of advice as that given to Timothy, to study to show themselves approved, and it is very unjust to our youth to acknowledge their gift in an official way before they have secured the elementary education offered by a standard American High School.

"Provision should be made by the Quarterly Meeting, when needful, to render to such young people financial as well as moral support as they go forward in their work of preparation.

"The committee also recommends that our colleges, in conjunction with appropriate Boards of the Yearly Meetings, take on such phases of extension work as will be best suited to the needs of ministers, present and prospective, who may not be able to enroll in the regular academic work, to the end that the needs of all may be appropriately met and the general level of the educational qualification raised, and suggests that if this be approved by the Executive Committees, its chairman be authorized to communicate with the college thus concerned."

The Executive Committee designated the following institutions, which are listed alphabetically:

Earlham, Friends University, Guilford, Haverford, Nebraska Central College, Pacific, Penn, Pickering, Whittier, Wilmington.

A committee, composed of Robert L. Kelly, Ellison R. Purdy, and Walter C. Woodward was appointed to consider the immediate application of the last paragraph of the report to our ministerial needs, and to endeavor to secure the establishment of extension courses as soon as practicable and wherever possible, as a means of affording help to those who are now ministers, wherever the need of help is manifest.

EVANGELISM AND CHURCH EXTENSION

Believing that the work of the Evangelistic and Church Extension Boards is vital to the life and perpetuity of the Society of Friends in America, The American Friend has asked each Board in the Yearly Meetings composing the Five Years Meeting to send for publication a statement of the plans and work of the Board for the coming year. These will be published from time to time as rapidly as they are received.

Western Yearly Meeting, Enos Harvey, Superintendent, is the first one to respond, and its report is found below. The Superintendent desires the publication of a report of plans made to the Yearly Meeting in 1910, as embodying a system which the

Committee is trying to establish. The report is as follows:

Western Yearly Meeting

Minute of Yearly Meeting:

57. The following from the Meeting on Ministry and Oversight has been read, considered and adopted. Subordinate Meetings and pastors are desired to make every reasonable effort to carry out the plan.

Power is given to the Nominating Committee on Evangelistic, Pastoral and Church Extension Work to reorganize the Committee in accordance with the plan.

Report

To Western Yearly Meeting:

The following proposition was introduced to this meeting, which was unanimously endorsed and directed to be forwarded to the Yearly Meeting for its consideration.

Believing that our present plan for supplying the pastoral needs of the church is inadequate, we submit the following supplement and ask its prayerful consideration:

1. That this department of church work be placed, as now, in the care of the Executive Board known as the Evangelistic, Pastoral, Home Mission and Church Extension Board of Western Yearly Meeting.

2. The General Superintendent and five persons appointed by the Yearly Meeting shall constitute this Board. The chairmen of the Boards of the respective Quarterly Meetings shall be advisory members with the privilege of meeting with the Executive Board at its call, taking part in its proceedings.

3. The Board shall meet on the First Third-day of the Tenth Month and the Second Third-day of the Eighth Month each year for the transaction of business. During the interim it may meet on the call of the General Superintendent.

4. In the appointment of this Board one member shall be chosen to serve for one year, two members for two years, and two members for three years. After the first organization members shall be appointed to serve three years.

5. At its regular meeting in the Tenth month the Board shall organize by electing a chairman, a Secretary and a Treasurer. It shall keep a full and correct record of the proceedings and shall render a full report of its work to the Yearly Meeting.

6. The Board, in connection with the Chairman of the Evangelistic Boards of the Quarterly Meetings, is empowered to group the congregations in the limits of the Yearly Meeting into regular pastoral charges subject to the following suggestions: When practical each congregation shall constitute a pastoral charge. Other congregations shall be grouped into pastorates as their interests may demand, care being taken not to associate in such pastorates parts

of two Quarterly Meetings, unless necessity demands it.

7. The Board is empowered to look after the financial interests of each pastorate, arrange for the support and state definitely the minimum amount each will pay.

8. When the congregations in the limits of the respective Quarterly Meetings are thus grouped, the action shall be binding on the Meetings affected and the Secretary of the Executive Board shall furnish the Clerk of each Quarterly Meeting an extract of the grouping of congregations as made and the support of each pastorate which, when approved by the Quarterly Meeting, shall be entered on its minutes.

9. The Secretary of the Board shall procure a map, locating all the congregations and pastorates in the limits of the Yearly Meeting, make and keep a record of the same as grouped and the support each pastorate pays.

10. If dissatisfaction should arise in the grouping, or the interest of the work should demand a change, the Chairman of the Board of the Quarterly Meeting shall notify the Secretary of the Executive Board of such conditions. When officially notified the Board shall take the matter in charge, make the necessary investigation and make such changes as in its judgment the interest of the work demands, observing suggestions as in the original grouping.

11. It shall be the duty of the Executive Board to see that all pastorates are supplied with pastors and to consider petitions from pastoral committees or others interested, and to grant such petitions so far as the general welfare of the church will permit.

12. When an agreement is entered into between a pastor and a Meeting such agreement shall hold until either the pastor or the pastorate deem it wise to change. Under such conditions the party desiring a change shall give the other party three months notice prior to the following Yearly Meeting of his or their decision. In the calling of pastors, committees and Meetings are advised not to allow personal likes and dislikes to control their selection and guide them in these important matters, but to prayerfully consult the mind of the Lord and move only when it seems clear that the selection is according to His will. It shall be the duty of the pastorate, through its committee to file with the Secretary of the Board, on or before the Third day of the Eighth Month, their choice of pastor or pastorate as they may feel drawn by the Holy Spirit.

At its regular meeting in the Eighth Month the Board, in connection with the Superintendents of the Quarterly Meetings affected shall consider all petitions and requests for pastors, thus filed. After prayerful consideration they shall make such assignment of pastors as in their judgment the Holy Spirit may direct.

Should the Committee thus convened from any

cause fail to make assignments, the Executive Board of the Yearly Meeting may make assignments, it being so authorized and empowered by this Act.

13. The Secretary of the Board shall notify the pastors and pastorates of their assignment immediately following the meeting of the Board and file a list with the Clerk of the Yearly Meeting for publication, also furnish the Clerk of the Monthly Meeting of which the pastorates are a part, an extract of the assignment of pastors within its limits, which shall be entered upon the minutes of the Monthly Meeting.

14. It shall be the duty of the Executive Committee to render financial aid to the weaker pastorates to the extent of means at its command, using care and discretion in such aid.

15. Quarterly Meetings are requested to extend care in the selection of their Chairman, see that persons are chosen who are adapted to the work, qualified for the position, in full sympathy with the workings of the church and sound in the doctrines of Christ as held by the Friends Church.

16. Pastors and pastorates in calling evangelists shall keep in close touch with the Executive Board, through the Quarterly Meeting Chairman. They are advised not to open their meeting houses or lend their influence to evangelists who are without proper credentials from some evangelical church. No evangelist shall be employed who has not been endorsed by the Executive Committee.

17. The General Superintendent, with the cooperation of the Quarterly Meeting's Superintendent by correspondence or personal visits, shall have general oversight of this department of the church work. The General Superintendent shall be empowered by the Yearly Meeting to make any temporary changes in the pastoral necessities of the Meetings, and when from unforeseen conditions, any pastorate shall be without a suitable pastor, he may make such arrangements as may seem to meet the emergency, reporting the same to the Executive Committee.

18. Funds for the support of this department of church work may be raised by appropriations of the Yearly Meeting, and voluntary contributions.

19. The pastoral year shall begin with the First Sabbath following the Western Yearly Meeting.

20. Believing that the time demands of our church better statistics clearly setting forth the work of each local Meeting, the Executive Board shall prepare suitable blanks for such purpose, and that a complete list from all our local Meetings be gathered at our next Yearly Meeting and thereafter, and that this list be published in full in the Minutes.

21. The Executive Committee is empowered by the Yearly Meeting with authority to carry out this plan.

Taken from the Minutes of the meeting on Ministry and Oversight, held Ninth Month, 15, 1910.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HIATT, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

ANNOUNCEMENT

Our annual meeting occurred on the 17th and 18th of last month.

The most important matters claiming our attention were plans for the work on the mission field during the coming year and the vital question of securing financial support for the work.

When the reports from each field had been presented, we faced the necessity either of increasing our foreign missionary expenditures this year by nearly 50 per cent or of taking a backward step—requesting the missionaries to diminish the work already attempted and declining to send out any new workers or to permit those now on furlough to return to their fields.

In deciding what action we should take, we first studied with the greatest care conditions on each field and plans which had been proposed for next year's work.

Item by item we reviewed the estimates of funds needed for the work and, finding that they could not safely be reduced at any point, we felt that we would not be true to the trust committed to us unless we approved the additional expenditure and called upon Friends in the particular meetings of each Yearly Meeting to contribute their share of the full amount required.

For the current expenses of our foreign work this year \$60,641.44 is needed.

For buildings and equipment there should be raised in addition at least \$12,000, and if possible \$18,000.

Responsible for the administration of your foreign mission work, we give you the facts which we have had to face and take this opportunity of announcing our decision as to what should be done this year. We are confident that you will approve the decision and now call upon Friends everywhere to work and pray and give to the end that these needs may be fully met.

American Friend's Board of Foreign Missions

THIS "OPEN LETTER TO KANSAS" WHICH APPEARED IN THE AMERICAN FRIEND TWO WEEKS AGO DESERVES TO BE READ BY FRIENDS EVERYWHERE. WE REPRODUCE IT HERE IN CONNECTION WITH THE "ANNOUNCEMENT" ON THIS PAGE.

Richmond, Indiana,
October 19, 1916.

To the Members of Kansas Yearly Meeting.

Dear Friends: We, your representatives, who have just attended the meeting of the American Friends Board of Foreign Missions, feel impressed to write you this letter, giving our impressions of the meeting.

Many important matters were acted upon in a spirit of great love, harmony, and mutual condescension, and as we cannot doubt under the immediate guidance of our Master, Jesus Christ.

We wish to call your attention to one of these which is of immediate, practical importance, that is, the call for funds. As the estimates from the various fields were read one after the other, they all called for a very much larger amount than last year, yet we could not find anything in the items that seemed unreasonable or unnecessary.

The Board decided that this was a call to us and the church to step forward in faith, that if our Lord called for these expenditures He would furnish the means to meet them, so we granted appropriations for the work next year of \$60,641.44, although the receipts last year were only \$42,950.40. We know not where the increased funds are to come from, but we believe this is a challenge to the church, and we trust that the friends of Kansas Yearly Meeting will respond to the Lord's call.

"The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest." We cannot all go, but we may all have a part in the work by providing the means for others to go. May we one and all pray, work and give as the Lord may direct.

Signed: FRANCIS A. WRIGHT,
M. M. WOODARD,
WALLACE E. KEMP.

\$60,000 FOR MISSIONS

WHAT IT WILL MEAN

To raise the amount called for this year by the American Friends Board of Foreign Missions.

To Quakerism in America

To raise this sum for the current expenses of our missionary work this year will mark a new epoch in the history of American Quakerism. It will give Friends a sense of power and the consciousness that we are as a people taking a worthy share in the task of carrying the Gospel to the whole world. If we can make the increase which is called for this year, we will probably not do less in any year in the future and the church will go on from strength to strength.

To the Particular Meeting.

Every local meeting which raises its share of the \$60,000 fund—and no meeting ought to contribute less than an average of \$1.00 per member (many will give more)—will find its vision enlarged, its ability for useful accomplishment increased. All will discover, what many meetings have already found out, that an increase in gifts to foreign missions, instead of diminishing the church's ability for work at home, actually increases its ability. Funds will be more readily raised for all worthy objects within the church and outside.

To Missionary Volunteers

Those of our young people who are hearing the call to service on the mission field will watch with deep concern the events of this coming year within the Society of Friends. Success in this year's undertaking will be equivalent to saying to these young Friends, "The church will stand behind you with her gifts and with her prayers and make it possible for you to take up the work to which you are called." Failure to provide the funds needed would be equivalent to saying to these prospective missionaries, "The funds are not available; the Society of Friends can not use you on the foreign field; you will have either to stay at home or take up service under some other organization."

To the Missionaries Now On the Field.

It will give them the most convincing proof that Friends at home are heartily supporting them in their difficult work. It will mean that they will not be asked to "make bricks

without straw" and that they will be provided with the funds and equipment necessary for accomplishing what the church expects of them. It will further give them assurance that the work will not be allowed to stop when their connection with it ceases.

For Africa

It will mean that two missionary families can be sent to the field and that two families who have been on the field for five years can return to their homes for much-needed rest. It will mean better facilities for medical work and industrial work.

The Gospel will come to thousands who have never heard it before.

For Cuba

It will mean additional native workers trained for the ministry and other forms of Christian service, that the teachers in the schools will have more time for personal work with their pupils, and that the evangelistic work of the mission may go forward unhindered.

For Jamaica

Our raising \$60,000 will mean that the work for East Indians, the only work of its kind in the island, will not have to be cut down, that our splendid boarding schools at Happy Grove, where young men and woman each year are making decisions for the Christian life and being trained for citizenship and service in the church may have enough teachers and sufficient school equipment to do the work of which they are capable.

For Mexico

It will mean that the work which we are now doing in Mexico in spite of the revolution may be carried on unhindered. Further, it will mean that our workers shall be ready to go in the moment peace is restored, or even earlier, to reorganize the scattered churches and to establish the day schools and boarding schools which are the hope of the future, and to carry the message of the full Gospel of Christ into the towns and villages of our Mexican field which have long been sorely neglected. As Friends, we can not neglect our opportunity in Mexico and be true to our Lord, who has called us into that work and is opening the way for us to render a great service to that needy country.

SUCCESS IN THE PARTICULAR MEETING

When a meeting house is to be built or a library or hospital erected, or when an academy or college is raising an endowment fund, those who are in charge make personal visits to each individual whose contributions is desired. The nature of the undertaking is fully explained, its advantages are made clear. No one expects to secure large contributions for any object until the donor knows what the money is needed for and how it is to be spent.

In raising money for missions we must proceed in the same way. First, we must let people know where and how the money they are asked to give is to be used. We must enlist their interest in the work to be accomplished.

A general appeal to "those who are interested" to "give liberally" will not bring results. Success will only follow persistent, personal cultivation of those whose support is needed on the part of the Missionary Committeemen and workers and through personal requests for gifts. No meeting will do its full share this year unless the members of the local meeting and congregation, women and children as well as men, are visited personally, and the work, its needs and its importance clearly explained.

Instead, therefore, of taking a missionary offering in the face of a First Day morning meeting or at some special missionary service, it will usually be found much better to follow the practice which an increasing number of meetings are now using of canvassing the entire membership for missionary offerings and for funds for the current expenses of the meeting. Most people can give more readily if their pledges are made upon the weekly plan; even children can almost always give one or two or five cents per week, while, for many of them, the annual gift of \$2.50 or even \$1.00 or 50 cents if given all at one time, would be out of the question. Older people can, of course, make larger weekly offerings in proportion to their greater ability. Where every member gives every week, the total will usually be larger than where only a few give and make their entire offering at one time.

Every place where God leads, there is your field.—Moody.

YOUNG FRIENDS BOARD

NOTICES

A series of articles will appear soon on this page setting forth the duties of Quarterly Meeting Superintendents and other Yearly Meeting Officers.

Has Your Meeting adopted the Goals for an Efficient Society gotten out by the Young Peoples Board? Ask for information.

We are going to publish the contributions of Fifty of the Meetings making the largest donation to Young Peoples Work on Young Friends Day. Don't you want your Meeting to be in that list?

Pastors, please send us the names of the young people of your Meeting who are in colleges this winter. We want to get in touch with them. We are planning big things for College Young Friends this year. Mr. Porter the National Secretary of the College Young Mens Christian Association is working with us in this.

YOUNG FRIENDS DAY

Experience the past two years in observing Friends Rally Day, revealed the fact that not all societies can give the program in full, nor on the date named by the Young Friends Board. This may be due to local conditions, which generally govern matters of this kind. Consequently we suggest that, when it is impossible to give the program on the day designated, it be given at the most convenient time, and that the program be given in whole or in part, or with whatever changes that need to be made to suit local conditions.

Each year, we endeavor to select a time that would be most suited to a majority, and just the kind of program that would both convey our message, and minister to the needs of a large majority.

The program this year places considerable emphasis upon finances. We do this not only because the Young People's work in every yearly meeting is crippled for lack of funds but because we believe the religious enthusiasm which we are trying to spread among both young and old will grow more rapidly if people will put funds into it.

The work for this Day or evening, and preparatory to the Day, should be done efficiently. Postals should be sent out, placards or posters put in display windows, and announce-

ments made at all religious meetings whenever possible. Written invitations to your friends, should be sent out, also to the members of kindred organizations, and others who may come within the scope of your activities. To plan along this or similar lines will insure success.

Make it an evening of pleasure and profit to all, and a credit to your C. E. Society and church. The co-operation and fellowship and the stimulating effect from an evening spent in this way will mean much to the future success of Christian Endeavor in your community, and to the life and activities of your young people.

WHERE THE MONEY COLLECTED ON YOUNG FRIENDS DAY GOES

This money will be used to pay each Yearly Meetings quota to the Support of the Young Friends Board of the Five Years Meeting. What is left over will be turned into the Yearly Meeting Treasury for expenses of local interest. Isn't this a back handed arrangement, some one might ask? Shouldn't we first contribute to our Yearly Meeting Work and then give to the Young Friends Board? Such argument is logical if one still considers the Young People's Board as an organization apart from the Yearly Meetings. If, however he considers that we are of vital interest to each Yearly Meeting and the whole church, and that one work is as important as the other, then shouldn't the funds go to the place of greatest need first?

Have the visits of Thomas E. Jones meant anything to the young people in your Yearly Meeting? Has the faithful work of Lillian E. Hayes counted for anything? If we cannot see the results yet, is our vision great enough to see how it may mean a tremendous lot in the future? Will we give it a chance to try? Do we realize that hundreds of dollars have been spent in sending Mr. Jones all over the country, for the purpose of bringing new hope, vision and loyalty to our young people? This was done entirely on a venture. The Board believed in Friends, and believed that they would support so important a work when once they understood it. We still believe this.

When the appeal is made on Young Friends Day we believe each Friend will say I will give my share to this

work, rather than to throw the responsibility on some one else. Shall our faith be misplaced? Together with asking for funds we request a much more important thing, and that is the sincere prayers of all Friends for the guidance of this great Movement. It must be God's work, done according to His plan. He will direct us if we but let Him.

THE YOUNG FRIENDS MOVEMENT

The Young Friends Movement is not an organization as such. In the large it is simply the Christian activities in which the young people of the Friends Church are actually engaged. These varied activities, C. E., Quaker Study Circles, Missionary Societies, Social Service plans, etc., are scattered over the United States, England, and several other lands. In the past each meeting has been quite independent of the others, each Yearly Meeting quite independent of other Yearly Meetings, and English and American Friends have been quite independent of each other. In recent years a consciousness of our oneness has begun to spread and intensify among us. This growing consciousness of oneness, springing out of the varied Young Friends organizations, has come to be expressed in one term as "The Young Friends Movement," and this movement has taken concrete form in America by the appointment of a Young Peoples Board by the Five Years Meeting, of which Thomas E. Jones is field Secretary.

But what is the significance of the consciousness of oneness among us which has come to expression in this form? It is this; there are still many Friends, young and old, who believe that if all Friends joined other churches so the Friends should cease to exist as a denomination, there would be a definite and vital loss to the religious life of the world. What is this Quaker contribution? To my mind it is a living fact, and therefore cannot be adequately expressed in words, for the full meaning of any living fact either in the natural or the spiritual realm cannot be so expressed. Who could define a horse by words merely, so a person who never saw a horse would be sure to recognize the first one he should see by means of the worded definition? Then how much more difficult is it to define adequately in words any living spiritual truth. These truths have to be experienced to be really known.

But how shall we suggest in words,

the significance of the Friends message. As I conceive it, it is the logical outcome of the movement which is known in history as the Protestant Reformation. And what is the heart of that movement? We have already suggested it, viz., that true religion is a living fact, and therefore whenever it is couched in a worded formula or a ritualistic ceremony it thereby becomes cold, frozen. This suggests why men tend to repeat religious formulas, creeds, habitual religious expressions, and even the Lord's Prayer as mere forms of Godliness without power, and therefore it follows that living Christians are ever finding new ways to express old truths both by word of mouth and by methods of social service. This idea is commanding increased attention today. It appeals especially to young and vigorous thinkers. It is a great call for the best there is in the Young Friends of today.

But we cannot make our lives tell as they ought without some direction. We have the organ by which this direction can be made more effective for us all in the Young Peoples Board of the Five Years Meeting. This is our Board; ours to inspire, ours to direct, ours to support. Let us as young Friends, be worthy of our calling.

ERROL D. PECKHAM.

Hartford, Conn.

NOTICES

We wish to call Young Friends attention to the article elsewhere in these columns, by Ruthanna M. Simms, "An Echo." It contains splendid suggestions for a Study Class.

You will receive a little booklet, "Mission Study," put out by the American Board of Missions. We wish to especially call your attention to this, and ask that you read it over carefully. It will contain splendid suggestions for the organization of these classes, "What is a Mission Study Class; Why organize one; What is required; How to secure classes; Theme for 1916-1917; Suggested books on Home and Foreign Missions; Special courses for men, For boys and girls; How to increase membership; Helps for the Leaders, etc." It is the most complete leaflet along that line we have ever seen. If your copy does not reach you in due time, write to the American Friends Board of Missions, Richmond, or to the Young Friends Board.

THE IOWA PAGE

EDUCATIONAL DEPARTMENT

Ever since the burning of the main building of Penn College, last May, the location of the College has been a matter that has attracted a great deal of attention.

Some twenty years ago, through the generosity of Charles and Albert Johnson, Penn College came into possession of what was then known as the McNeil farm but which is known to others of an earlier day as the John White farm. This is a tract of 49 acres lying just north of the present campus and extending from the New Sharon road to Market Street. About the time this land became the property of the College, James M. Davis offered to furnish funds for moving the old College building out to it. At that time, however, the Board of Trustees did not think it possible to do this and for the time being the enterprise was abandoned.

At different times since then the question of moving out on the new campus has been agitated but it has never been thought possible to make the move because of the lack of funds. At the annual meeting of the Board of Trustees, last June, the question was considered at great length and it was decided to remain on the old campus. All through the summer, however, it was quite apparent that there was a growing interest in the new campus. This had developed to such an extent that at a called meeting just after the close of the \$400,000 campaign the question was again up for consideration. But again it was voted to remain on the old campus.

The obstacle in the way of moving has always been a lack of funds. Every one has conceded that the new campus was very superior to the old. The Board of Trustees have hesitated to make the move for fear that they would plunge the College again into debt. They have, therefore, steadfastly refused to authorize the move until sufficient funds could be provided so that the equipment of the College would be adequate out on the new campus. Since the meeting in August a group of men have been constantly at work striving to devise means which would make it possible to locate the new building, which is about to be erected, on the new campus. They have felt that now was the time to act as wherever this building

was erected would remain the campus through all future time.

A meeting of the Board of Trustees was called on Thursday, October 19th, to again consider the situation. At this time a plan was made whereby the funds adequate for the erection of such buildings as are immediately needed were pledged, and the Board voted that if \$81,000 could be secured in guarantees, that the old campus would be abandoned in favor of the new. At this writing this sum of money has very nearly been reached. Friends of the new campus have extended their credit which will make it possible to put funds available for the use of the Board of Trustees in erecting these new buildings and having them completed by the opening of college in September, 1917. It is the understanding that if funds for the erection of a girls' dormitory are received from some other source that the guarantors shall be released to the extent of these funds. Certain collateral has been put up by the College to secure the subscribers to this \$81,000.

If this move can be made, and it now seems assured, it will mean that Penn College, at the opening of the college year 1917, will have three buildings, costing in the aggregate \$230,000,—these buildings equipped in a modern and up to date manner, and located on a campus more than twice the size of the old campus.

It seems to be an enterprise of very great significance, not only to Penn College and Iowa Yearly Meeting, but to Friends everywhere. Friends all over the United States were sufficiently interested in rebuilding Penn College to give in large amounts. Of the \$400,000 received from the campaign conducted last summer, a little more than half was contributed by members of the Society of Friends.

The management of Penn College feels, now that the institution is out of debt, has an endowment of a half a million and funds provided so that new buildings of almost a quarter of a million value are to be erected, that the institution is started on a period of unprecedented prosperity. It shall be the purpose of the management, in which purpose they shall sincerely hope to be successful, to make Penn College of greater value to the Society of Friends and to the cause of righteousness in general than she has ever been in the past. Friends who have wealth which they expect to dispose of are asked to consider

Penn College as a suitable recipient and it is suggested that Penn College be made a beneficiary in the wills of such Friends. An educational institution, such as is Penn College, is worthy the consideration of all people who expect to assist those movements in the world which are making for righteousness.

D. M. EDWARDS,
President Penn College.

C. E. DEPARTMENT

Will Young Friends' Day on November 26 be observed in YOUR meeting? Some material giving suggestions for the program have been sent to you. Let's make the day a big success.

In connection with Young Friends' Day, let's make a special effort to complete the enrollment of all the young people in our meetings that day.

AT PLEASANT RIDGE, IOWA

The members of the meeting here and some neighbors gave the pastor, J. S. Hockett, a pleasant surprise on the evening of October 25. It was prayer meeting evening, and the pastor, thinking there would be only a few out, invited the early arrivals over to the parsonage in order to avoid unnecessary lighting. The meeting had gotten nicely started when others began to arrive and soon the lower rooms were filled with about 35 persons present.

After prayer the pastor turned the meeting over to others. The visitors came with meat, flour, groceries and apples and some with cash. A very pleasant evening was spent, the company leaving at a late hour with many good wishes for the pastor and his wife.

AT ACKWORTH, IOWA

Over fifty men of Ackworth community and a few from other places were present on the day set for volunteer labor in the improvement of the cemetery, and a great deal was accomplished. The women served a bountiful dinner. The Cemetery Improvement Association now has over \$900.00 in its permanent fund. All interested are invited to contribute.

Ackworth took first honors at the County Sunday School rally. Automobiles decorated in goldenrod, sumac and asparagus carried the representatives of the Cradle Roll and Home Department. The rest of the school marched in order from the tiny

tots to the Men's Brotherhood. The Elizabeth Fry class of women wore white caps and kerchiefs. In the whole procession there were 3,600 people.

The men have shown great enthusiasm in organizing their class as a brotherhood. They had seventy or eighty men out at their recent supper and program, and have the names of nearly forty as members of the class.

The young people's classes have secured a piano for the use of the church.

The Workers' Conference will be held once a quarter. The Quarterly Meeting superintendent of Bible School, J. O. Eno, of Indianola, met with us in October. He emphasized the work of decision day. After his talk the workers considered various needs of the School from screens to graded lessons.

Minnie Bassett, pastor at Ackworth since October, 1914, is now at the White's Bible Teachers' Training School in New York City. George McClellan came to Ackworth as pastor in September, moving into the residence which Friends recently secured for the use of the minister.

AT RICHLAND, IOWA

Mrs. Cheeseman gave an interesting report recently of the W. F. M. S. convention held at Lake Okiboji.

Mrs. Farr and Miss Allen recently visited our Society, and the visit was very much enjoyed by all present.

Viola Smith of Salem, has recently conducted a series of meetings at the Woolson church. She was assisted by a singer, Miss Lotcher.

The funeral services of Hazel Morrow were held at Rubio on October 21, conducted by the pastor, W. I. Kent.

The gospel team of Packwood did not meet with the people of Hopewell church on Sunday evening, the 29th, on account of the sickness of the leader. We hope they may yet come in the near future.

FROM THE FIELD

A Bible School was organized last spring, in the extreme eastern part of Des Moines, in Stowe School Building, by the Home Mission and Social Service Committee of First Friends Church.

Members of the Committee with others of the church are officers and teachers in the school. The school is growing and there is now held as a part of the closing session each Sun-

day a service, in which a brief message is given by one of the workers or some one invited for that purpose.

FIFTIETH WEDDING ANNIVERSARY

William West and wife of New Westville, Ohio, celebrated their fiftieth wedding anniversary at the Friends church in that place on October 11. Forty relatives and friends, some of whom had been present at their first wedding fifty years ago, ate dinner with the couple in the church basement. At two o'clock Mr. and Mrs. West repeated the marriage vows which they had given fifty years ago, according to Friends' ceremony. Mary Thomas of Richmond, Indiana, presided at the piano, while Mrs. Earl Brandenburg sang two numbers, "I Love You Truly" and "The End of the Perfect Day."

The church was decorated nicely for the occasion with festoons of yellow crepe paper and huge bouquets of yellow fall flowers. The meeting at Anderson, Indiana, where William West served as pastor for one year, sent a beautiful bouquet. The couple was presented with a purse of \$45.00. At the close of the program light refreshments were served to ninety-nine guests.

CORRESPONDENCE

Chungking, West China

Sept. 6, 1916.

A large number of Kweichow soldiers have recently been quartered in the little village near the Boys' High School and in a large temple property near. One of the officers sent his card with the request that the soldiers be permitted to drill on the school athletic field. In view of the all powerful position of the soldier we considered what might be the consequences of failing to accede to the request. Two members of the Mission and K. P. Yang appointed an interview with the officer and laid before him our long standing conscientious objections to war or preparations for war, at the same time offering freely the use of the field for recreation or athletic exercises of a non-military nature. The interview resulted in a very pleasant chat together, and on leaving, the officer took with him copies of a number of our peace tracts, including "William Penn" and "The Federation of the World," recently translated by Isaac Mason. I also presented him with a pocket New Testament.

ROBERT L. SIMKIN.

DAVID E. SAMPSON

1845-1916

By L. L. HOBBS

The Society of Friends has made the most of the individual. Their belief in individual guidance and acceptance of this guidance in greater or less degree have produced self-reliance and independent thinking.

The mode of worship among Friends, based as it has been on silent waiting before God, one for one, those who worship expecting His presence and looking for a fresh putting forth of His spirit as a preparation and guarantee for vocal service, evidently sprang spontaneously out of the recognition in the world's salvation of the worth and potency of the individual.

On account of this exaltation of human instrumentality, the Friends church has produced examples both of men and of women who have made a positive contribution to the power of Christian civilization. There has not been wanting, however, the full recognition of God's supremacy over all; and Micah's inquiry has been a source of comfort and assurance to Friends in all their history: "What doth the Lord require of thee but to do justly, to love mercy and to walk humbly with thy God?"

In every Yearly Meeting there have appeared persons of this distinctive individualistic type of belief, whose lives have been moulded by immediate divine guidance, and who for this reason have shown such sterling integrity of character and such spiritual insight as to unify by their effect the entire body of Friends the world over.

There recently passed from our sight in North Carolina a Friend, who, though not a member by birthright, found the Friends' doctrines, methods of worship, and democratic government peculiarly acceptable to his mind, as affording what he considered to be the best interpretation yet given of the Gospel of Christ and in itself a call to labor therein for its promulgation.

The place which David E. Sampson for nearly forty years occupied in North Carolina Yearly Meeting, coming with his wife and one child in 1871 and settling in the limits of New Garden Monthly Meeting, ought to be known both as revealing his life and character and as a reminder to young people of the power of persistent righteousness when coupled, as it was in his case, with good judgment, untiring energy and steadfast faith. In this sketch it will be helpful to know

how valiant a Christian man, how gentle yet how firm, was Thomas Sampson, David's father; for Godly parents along with early religious training in a Christian home still continue to be, as a sequence, the best fortification against the allurements of a wayward, thoughtless life and the most sure prophecy of future power in the work of world betterment.

As a child David Sampson was frail; and an attack of scarlet fever when he was thirteen left an after effect in his eyes, from which he never recovered. This was a handicap to his education. But he studied through the eyes of a friend and made commendable progress. He possessed an excellent memory, which was made more retentive on account of the necessity of depending upon memory more than would have been the case had his eyesight been unimpaired.

While a schoolboy, through the instrumentality of his friend and companion, now Dr. Apperby of London, he experienced conversion; and upon his last visit to his native land two years ago he found the little room in which the two boys knelt and received divine favor and blessing.

Within a few years after the settlement of the family at New Garden, in consequence of the searching ministry of the Gospel at Yearly Meeting time, David Sampson was lead to accept the doctrines held by Friends, and became ever afterward a consistent member, and was soon recognized as a valued interpreter of the Friends' faith, being recorded as a minister in 1884. Previous to this date he felt a call to labor in the mountain districts of North Carolina, where Friends' meetings had formerly flourished, but, on account of emigration of large numbers, had been discontinued. New Garden Monthly Meeting approved of his concern and the family removed and settled at Westfield in Surry County. This decision of David Sampson was an important event in his life, and also in North Carolina Yearly Meeting. The work was greatly blessed of God; and as a result there are at this time two large Quarterly Meetings in Yadkin and Surry Counties with a combined membership of 2,632.

The Friends' Mission at Blue Ridge arose out of David Sampson's interest and earnest and continuous labor in Patrick County, Va. There is now at the mission a Monthly Meeting and a good school. Subsequently he extended his work in almost every di-

rection, and wherever he settled a Friends' meeting sprang up. He removed to East Bend in Yadkin County, a town near the Yadkin River. This place became the center of his operations for twenty-five years. A good meeting house was built there, and East Bend Monthly Meeting has at this time 189 members.

Meetings were established at White Plains and at Mount Airy, the county seat of Surry County; and in a short time Surry Quarterly Meeting was established with a membership reported this year of 889.

After leaving East Bend, David Sampson was instrumental in establishing a Monthly Meeting at Graham; and last of all he settled in Winston-Salem, and forthwith a Friends' meeting sprang up there, which has become a Monthly Meeting with a membership of 113. This belongs to New Garden Quarter. The labors of David Sampson in this last meeting, in the establishment of which he was the leading spirit, were blessed in a marked degree. The meeting grew rapidly in members and in interest. There is a good commodious meeting house in Winston-Salem, and New Garden Quarter will hold its next session with Winston Friends.

In all these years of untiring devotion to the work to which he felt called, David Sampson stood for righteousness in every phase of life and toiled industriously for that end. His opposition to evil of every kind made him a pioneer in reform.

He was a prohibitionist when it was unpopular to oppose the manufacture and sale of intoxicating drinks. In the campaign for prohibition in North Carolina he was a zealous and faithful worker, and his speeches in behalf of the movement were clear, argumentative and impressive. His advocacy of arbitration as a means of settling international controversies was in full accord with the position Friends have ever maintained on this subject.

While his education was necessarily somewhat limited on account of the gradual failure of sight, he was nevertheless remarkably well informed on all questions that everywhere affect the conditions of men.

Foreign missions had in him an ardent supporter. In every educational endeavor he took a sympathetic and intelligent interest. The success and prosperity of New Garden School and of its successor Guilford College gave him great pleasure and encourage-

ment. He was progressive and yet conservative; and any cause that made for righteousness and the upbuilding of the people appealed to him and received his sympathy and support.

In his varied travels and labor in the ministry and in building up meetings and founding the Blue Ridge Mission he had the assistance of his wife Emma Sampson, who by reading and writing for him and accompanying him in most of his journeys performed a valued service. Her death occurred in 1904.

Afterwards he was married to Sarah C. Marshburn, a woman of remarkable strength of character and business ability, whose sympathy and co-operation in the latter years of his life deserve full expression of appreciation; for without her constant care and assistance his work would have been greatly hindered, if not prevented.

He was permitted to continue his activity to the end of his life, even to the last day. No one ever saw him discouraged, for his faith was strong, and his confidence in the power of devout men and women to bring about large results in church and state quickened his energy and made him cheerful and helpful. His loss is keenly felt in North Carolina Yearly Meeting. His judgment on all questions claiming the consideration of the Yearly Meeting was helpful, and his unabating interest in the large things concerning the Society of Friends brought inspiration and hope to all who felt the kindness of his sympathetic spirit.

EMERGENCY RELIEF WORK.

London, England, October 16, 1916.
Editor *The American Friend*:—

Many thanks for five pounds, ten shillings and one penny, another contribution forwarded by you for our work. As long as this wretched war goes on this work must go on too, and with the coming of winter the need is ever more pressing. So I thank all who so kindly contribute.

Stephen Hobhouse was arrested last week as an "absentee", and handed over to the military. He refuses all sorts of war service.

Very sincerely thine,

ANNA B. THOMAS.

NOTE.—The American Friend will continue to receive and forward money for the Emergency Committee of English Friends, for Ambulance Unit work, War Victims' Relief work, Armenian Relief and other similar matters. Such funds should always be sent to the office at Richmond, Indi-

Which Do You Prefer?

It is important for reasons of health and practical economy for every housekeeper to ask herself this question:

"Do I prefer a pure baking powder like Royal, made of cream of tartar derived from grapes, or am I willing to use a baking powder made of alum or phosphate, both derived from mineral sources?"

The names of the ingredients printed on the label show whether the kind you are now using or *any brand, new or old, that may be offered* is a genuine cream of tartar powder, or merely a phosphate or alum compound.

Royal Baking Powder contains no alum nor phosphate.

ROYAL BAKING POWDER CO.
New York

ana. Contributors can specify the particular fund to which the money is to be directed, or in the absence of such specification, the money is sent to Isaac Sharp, of London, and he and his advisers apportion it as needed.

DEDICATION AT ECONOMY, IND.

Friends at Economy celebrated their centennial and the completion of their new building on October 22. President Robert L. Kelly and Truman C. Kenworthy were present, the former preaching at the forenoon service, the latter soliciting the \$1,600.00 necessary to lift the indebtedness. It was a time of general rejoicing, when, in the afternoon, the last dollar was subscribed and the church was dedicated free from debt.

Ray Ballard, pastor of the M. E. church, together with his congregation, assisted both in the forenoon and afternoon services. Dinner was served in the basement at one o'clock by the Sunathla (The Friends' Aid Society), to 275 people. During the afternoon the "Girls' Quartette" from Dublin furnished music and the service was more informal.

President Kelly made a brief address to a class of young people, who were received into active membership of the church. A paper was read by Mrs. Albert S. Jessup, which gave a

brief history of the church for the last one hundred years. Also letters were read from Thomas Charles who taught a high school in the old building in 1860 and 1861, from John L. Rupe, one of his pupils, from Judge W. O. Barnard of New Castle, from Theodore and Corinna Barnes of Indianapolis, and from Dr. Edmund D. Clark of Indianapolis; also a greeting from Byrom Robbins of Detroit and from Katherine Porch of Indianapolis, all of whom expressed an interest in our program.

A good delegation was present from Dublin, including several members of the committee appointed by Dublin Quarterly Meeting to establish the Monthly Meeting in 1911. Reminiscences of earlier times were given by Frank Osborn of Muncie and Hannah Stanley and others. Truman C. Kenworthy preached a sermon at the evening service that was well received. The Economy Friends' Choir furnished music for the forenoon and evening. The day closed with the universal verdict that Economy Friends with their new equipment, have taken a decided step forward. Oliver M. Frazer has been pastor for the past seven years.

Patronize The American Friend advertisers.

CHURCH AT WORK

Corinth, Virginia—Virginia Quarterly Meeting was held at Corinth October 21. The visiting ministers were Samuel R. Neave from Patuxent Monthly Meeting, Md.; L. Oscar Moon, of Baltimore; Charles Mesner, now located at Sedley, and Emanuel C. Burger of Ohio Yearly Meeting, who brought helpful messages during the various sessions. The report on the state of the church showed increased activity and spiritual life. The statistical report showed a net gain over last year. Plans are under way for the observance of rally day in the Bible Schools of Lower Virginia during the month of November.

Peace, temperance and social service have been actively engaged in during the past year. Charles Mesner has recently located for service in the Sedley field and Alonzo E. Cloud will continue the work at Corinth and Somerton. This makes the tenth year of his stay in this field. Plans are under way for more aggressive work during the coming year. On Saturday evening a social was held in the auditorium of the academy for young people of the Quarterly Meeting. The room was decorated beautifully with autumn leaves and boughs, harmonizing with the color decorations of brown and gold. After a pleasant social hour the meeting was addressed by Charles Mesner on the subject of "Power for Service." This was followed by appropriate remarks from L. O. Moon, Dr. R. L. Raiford, and others.

Prof. C. E. Trueblood was appointed Field Secretary of the young people's work. At ten o'clock a bounteous luncheon was served by the Corinth C. E. Social Committee to about 75 Endeavorers, after which we sang "Blest Be the Tie That Binds," and parted feeling it was good to be together.

Rally day was observed in our Monthly Meeting on October 8. About 80 members responded to their names at roll call and many absent members were heard from with words of encouragement. The topic for discussion was "The Place as Fathers and Mothers We Should Fill in the Meeting for Worship and the Church Activities." This was discussed by Sue F. Raiford and others. The second phase of the subject, "The Part the Young Friend May Have in These Things" was led by Herbert H. Babb,

and although only 18 years of age, he handled the subject in a masterful way. The work of the Monthly Meeting during the past year has been encouraging. The statistical report showed a net gain of five.

The work of the Bible School has received much attention and three rooms for Sunday School purposes have been added to the church. The Pastoral Committee has been enlarged to include the Bible School Superintendent, the President of the W. C. T. U., the Clerk of the Monthly Meeting, the President of the C. E. and the Chairmen of the various Committees not already represented.

The C. E. is planning for a sunrise prayer meeting and the distribution of baskets containing thanksgiving dinner to needy families. At the conclusion of the Monthly Meeting the members met on the lawn of the parsonage and were served to a splendid luncheon by the ladies of the church, at the close of which Alonzo E. Cloud addressed the members, outlining plans for future work and calling upon all for assistance in the work.

Huntington Park, California—A reception in honor of the new pastors of this meeting, Sanford J. and Blanche Ford Pickering, and also for the new students of the training school, was given recently in the auditorium of the school at this place. William P. Pinkham, president of the training school, gave an address of welcome, while Harry Cox, superintendent of the Sunday School, and Earl Barker, president of the C. E. Society, spoke on behalf of these organizations. John S. Kimber, evangelistic superintendent of the Yearly Meeting, also had a place on the program. S. J. Pickering spoke in response on "The Opportunities of the Church," followed by his wife, who spoke on "The Needs of the Church."

Twenty-one new members were received into the C. E. Society recently. On account of the rapid growth of the Sunday School, new departments and classes have been organized and more teachers installed. It has also been necessary to secure new quarters just east of the training school for the beginners and primary department. A ladies' mission study class has recently been organized and is under the leadership of Mrs. Pickering. The new pastors are being appreciated greatly for their clear, forceful sermons.

Muncie, Indiana—Members of the Friends Memorial church here observed their annual rally day on October 15. However, in an effort to gain more permanent results than is usual, a series of meetings was held beginning on October 10 and closing on Sunday night following. On Tuesday evening the pastor had charge of the service on the subject, "Why I am a Friend." Several others also spoke on the subject. Wednesday night was given to the work of the Peace and the Social Service Committees. On Thursday night the Home and Foreign Missionary Society discussed various phases of missionary work. On Friday night there was a supper, followed by a social hour. Six members appeared in the Quaker garb of other days. For the Sabbath cards had been sent out inviting "Thee and thy folks" to each of the services. Attractive features were added to the usual Bible School program. One was a response by each class of their number present and their class motto. All marched into the main auditorium to the music of the orchestra. The youngest children as well as the adults had their attention closely held to a short sermon on "Manners," by the pastor, William J. Sayers. The Junior Endeavor in the afternoon and the Senior Endeavor at 6:30 o'clock had special rally day services. In the evening, Theodate Wilson, a member of the meeting and Secretary of the local Y. W. C. A., brought the message.

Winchester, Indiana—Charles E. Tebbetts preached a most excellent sermon to an appreciative congregation at our meeting here on October 15. Winchester Friends Messenger Society received an invitation to attend the Lynn Society on the afternoon of October 5, and forty-four of our ladies accepted the invitation and motored to Lynn, where we were delightfully entertained with a good program, followed by the serving of delicious refreshments. October 26 was "Guest Day" in the Messenger Society, and a program was given and refreshments served. Many were in attendance.

SPECIAL OFFER

The American Friend and Friends' Missionary Advocate will be sent to new subscribers to both publications for one year for \$1.65. Please tell your friends about it and send orders to The American Friend, Richmond, Indiana.

BIBLE SCHOOL

November 19

Subject—From Melita To Rome.

Lesson—Acts 28:11-31.

Golden Text—I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth. Romans 1:16.

These are the closing verses of the history of the church, and the biography of Paul as recorded by Luke. About the apostle's subsequent career we know but little. There are items here and there which are taken by many to be evidences that he was released at the end of the two years, but there are many who hold that he was put to death shortly after the period in question. At any rate he is nearing another crisis in his life. He had already been a prisoner for about three years, two more were to be added to the number. But he was not discouraged; far from it. It was his custom to turn that which seemed to be a defeat into a sure victory. He would preach the gospel whether in bonds or a free man.

At last he finds brethren. Now he must have rejoiced in the opportunity. For months he had been denied such a favor. Now he can feel that he is with those who have a real personal interest in him, his welfare and his gospel. Only a returned missionary who has been alone in his field may know the joy of such a meeting. Say what we will about stout hearts and braving the foe alone, we have all found that the encouragement which comes from associating with our fellow Christians means far more than we can tell. For this reason we have founded churches, formed societies and banded ourselves together. Dear to us is the spirit of brotherhood.

It is very interesting to note the attitude of the Jews in Rome. They seem to have been a fair minded group. They had heard from many sources that the new sect was unpopular to say the least, but they wished to know the facts about it. They seem to have been willing to listen. Too often, at other places, they had refused to even hear the arguments favoring Christianity. These were true students. Fairness always grants a hearing. If the evidence is convincing the hearer has a chance to take immediate advantage of the opportunity to accept; if the evidence is lacking the lover of truth can make his opposition effective because he knows what he has to oppose. It is not to be supposed that all of these Jews accepted Jesus as the Messiah, but it is probable that a number of them did.

Again our attention is called to Paul the man. The new situation seemed to stimulate him to new undertakings. As usual he was active and aggressive. He did not sit down in his prison quarters and say here I am, shut up and helpless. He made arrangements to meet his friends. He sent out invitations for the Jews to come to him. He made the very bonds which were a physical burden to him contribute to his cause. We wonder if Friends might do anything of this kind.

Canadian Wheat To Feed the World

The war's fearful devastation of European crops has caused an unusual demand for grain from the American Continent. The people of the world must be fed and there is an unusual demand for Canadian wheat. Canada's invitation to every industrious American is therefore especially attractive. She wants farmers to make money and happy, prosperous homes for themselves while helping her to raise immense wheat crops.

You can get a Homestead of 160 acres FREE and Other lands can be bought at remarkably low prices. Think of the money you can make with wheat at its present high prices, where for some time it is liable to continue. During many years Canadian wheat fields have averaged 20 bushels to the acre—many yields as high as 45 bushels to the acre. Wonderful crops also of **Oats, Barley and Flax.**

Mixed farming is fully as profitable an industry as grain raising. The excellent grasses full of nutrition are the only food required either for beef or dairy purposes. Good schools, markets convenient, climate excellent.

Military service is not compulsory in Canada, but there is an extra demand for farm labor to replace the many young men who have volunteered for the war. The Government this year is urging farmers to put extra acreage into grain. Write for literature and particulars as to reduced railway rates to Superintendent Immigration, Ottawa, Canada, or Canadian Government Agent.

**J. M. McLACHLAN, 215 Traction Terminal Bldg
INDIANAPOLIS, INDIANA**



The gospel from the prison walls was undoubtedly effective. God alone knows how many soldiers—officers and privates—heard that story during those two years. He alone knows to how many quarters of the world those same soldiers carried the story of the brave Christian who was faithful to his cause while in bonds. From here too went certain letters now in the canon of Christian scripture. It was to Paul a great opportunity.

CHRISTIAN ENDEAVOR TOPIC November 19

"Why Christianity is the Hope of Our Country." Ps. 9:1-20.
(Home Missionary Meeting.)

This meeting should be in charge of the Missionary Committee. Decorate the room with the Stars and Stripes. Sing patriotic songs.

"For its own sake our American life must be charged with spiritual power; America plays so important a part in world movements;

What we are as a people means so much in support of what we say as Missionary heralds;

We send out hundreds of thousands of unconscious as well as conscious ambassadors every year; our unconscious as well as conscious life must be tuned, therefore, to proclaim the truth;

Foreigners come and go by the million who are made better or worse by contact with American ways and things;

Our nation is growing so rapidly in numbers and wealth that saving our land guarantees an incomparable spiritual investment;

Our cities remain unevangelized vice and wickedness prevail in shocking degree in all of them;

Many of the older country communities have become or remain lifeless and unattractive;

Hundreds of new towns are growing

up in new territory where no religious and few wholesome social institutions have been established;

Great bodies of serious-minded workmen misunderstand the church and are misunderstood by the church;

There are hundreds of thousands of lumbermen and miners living in temporary camps, some with their families, and the most without, whose life must be cleansed of its sordidness and vice;

There are 300,000 Indians whose "problem" has not yet been solved and which spiritual forces must attack with a vigor and sanity never yet displayed;

There are 400,000 Mexicans residing in the United States upon whose territory our civilization is now encroaching as never before, and who are in great spiritual need;

Our national responsibilities have been extended to adjacent islands and other territory of Spanish-speaking people for whose spiritual welfare we alone are held responsible;

In the present conflict of social forces Christ must finally mediate."

The above will answer the question, "Why have Home Missions?"

NEWS NOTES

On the evening of October 4 the Student Volunteers of Whittier College spent an enjoyable evening at the home of President and Mrs. Rosenberger.

Under the auspices of the Y. M. C. A., of Whittier College, John S. Kimber is giving a series of addresses before the Bible Study Class on the Tabernacle.

The First Church at Indianapolis, Indiana, is planning for an every family visitation in the near future for

the purposes of encouragement and spiritual uplift.

The meeting at Bolton, Massachusetts, held a social and supper for the congregation and invited guests on October 20, at which T. A. Sykes of East Lynn, gave a strong and stirring address on Christian Citizenship.

The C. E. Society at Bolton, Massachusetts, entertained a large delegation from the Baptist C. E. of Clifton on October 24. After the regular meeting a social time was enjoyed and refreshments served.

Prof. Roderick and Mrs. Scott, the latter the daughter of President Robert L. Kelly of Earlham College, have arrived safely in the Orient. They were met at Yokohama, Japan, by Yuri Watanabe, the Japanese girl who graduated at Earlham last June.

YOUNG FRIENDS CONFERENCE FOR SOUTHERN NEW YORK

In the week end of November 11th and 12th is to be held at Yorktown Heights, N. Y., a conference for the young Friends of Southeastern New York. It is intended to reproduce in miniature the Cedar Lake Conference, and accomplish for this local section what the national conferences accomplish for the society at large. The idea originated in the Brooklyn meeting and has been carried forward by young people connected with that meeting. A keen interest has developed in most of the communities, and a large and representative group is expected to gather at Yorktown Heights. The following unusually attractive program has been arranged:

PROGRAM

Saturday

- 3:15 P. M. Opening Announcements.
- 3:30 P. M. Class Bible Study—Henry Caddbury.
- 4:30* P. M. Class—The American-Japanese Problem—L. Hollingsworth Wood.
- 6:15 P. M. Group Supper.
- 8:00 P. M. Address—Rufus M. Jones.

Sunday

- 10:00 A. M. Bible School.
 - 11:00 A. M. Meeting for Worship.
 - 3:00 P. M. Open Forum—What shall we do the coming year?—Thomas E. Jones.
 - 6:00 P. M. Group Supper.
- *Note—Other classes may be organized in such subjects as Missions, Young People's Methods, etc.

JAMES B. UNTHANK

James B. Unthank, for twenty years president of Wilmington College, and for many years clerk of Wilmington Yearly Meeting, later pastor at Dayton, Ohio, and recently a valued member of West Richmond Meeting, at Richmond, Indiana, died on the morning of November 2, after an illness of only about five days. A fuller account will appear later.

NOTICE

Friends in Indiana will please note that there will be a State Anti-Secret Society Convention at North Manchester, Ind., November 14 and 15. A strong, constructive program has been arranged and Friends who are in sympathy with the work should see that the church is represented. If you cannot go then, send a letter expressing your convictions on the subject. For programs address G. L. Wine, North Manchester, or the undersigned.

MEAD A. KELSEY.

221 College Ave.,
Richmond, Ind.

CORRESPONDENCE

On October 14, I had the pleasure in company with a committee of New Bedford Monthly Meeting of visiting the unoccupied Friends meeting house at Pembroke, Massachusetts. This building was erected in 1706 and was remodeled in the 60's of the last century. It is located about twelve miles north of Plymouth, the home of the early Pilgrims. Around it rest the remains of the worthies of two centuries past. Pembroke Friends were not all without fame. It was the birthplace of Brown, the great grammarian, and Greenleaf, who gave the boys of sixty years ago the puzzles to solve. The large burial lot nearly surrounds the meeting house and includes many unmarked graves. Some are marked with field stones and are unnamed. There are some white marble stones of the prescribed size and of late date.

In common with other neglected old burial lots in New England and old England as well, this is the resting place of uncanonized saints and uncrowned kings. Let us not disgrace our denomination by neglecting them even if they do seem to say "Ichabod."

CHARLES W. GODDARD.

DIED.

Abbott—Harriet Abbott, wife of Calvin Abbott, died at the home of her daughter in Los Angeles, California, October 14, 1916. She was a life long and consistent member of the Friends church. She had been in failing health for several years. Funeral services were held in the Friends church at Pasadena, and the body was laid to rest beside that of her husband, who preceded her three years ago.

Fry—Mary C. Fry, daughter of Samuel and Lois F. Deane and wife of Pliny Fry, was born in Hollowell township, Maine, September 22, 1841, and died at Muscatine, Iowa, September 9, 1916. In 1853 she moved with her parents to Muscatine, and a little later became a teacher both in Iowa and Illinois. In 1870 she married Pliny Fry, who later was recorded a minister. Together they did home mission work in Iowa, in five of the New England states, and in western New York. She was always a devoted helper in the

gospel work of her husband, until failing health came two years ago. At about the age of sixteen she definitely gave herself to the Lord, from which time she lived a life manifestly filled with the Holy Spirit. At different times she held many important offices in the church and was an efficient worker. Her deepest and sweetest thoughts found expression in poetic strains of a high order. She leaves the husband, a sister and a brother.

Newlin—Charles O. Newlin died at his home near Plainfield, Indiana, September 12, 1916, aged 76 years, 1 month and 20 days. He was a birthright Friend, and from boyhood was interested in all branches of church work. As long as health would permit he was an active worker in both church and Sabbath School. For many years he was Chairman of the Book and Tract Committee of Western Yearly Meeting. He is survived by the widow, two sons, two daughters and four grandchildren.

Newlin—Hannah Newlin, daughter of Isaac and Rachel Newlin, died at her home in Bloomingdale, Indiana, October 26, 1916, aged 72 years. She was a life long Friend. Not called to public work of any kind, yet she was faithful in her humble life. Of her it may justly be said: "She hath done what she could."

Oliphant—Emily Ida Oliphant, daughter of Exum T. and Emily Cox, and widow of Horace M. Oliphant, was born at Coloma, Indiana, April 14, 1867, and died at the Good Samaritan Hospital, Kokomo, Indiana, October 15, 1916. She was a birthright Friend, was converted in early life and her faith in Christ and love of His house, His people and service increased with the years. She married H. M. Oliphant at West Branch, Iowa, in 1902, and he preceded her to the other world only three months. She had recently gone with her two little children to make her home with her two sisters, Martilla and Mary A. Cox, at West Middleton, Indiana. Interment at North Manchester, Indiana.

Pemberton—Enos E. Pemberton, son of Isaiah and Tacy Pemberton, was born in Marion County, Indiana, July 20, 1852, and died at his home in Marshalltown, Iowa, June 24, 1916. Soon after the death of his father he moved with his mother to Hartland, Iowa, where the greater part of his life was spent. He was a birthright Friend, was converted in early life and was an earnest Christian worker, sharing to a great degree the responsibilities of the work in the Hatland meeting. The last few years of his life were spent at Marshalltown, where he maintained the same earnest spirit of service for his Master and the church. Interment in the cemetery of his old home church at Hartland.

Perisho—Elias N. Perisho, son of John C. and Fannie M. Perisho, was born near Westfield, Indiana, March 12, 1853, and died at his home near New Providence, Iowa, July 24, 1916. He was a birthright Friend, was converted near the age of twenty-one and died in the triumphs of Christian faith.

Raiford—Mills E. Raiford, a minister of Corinth Monthly Meeting, Virginia, died at his home near Ivor, Va., April 17, 1914, aged 62 years 6 months and 6 days. Growing up in the war-swept district, his educational opportunities were limited, yet during all his life he labored for the advance of education and of Christianity in his community. He was one of the founders of Corinth Meeting, and of the Friends' School situated there, and for twenty years served in the gospel ministry.

Taber—Benjamin Taber died at his home in Fair Oaks, California, October 8, 1916, aged 90 years and 11 months. He was a life long Friend, active in the church and public welfare, and was especially interested in the temperance cause. Funeral services were held at the home conducted by Harry Hollingsworth, pastor of Citrus Heights Meeting. Burial at Hesper, Iowa.

WANTED—By Friends School at Atlantic City, N. J., an experienced teacher in elementary grades—Friend.

Washington, D. C.—Rooms convenient to cars, board and Friends church. Mrs. L. D. Clark, 1124 Park Road.

FOR SALE—160-acre farm, one mile from Stella Friends Academy, Alfalfa County, Oklahoma; four-room house, board stable and granary, well and windmill, fenced and cross-fenced. Price, \$6,000. Terms liberal. For further information write the owner, A. W. Leonard, Fair Oaks, California.

FOR SALE—Property in West Richmond near Earlham College and West Richmond Friends meeting house. Lot 145 feet front on improved National Road; fine trees; garage. Ten-room house with pantry, bath-room, laundry and three cellars; electric lights, hot air furnace, city water, rain water with water motor, elevator. Reasonable price and easy terms. Elbert Russell, 725 Euclid Avenue, Roland Park, Baltimore, Md.

FRIENDS COLONY.

Located in Sacramento county, fifteen miles N. E. of state capital, a fruit colony. Well adapted to the growing of both citrus and deciduous fruits and nuts. Perhaps no better place in the state for profitable investment. Good roads, water, climate and scenery. A new, well equipped High School, with rural environments. This year's enrollment, 94. Special inducement to Friends, who have the only meeting in the colony. We invite all Friends coming to California to come and see us. For further information, write A. W. Leonard, R. F. D. No. 1, Fair Oaks, Calif.

The Oakwood Seminary

FOR BOYS AND GIRLS

The Friends Boarding School of New York State — Non-Friends admitted. Year begins September 12, 1916. 11 Teachers. Capacity, 75. Board and Tuition, \$275. Eighth Grade, Academic and College Preparatory. Biblical History, Home Economics, Piano and Vocal Music, Baseball, Basketball, Tennis, Skating, Coasting, Boating, Quaker ideals dominate. William J. Reagan, A. M., Principal, Union Springs, N. Y.

FRIENDS MEETINGS.

Chicago, Illinois Meeting House, at 4413 Indiana Avenue. Take elevated trains to 43d Street and walk west and south to Meeting House; or take Indiana Avenue surface line to 44th Street. Bible School 9:45; Worship 11:00; Social hour 5:30; Christian Endeavor 6:30; Fourth Day meeting 7:45.

Cincinnati, Ohio. Meeting House N. W. Corner 8th and Mound. Take Warsaw Avenue. Elberon Avenue, or Sedamsville cars to door. Meetings for worship, First day 11:00 A. M. Visitors welcome.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday: Prayer meeting, 7:45. Earle J. Harold, Pastor.

Meeting Houses, 144 East 20th Street, New York City and Lafayette and Washington avenues, Brooklyn, New York. Meetings for worship Sabbath morning at 11 o'clock.

"Minneapolis Meeting, First Avenue South and Fourteenth street, Minneapolis, Minn. Meeting for worship, Sunday, 10:30 A. M. Mid-week meeting, Thursday, 8 P. M. Take Nicollet avenue car to Fourteenth street and walk one block east. Travelers passing through Minneapolis or St. Paul and all visitors welcome."

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

UNIVERSITY FRIENDS MEETING occupies Russell Hall, Friends University, Wichita, Kansas. Sunday service: Bible School 9:45 A. M., Worship 11:00 A. M. and 8:00 P. M.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant Street car to Oxford street.

WESTTOWN SCHOOL

is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about sixteen Yearly Meetings. It has all the attributes of an efficient high school and successfully prepares for College some twenty pupils a year.

Will Friends kindly bear Westtown in mind in laying plans for their children's education? If their current plans have been interrupted, perhaps Westtown will satisfactorily fill out the balance of the year. The school is unusually large, but there is room for a few more.

Thomas K. Brown, Principal,
Westtown, Pa.

5½% FARM MORTGAGES

ON IOWA AND MINNESOTA FARMS ARE THE SAFEST FORM OF INVESTMENT. Tested by our customers for forty-four years. We collect and remit interest wherever investors desire. Write for booklet and list.

ELLSWORTH AND JONES.
IOWA FALLS, IOWA.

NEW YORK EVENING POST.

John B. Garrett, Chairman of the Peace Committee, Philadelphia Yearly Meeting of Friends, said in a recent letter:

"We know of but one daily newspaper in the East which has had the moral courage to oppose this militaristic trend,—that paper is The New York Evening Post."

The Saturday Edition of The Evening Post contains four sections and is sold for 5 cents a copy, subscription by mail \$2.50 a year; Daily edition, week days only, \$10.00 a year. Sample copies free on request.

THE NEW YORK EVENING POST.

MISSION STUDY BOOKS.

1916-1917.

Foreign Mission Study Books.

World Missions and World Peace, Paper 35 cents, cloth 57 cents; How to Use, 10 cents; A Girl's How to Use, 10 cents.

Leaflet Helps: Mohammed, Buddhism, Confucianism, Robert Morrison, Adoniram Judson, John G. Paton. (The next four are new.) St. Columbo, Penn's Preparedness for Peace, Incidents of Heroism of Friends' Missionaries, The Kingdom of Peace, all 2 cents each.

Map, 15 cents; Soldiers of the Prince, (Junior), 29 cents; Set of Paper Dolls, (Children of the War Zone), 29 cents; Set of Ninety-six Flags of the Nations, 29 cents; Puzzle (How to Make Peace out of War), 13 cents; Pageant of Peace and War, 25 cents.

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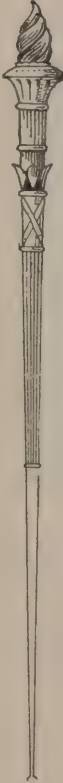
Old Series
Vol. XXIII. No. 46.

ELEVENTH MONTH 16, 1916.

New Series
Vol. IV. No. 46.


Not as I Will

By HELEN HUNT JACKSON



Blindfolded and alone I stand
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load
And too few helpers on the road;
And joy is weak, and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless laws are ordered still,
"Not as I will."



"Not as I will:" the sound grows sweet
Each time my lips the words repeat.
"Not as I will:" the darkness feels
More safe than light, when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all His love fulfill,
"Not as I will."

THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting

Published Weekly by

THE FRIENDS PUBLICATION BOARD
URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year

Headley Brothers, 136 Bishopgate, London, E. C.,
Agents for Great Britain and Ireland,
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.
For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

AN IMPORTANT NOTICE

On account of the great advance in the price of paper, the Publication Board has decided to ask all subscribers to The American Friend to share the greatly increased cost of publishing the paper the coming year. There is simply no other solution of the problem. On the first day of January, 1917, the price of the paper will be advanced to \$2.00 per year, covering all expirations on and after that date, and all new subscriptions after that time; to ministers the price will be advanced to \$1.50, and to foreign subscribers, where increased postage is necessary, the price will be \$2.50. All subscribers and Friends generally will please take notice. All subscriptions, whether new or old, until that time will be taken at the old price. It will be a good time for new subscribers to get in at the old rate.

BY WAY OF TONIC

Editor American Friend:

Once more the fact has been impressed upon us in a striking way that Friends have a heritage of priceless ideals. By general consent, the greatest poet in the world today, or in this generation is Rabindranath Tagore, of India. The attention of the world was called to him when a few years ago he was awarded the Noble Prize for producing the greatest piece of current literature. As is well known, he is now in America, and is speaking in the great centers of population and at some of the centers of learning. When he spoke at Earlham College a few nights ago, his auditors were stirred by his remarkable appeal for a broader and a more unselfish brotherhood than is indicated by the present movement of western civilization toward nationalism. As one saw him in his oriental robes and with his long beard and white hair, and heard his shrill and penetrating voice, he was reminded of the patriarchs of old, and all the more so because of the loftiness of his theme and the earnestness of

his appeal. It was interesting to learn in private conversation with him that he knew thoroughly and appreciated the ideals of Friends and was deeply moved by the suffering which English Friends are now passing through for conscience sake. In fact, it is significant that his business manager, Mr. Pearson, is an English Friend, thoroughly acquainted with Joseph John Gurney and the Earlham of England (as well as the Earlham of America), and with all of the other English personalities who have made the name of Friends respected throughout the earth.

We were privileged to converse familiarly of places and personalities and ideals of common interest. It is generally known by Friends that the other great idealist of this generation, Tolstoi, has ideas similar to our own. It has occurred to me that perhaps it is not so well known that Tagore is a kindred spirit also.

While on this general theme, it may be of interest also to refer to a recent address on The Development of Memory, by James R. Angell, head of the Department of Psychology of the University of Chicago. He is one of the leading experimental psychologists of our time, and he is an authority for the statement now generally known to psychologists that the latest and most trustworthy experiments demonstrate the fact that the memory is best developed, among other things, if the individual instead of rushing from one line of thought to another, will, after the consideration of a given theme for not too long a time, pause in silence and meditation for an appreciable period. By this means, the ideas become set, and the mental machinery not only conserves what has been done but receives a better preparation for what is to come. Prof. Angell spoke as a relentless scientist and was discussing only mental operations, but I came away from the lecture feeling that if only George Fox and his contemporaries had patented their ideas and allowed their spiritual descendants, through the years, to receive royalties on them, Friends might all by this time be millionaires. Perhaps we should be more appreciative than we are of the richness of truth that has been handed down to us by those great mystics who, through the processes of intuition, were able to get a firm grip on the realities long before the present day psychologist worked them out by his tedious and laborious laboratory investigations.

ROBERT L. KELLY.

Finish every day and be done with it; you have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. Today all is good and fair. It is too dear with its hopes and invitations, to waste a moment on the yesterdays.—Emerson.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 46.

ELEVENTH MONTH 16, 1916.

New Series
Vol. IV. No. 46.

Young Friends Day, November 26

The hope of the church to be is its youth of today. The next generation must be able to contribute yet more largely to the building of a Christian civilization, else Christianity will lose its progressive and developing spirit. The young people's movement now is a prophecy of what the church of tomorrow will be. To the extent that it lacks virility and sympathetic encouragement will the future church reflect the weaknesses of its earlier years; or to the extent that it is propagated in the warm, sympathetic atmosphere of Christian hopefulness and encouragement, will its development take on the characteristics of successful discipleship.

Yet it is not alone for the sake of the future that the church must direct its paternal care to the youth of this generation. The great problems of this age need the touch of buoyant, consecrated youth. There can be no successful mobilization of the religious forces of Christendom today that does not take into account the strength and devotion of young manhood and womanhood. The church can make no fruitful drive for a larger communion or a broader religious program or a wider reach of influence unless it enlists the loyalty and the enthusiasm and the faith of its youth in the attempt. The exceptional opportunities which Christianity has now to enforce its claims upon humanity at large will be dissipated, unless our young people are to become a vital part of the organic endeavor in this direction. The church must have the hopefulness of youth, or it will die from the rigors of traditionalism.

Whatever else the church may need, it must always have momentum. There must always be in it that quality of life and action that keeps it moving and growing, and there is no element so fruitful of the progressive spirit as the whole-heartedness of youth. Is it not too often true that the great task of winning others to the church and the Christian life is laid upon the aged, and that too seldom do we expect our young people to be evangelistic in the broad meaning of the term? If our young men and women could be possessed of the idea that the best way to keep their faith is to pass it on to others, what a busy program might be injected into the life of all our local meetings!

The church must feel a positive responsibility to

its young people. Many a young man is left to wobble in a state of indecision, when the church should be presenting to him a clean-cut issue of Christian living and service, that would clear away the cobwebs of uncertainty and doubt and sweep him at once into the current of religious activities, thus ministering to his own safety and the strengthening of the church. The surest way to impress the value of spiritual things upon many minds is to give them an enlarging view of the needs of humanity, and make them feel the responsibility of supplying those needs to the extent of their influence. It is such responsibility that drives sincere men and women close to the very heart of God.

The Society of Friends in America cannot afford to be indifferent to the appeal for the observance of Young Friends Day in all local meetings on November 26. Through carelessness we can crush the very life out of the young Friends movement; through a proper realization of the importance of the day we can go far in assimilating a large proportion of our young people with the active, working organism of the church. What an opportunity the day will afford to test the readiness of the church as a whole to meet young Friends upon the common ground of mutual interest and co-operative purpose!

The Board of Young Friends Activities needs money, and already the church is debtor to her young people for what has been done thus far, but this is incidental to the larger opportunity of bringing older and younger together in the spirit of true yoke-fellowship for the sake of the Master and his cause. Perhaps our young people would outlive the cold indifference that would lead most of our meetings to ignore the opportunities which the observance of this special day would afford, for youth is buoyant and full of hope, but the church will suffer tremendously if it fails to meet its children halfway in a great enterprise.

What better thanksgiving theme can suggest itself than the spirit of interest in the things of the kingdom on the part of our younger membership? And in what better way can the church pour out its soul in thanksgiving than in bidding the children to come into its family of fellowship, for "of such is the kingdom of heaven."

Divine Dependables

By CHARLES M. WOODMAN

In these days, as in the days when Scripture was written, God is ever seeking for ways and means by which He may communicate His messages and Himself to the needy world. In the first chapter of Luke there is a story of how God revealed His message to a priest as he performed his duties at the altar in the temple. We read, "There appeared unto him (Zacharias), an angel of the Lord, standing on the right side of the altar of incense." A study of this man, his activity, and his attitude of heart will suggest some of the essentials upon which God depends today as then to get His message to humanity. This man, like many others of his generation, was looking for the Messianic revelation of God. The world then, as now, cared little whether it heard from the throne of God or not. It preferred to be left to its own petty ambitions, its seeking of place, its effort to keep the flood of the world miseries from inundating its chosen field of self-gratification.

This man was content with such portion of the divine revelation as should be meted out to him. He did not think as some have since, and possibly do today, that the whole plan is layed out before the comprehension of his infinite mind. What came to him was only a part of the full revelation. He was but a cog in the wheel, which with others of similar and different nature, turned to usher in the coming of the Christ. He was to be only the father of the man whose supreme work in life was to tell the nation that the Messiah was to come. Though he was that far removed from the Christ he was prepared to be a part of the channel through which the divine revelation should flow. It is significant to note that God needs men and women of this type today who can throw themselves, up to the full measure of their ability, into the divine program and play their small but essential part in ushering in the larger and more complete unfolding of God's Spirit in the community. It is a great thing to be the sun, but it is no small thing to be the morning star, and is by no means an insignificant office which calls upon you to point your finger to the sky, and herald the breaking of the morning star through the clouds of the night. The essential thing is to be a part of the ordered whole. In faithfulness to this lies the advance of the kingdom, and individual peace.

Zacharias was one of many priests. He was in his place in the regular order of religious service. He had a routine of sacrificial work to perform. To this man in the ordered performance of his daily duty the Lord appears with a special message. Zacharias will ever stand for us as the man who in his religious obligations is regular and dependable. The work of God in the world is done in what we may call regular ways, rather than by special and unusual methods. Think of the thousands and tens of thousands who make up the very warp and woof

of the program of the kingdom. It is this host who are the **divine dependables**. If the Church is the chosen instrument to bring in the Day of Christ, it is these who support the Church with their money, who give to its service of time and energy, who are the background and backbone of every congregation upon whom God depends in the ushering in of any important phase of the kingdom's coming.

In the ancient Hebrew order there was a group of carefully chosen men who became the priests and were hallowed for this particular task of cherishing and being responsible for the things of religion and worship. Today, and with the Society of Friends especially, the Levitical office and the priestly function rest upon no holy orders, upon no priestly office. The Holy Spirit today makes use of the regular faithful dependables who are always in their place, and always ready to be responsible for the welfare, progress and work of that portion of the Kingdom of God which falls within the circle of their lives. It surely looked like a fine thing to have a special group of men in that old day, when the Israelites were crossing the desert, upon whom rested the responsibility of taking down, caring for and setting up the tabernacle. But I often think of how spiritual religion might have spread more widely and gone more deeply into the life of the people if a piece of the tabernacle had been entrusted to each of the families of the twelve tribes. It may have been impossible then, but in this age when every believer is a priest unto God, and potentially a prophet before God the only lines of separation for spiritual obligations are those which separate the divine dependables from those who have by lack of faithfulness never risen to that point of privilege and responsibility.

The attitude of this man appears to have little else in it than the simple and faithful performance of duty. Routine is not an unknown thing in religious performance. Much of the service of the dependable people of our day is done in just this spirit. Some have quietly made the decision that the church shall have such a portion of **their money; they forthwith** pay it as regularly as they pay the grocer's bill. Some have quietly decided that on the Sabbath they shall be found in their place in the house of God; forthwith they meet the obligation as regularly as day by day they go to business. In these, and other ways, the people of God fulfill their duty. It is difficult to overpraise or overestimate such faithfulness. Upon it God depends for the pushing forward of His work.

The real import of the message of this paper lies, however, in what happens by the altar; in what may and should on occasion take place in the regular performance of all religious obligation. God is not going to leave His dependables without some splendid token of His spiritual presence. He sees

this man at the altar; He takes into account the faithful performance of the routine; He enters it, and, as the fire ascends, the angel appears standing on the right side of the altar. The divine is entering into communion with the human in a very special way. There are three lessons in connection with this divine manifestation worthy of note.

1. This special revelation took place in the midst of the performance of the routine religious duty. This is significant. There is no place in all human life where fellowship with the Great Spirit ought to be easier, or where He speaks more often than in the very midst of our regular religious duties. There is no place where the distance between heaven and earth is shorter than on the mountain top of some religious service. They used to build their altars on hill tops to teach this. They erected the temple on a hill. People went up to worship God. Surely here the material clouds ought to be the thinnest; surely here the sunlight can most easily break through; surely here we may look for Him, and be most sure of finding Him.

2. Consider the revelation in its method. An angel appeared to him. We do not see angels now. Men are losing their faith in the winged messengers of their childhood picture books. What shall this appearance mean to us? If it is ever to be a choice with me of seeing an angel or of possessing a living sense of being a part of the completed whole, of knowing that I am one with God, of realizing that He has taken me as an ingredient into the great unfolding composite plan, then there can be but one answer. Angel faces will pale into insignificance beside the far greater truth of realizing that He has lifted me up and placed me as a bit of pigment upon the palette with which He is painting the great divine masterpiece, and that He is willing to use me as a part of that. He who merely sees angels will go out to be the same kind of a man he was before; but he who catches this other vision, this inward sense of divine reality in the soul walks hereafter on higher levels of life.

3. Hereafter a new obligation rests upon the man who has caught the vision at the altar. His religion functions hereafter not simply in the temple and in the temple service; the part he is really and vitally to play in the great plan after all is in the home. The home of Zacharias is hereafter to be linked up with the great Messianic message as a part of it. It must be so today. God will most easily reveal Himself in the place and routine of religious worship in the sanctuary, but all such revelations carry with them wider obligations of duty which reach the home, business and all the phases of human relationships. God's dependable man is the one who finds the angel at the altar, and carries his message as a divine trust into all his life.

Richmond, Ind.

Jesus Christ is our only hope.

AMONG THE REFUGEES IN RUSSIA

By M. CATHERINE ALBRIGHT.

The following letter (by Florence M. Barrow), dated August 31, has been received by the Friends "War Victims' Relief Committee" in London and gives interesting details of the work of investigation, now being carried on. Additional workers have recently gone out and have taken condensed milk and other stores. One hospital has been re-opened, and medical assistance is being given in two other centers as well.

"The people are very welcoming, though at the moment they are a little puzzled as to why we come, as we do not appear to have any help to give, though they realize we are connected with the hospital which has already been a boon to so many. We have now visited nearly all the 437 refugees in this village and I should like to try and describe to you some of our visits. I expect you have pictured a little these straw-roofed primitive villages. The long wide street, with its one-storied wooden or mud-covered houses, looks very desolate, for there are no gardens or even trees to be seen and often clouds of blinding dust whirl before the strong wind making it difficult to see and unpleasant to stand. On market days, in bright sunshine, it looks very different, for the dresses of the women and the blouses of the men are mostly of brilliant sateen, green, red or yellow, and stand out in wonderful contrast with this grey background. In the evening, too, when a flaming sunset lights up the end of the street there is a strange beauty about it all.

"The plan is to work down each side of the street, going from house to house and asking, Are there any refugees living here? for though we have all the names, there are no addresses, for no houses are numbered or named. Often we are invited to go through the high gates with their curious pointed roofs which join the houses together and are led to a low, mud-plastered shed at the back and asked to go in through a low door hardly four feet high. In the half light we can see a sort of baker's oven with a few cooking utensils strewn about, and large sunflower heads from which the seeds have been taken for food, and a mattress or two on the ground. In a little room beyond dimly lighted by two or three windows which are not made to open, a woman spins coarse brown wool, and round her are children of various ages and sizes and a woman sitting idly and dully with her hands in her lap. We ask how many live there altogether—eleven, we are told. The woman at the spinning wheel has four children, the eldest, a boy of 14, the youngest a girl of 2.

The husband is at the war and they have had no news for a year. They were sent to Tashkent last autumn, where they were housed if it can be called so, or huddled together in barracks and badly fed. They were all ill there and left behind the grave of the little girl of 7. The woman's face lights up for a moment as she describes the cemetery which

was so beautiful and had such lovely crosses, but the weary, hopeless look comes back again when we ask if they are better here. Yes, better, but what is it when you think of home and the farm and the sheep and the cattle; here we have had no money now for seven weeks and there are only a few kopeks to be earned at the spinning—you are fortunate if you can get any to do at all—and when the Winter comes what can we do? the children have no boots and these are all the clothes we have, and her voice trembles and she struggles to keep back the tears. The clothes are rough home-spun linen with beautiful patterns woven in red and are fairly clean. The close little room swarms with flies and all the children have sore eyes.

"The other woman also comes from Grodna and has been to Tashkent, too, but she has left two graves there and her husband died of cholera on the way. The eldest boy is 16 and has gone today to work for their landlord, who lives in the larger house on the street. He will earn a little bread in return for his work in the fields, but tomorrow he may not be wanted and will have nothing to do. There are five children altogether and they would like to go to school next winter if they can, but they have no warm clothes and no boots. The mother cannot find any work to do and said if she could only get some knitting or some spinning she would be happy. None of the peasants here weave as they do in the districts from which the refugees come.

"The woman who looked worn and suffering and as if she were 60 instead of 40, told how they had missed her mother and her sister on the way and then her husband died and then three of her daughters. The two little girls of 9 and 6 who are left are delicate, and the fair-haired good-looking boy of 16 seemed very depressed, for there is no work to be had and he has no warm clothes or boots for the Winter.

"As we go from house to house it is the same story. The long weary journey from home, first with the horse and cart and some of the household possessions (some they buried before they left and wonder if they will ever find them again), these then have to be sold or left and then the journey day after day in the crowded train in which people were ill or dying, then the miserable Winter in Tashkent where hundreds died, and now the months in this out of the way village where the inhabitants are kindly but very poor and ignorant, where work is scarce and food is dear, and where now they do not even receive their scant allowance. As these men and women talk, often so quietly, but often with tears, of all they have gone through and of their anxieties for the future, it becomes very real and almost more than one can bear to listen to it all.

"We shall feel it a great comfort when we have anything to give that may ease their present lot and

they realize that the English people's sympathy is shown not only by words, but in some more practical way. We have found many cases suitable to be sent to Mogotova for medical treatment, but we cannot decide definitely about them till we have visited the other villages.

"The need is even greater than I imagined possible and we do long that money may be forthcoming to provide clothes and at least milk or soup for the children when the Winter comes. If you are able to send anything that can be knitted into stockings, that will provide both occupation and clothing. As for clothing, we do hope the bales will come all right via Archangel.

"Blouses (to hang loose at the waist, for they wear them over the skirt), skirts (the brightest colors the best), long chemises and small shawls to go over the head are wanted in any quantity.

"The boots which have been ordered have not yet come. Every family needs boots this winter, only a few of the men have any which are not worn out.

"We have had a visit today from Dr. and Mrs. Fox and have discussed the possibility of their having a dispensary open here one day a week with, if possible, a nurse living here with a relief worker and interpreter.

"We had only been here an hour before a man arrived with his head bound up, wishing it dressed, then a woman desperate with toothache, then a pathetic old man whose son, he said, was dying of fever, would we not go at once and see what we could do to help? We explained we were not doctors, or even nurses, and had no drugs or bandages, and could do no more than give directions common sense dictated. This, and our visiting, shows the need for medical help, but it cannot be managed till other nurses come.

"The work is most interesting, but the saddest it has ever yet been my lot to do."

It will be seen that the need of assistance through the coming Winter is very great and the Committee expect to spend at least \$35,000 in the next few months in endeavoring to help the district which has been assigned to them.

YOUNG FRIENDS DAY

By JAMES WOOD

"Old men for counsel; young men for action." That is easy for the old men, for counsel is cheap as compared with action. Doing things costs.

I want to play the old man's role of counsellor, and advise Friends everywhere throughout the land to observe Young Friends' Day on the 26th of the present month, and to make much of it.

In the early days of our branch of the church young Friends were the real builders and the church lost its power when the time came—and alas! how it came—when only members past middle life were recognized as competent for real service.

The critical period with the children and young

people of all Protestant churches is the time between the Bible School classes and church membership. Just here they lose their interest and depart in vast numbers. Their active minds see no place that interests and appeals to them, and they reach the deadening verdict of "nothing doing."

We must correct past errors and now is the time. Let all the membership have an interest and show it. Help the young people to find something to do and then help them in the doing. Give them church appointments all the way along, and have a due proportion of them as members of the Yearly Meeting delegations to the Five Years Meeting.

Young people may make some mistakes. Let them make them. The correction of mistakes is one of the best schools of life. We rise by our mistakes, and who of us has not made them? The church must look beyond the present. What shall the future be? It will be what the young people with God's help make it. Make November 26th, 1916, a red-letter day in American Quakerism.

Mt. Kisco, N. Y.

CORRESPONDENCE

(Copy of letter from Leonard Wigham describing an incident during political disturbances in the city of Suining, Szechwan., Friends' Mission, Suining, Sze., China, July 3, 1916.)

To make yesterday's proceedings intelligible, I should explain that in consequence of the troubles that arose about Yuan Shi-kai's assumption of the Imperial title, the central authority in Szechwan province became very weak, and various groups of soldiers in different parts declared independence, and called themselves "protectors of the state." The two groups, or juntas, which concerned us here, had their headquarters at Tungchwan (60 miles to the northwest) and Shunking (about the same distance to the east).

These two little provisional governments each cast longing eyes on Suining, which is a fairly opulent commercial city. Both sent proclamations and asked the Suining authorities to declare independence, but to make that independence identical with the independence of the writer's government. Suining halted between two opinions, till a body of a few hundred Tungchwan troops occupied the city, and then, perforce, we became an appanage of the Tungchwan state. The Tungchwan people were more or less orderly in their conduct, but they levied many thousands of dollars from the city treasury and the funds of the Chamber of Commerce. They were with us, in greater or less numbers, for nearly two months, during which the death of Yuan Shi-kai was announced, and other changes took place in the political outlook.

But Tungchwan and Shunking, in spite of superficial reconciliations, remained at loggerheads. Hence the city was alarmed when, on the 28th of June, the news was brought in by spies that a large force of Shunking soldiers were coming over here

from the neighboring city of P'ung Ch'i. Some of the merchants, whom we have got to know through the Institute, came to ask us to try to save the city from the fighting which would probably occur if the two parties met. Mr. Curnow, of the Methodist Mission and I wrote a letter to the Shunking people saying there was already a garrison here, and unless they had express orders to come here, there was no special need for their presence. This was of no effect, and the party, several hundred strong, entered Suining in the afternoon of the 29th. No opposition was offered, and they professed perfect friendliness and co-operation with the Tungchwan people. Our merchant friends seemed quite happy for the next two days. But yesterday, Sunday, 2nd of July, the Shunking leaders invited the Tungchwan leaders to their headquarters, and having got them there, forcibly detained them. They also similarly got into their hands the chief civil magistrate of the city and some of the leaders of the merchant body. These latter were friends of ours, and their retention brought mutual friends over here to ask us to see what we could do to save them, as they could get no news, and were afraid of violent measures being adopted.

While we were discussing what we could do we heard that the city gates had been closed, evidently by order of the Shunking people, so that we, who live outside the city, were shut out from our friends inside, and these who had come to see us were cut off from their families. (However, it turned out later on that entrance could be had through the East gate, and they went home that way.) In the meantime they begged us to go and see what we could do to save the city, for this move made us think very likely the two parties were going to fight on the streets. So Dr. Davidson, J. P. Rodwell and I went to the south gate, and asked to be admitted, that we might visit the Shunking officers, passing our visiting cards in under the city gates. After some delay the gates were opened and we were admitted with one servant, everybody else being strictly excluded. We found all the street corners occupied by parties of Shunking soldiers, the shops all shut, and the streets as quiet as a Scotch Sunday. Lines of people stood silently watching as we passed. Arriving at the headquarters of Shunking in a large temple, we were interviewed by one of their chief officers, a man named Fu. He seemed quite friendly to us.

We said that, of course, we were taking no sides, but were simply concerned for the safety of the city, and the lives of the citizens, and if we could do anything that would help towards peace we should be very glad to do so. The officer said that the Tungchwan people were such as could not be tolerated in the city, and unless they left promptly they would be driven out or killed. He knew, however, that this would cause much suffering to the populace, and therefore if the Tungchwan men would all clear out this afternoon (it was now one

o'clock) the imprisoned leaders would be released, and the whole party would be allowed to go unmolested, with their arms and baggage. With this message we visited the headquarters, or one of them, of the Tungchwan party. They also received us kindly, with thanks for taking so much trouble. They were not sure whether the other party's assurances were to be trusted. We could only tell them that we really believed they would do as they had promised, and advised them to accept the choice as left to them. We also promised to go with them to a considerable distance outside the city.

We had to go back and forth twice between the two places, before fairly satisfactory terms were finally accepted. Once we interviewed the imprisoned Tungchwan leaders and got letters from them to their henchmen. Various hitches occurred, and much palaver took place. Mr. Curnow, who lives inside the city, was associated with some of these discussions. At last, after four o'clock, the poor Tungchwan troops turned out in the rain, with their arms, forced laborers to carry their baggage, and made their way, unwillingly enough, to the north gate, we three foreigners bringing up the rear. I suppose there were three or four hundred in the procession. We accompanied them out of the city, and for about a mile further, to the top of a hill, where we halted in the shelter of a big tree.

Here we proposed, that as they had left the city, and we according to promise had accompanied them so that no foul play should be attempted, we should go back and demand the fulfilment of the terms, and the release of the Tungchwan leaders. The officers with us, and the soldiers, insisted that only one of us should go, and made it pretty clear that they were prepared to enforce their wishes. So, as we realized that they had good reason to mistrust the *bona fides* of their opponents, we fell in with this without resistance, and J. P. Rodwell went back to the city, and Dr. Davidson and I remained with the Tungchwan friends, in the capacity, perhaps, of hostages. We moved after a while to rather better quarters, a small temple where we could have shelter, and here began a long vigil.

It was four hours before we got any news of our colleague. The soldiers who were with us guarded us, and stopped all passers-by, fearing the spreading of news of their movements, I presume. Darkness came on, and we still waited with what patience we could. Fortunately we could communicate with home, so we got a little food. About eleven o'clock we received a note from J. P. Rodwell saying the Shunking people demanded that all three of us should be allowed to go to the west gate before they would release the prisoners. Our Tungchwan friends feared a trap, but we told them they might send an escort of soldiers with us. They were another hour debating the question, but about midnight they agreed, and we went down, with about ten soldiers and two officers, to the dispensary prem-

ises outside the west gate. J. P. Rodwell came along pretty soon and reported progress. He then returned to the city to try to get the prisoners out that night, and we waited at the dispensary for another two hours.

After 2 A. M. he returned without his men, but said the Shunking men faithfully promised to release them at daybreak. Our Tungchwan friends, or guard, accepted the position, and without any demur on their part we went to bed, getting a good sleep from four to six. Early in the morning we were asked to go to the west gate, and at about seven the prisoners were duly released, and we were intrusted with a message to the Tungchwan people to make haste and get a long distance from the city. So matters stand at present. At any rate a street fight has been prevented, though one does not know what the next development may be.

(Signed) LEONARD WIGHAM.

Leonard Wigham, the writer of the above letter, is one of the senior and most trusted missionaries of the Friends' Foreign Mission Association. His letter is typical, both of political conditions which have prevailed in many cities throughout the greater part of this province, and also of the valuable mediation and saving of life which have been accomplished by missionaries in probably over a score of cases in Szchwan. In Suining no great issue, or principle, was at stake, it being simply a petty quarrel between rival factions, and the same may be said of almost all the disorders which have disturbed the province, especially since the first larger question of Republicanism versus Monarchy was settled by the cancellation of the latter.

Since the above letter was written Suining has been taken possession of by at least one other party of soldiers, but entirely without bloodshed I believe.

ROBERT L. SIMKIN.

Chungking, Sept. 6, 1916.

HOW TO WORSHIP

Over the entrance to the little parish church at Hawarden, England, where William Ewart Gladstone worshiped, are inscribed these directions, which are suggestive for any worshiper, in any church:

"On your way to church. On your way to the Lord's house, be thoughtful, be silent, or say but little, and that little good. Speak not of other men's faults; think of your own, for you are going to ask forgiveness. Never stay outside; go in at once; time spent inside should be precious.

In church. Bow down very humbly and pray. Spend the time that remains in prayers. Remember the awful presence into which you have come. Do not look about to discover who are coming in, nor for any other cause. It matters not to you what others are doing; attend to yourself. Fasten your thoughts firmly on the holy service; do not miss one word. This needs a severe struggle; you have no time for vain thoughts. The blessed Spirit will strengthen you if you persevere."

A BEAUTIFUL HOME LIFE

A temperance speaker relates a bit of experience that is as interesting as it is suggestive. She was to speak at a certain small town, where she arrived in the afternoon. At the station the visitor was met by the president of the local Woman's Christian Temperance Union, a soft-voiced woman with a young face beneath silver hair.

As the two ladies were riding along the shady street, pupils from the public schools began to throng the sidewalks.

At a crossing a bright-faced boy stood waiting for the ladies to pass, and lifted his cap with a courteous gesture and sunny smile.

The hostess leaned from the carriage with a pleasant greeting, and the gray cap covered the brown curls again as they drove on. "One of your Sunday School class?" ventured the speaker. "No," replied the hostess; "my only son, Harry."

As they approached the home, they nearly overtook a young girl of about fourteen, and a middle-aged man, walking briskly. The man was listening in a deferential way to the girls' merry chatter. At the gate they paused, the man lifted his hat in a parting salutation, as he held the gate for the girl to precede him, then, bowing, he passed on.

"This is our home; that is my husband."

And you have another guest, or is the young lady a caller?" asked the speaker.

That is our Margaret, our oldest child. She and her father are great chums."

That evening, at the daintily appointed tea table, the youngest child, a bashful girl of seven or eight years, had the misfortune to drop and break a fragile piece of china. Her face crimsoned with distress, and the violet eyes lifted to her mother's face were large with gathering tears. The speaker winced, dreading discordant notes where all had been harmonious. "I hope they will not send her away in disgrace—poor little thing!" her thoughts ran.

But even as she thought, with perfect courtesy the mother spoke the same conventional words of reassurance which she would have used had the honored guest broken the cup. Seeing the quivering lip of her cherished child—her guest from God—she added, softly: "Mother knows you are sorry, dearest. Just let it pass and overcome it," while the father, with ready tact, engaged the speaker in conversation.

The speaker was charmed. That evening, walking with another white-ribboner, she could not resist saying, "Your president seems wonderfully blest in her children."

"Yes, but she has anxieties as well as the rest of us," was the unexpected reply. "Margaret has grown so winning that even the college boys would walk around by the high school to walk and talk with her, until her father quietly happened to be returning from the court house to his office past their house every time. Yes, it does take his time,

but he is queer. He thinks that is one of the things his time is for. He thinks it pays."—Northwestern Chr. Advocate.

WHO IS TO BE PITIED?

At the recent missionary conference held at Garden City, Long Island, a Belgian expressed, in tender, touching words, sympathy for the German missions in India, South Africa and elsewhere, which the war has reduced to dire extremities. Coming from a Belgian, it was all the more significant. After all, there is a high plane of Christian fellowship above the noise and din of battle. In that sphere there are no racial prejudices, and when the war is over, the Christians of the now contending nations will be the first to cement the bonds that have been broken. But the Belgian followed this with a statement which was, if anything, still more startling. Referring to the disaster that had befallen his own country, he said: "Don't pity us; pity yourselves. For you have only grown rich out of the war." "Only grown rich." That word "only" has a sting in it which it will do well for Americans to feel. What the Belgian meant to drive home was the thought that while his people and the other suffering nations were being disciplined into placing a higher value on religion and learning their spiritual lessons, the people of the United States have grown rich in material things only, and on the adversity of the peoples at war. There is much in this to make us humble. Where is the nation that can stand much material prosperity?—The Lutheran.

JENNY LIND'S REPLY

The Swedish Nightingale, Jenny Lind, won great success as an operatic singer, and money poured into her purse. Yet she left the stage when singing her best and never went back to it. She must have missed the money, the fame and the applause of thousands, but she was content to live in privacy.

Once an English friend found her sitting on the steps of a bathing machine on the sea sands, with a Lutheran Bible on her knee, looking out into the glory of a sunset. They talked and the conversation drew near to the inevitable question, "O, Madame Goldschmidt, how is it that you ever came to abandon the stage at the very height of your success?"

"When, every day," was the quiet answer, "it made me think less of this (laying a finger on the Bible) and nothing at all of that (pointing to the sunset), what else could I do?"

The man who has no love in his heart will render no service of love, but he whose heart is full of love will always be doing his Master's work and performing some beautiful service and doing some noble deed and thereby making this world a little better place to live in.—Leonard Guess.

MISSIONARY DEPARTMENT

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The \$60,000 Program

TWO OBJECTIONS ANSWERED

It Can't Be Done.

Some people are telling us it can't be done. They say if the Board of Missions received only \$42,000 last year for current expenses, it is hopeless to expect to raise \$60,000 this year.

There are some things happening just now, however, that make us wonder if it is after all such a hopeless undertaking. A letter has just come telling how one meeting has nearly doubled its missionary offering. Last year they raised \$115 for missions. They had an every-member canvass a few days ago and in one afternoon raised \$195. It took a great deal of work for several weeks to prepare for the canvass. But they say it was worth all it cost.

Another letter this week tells how an entire Quarterly Meeting is being worked for missions. The Missionary Superintendents are busy visiting the local meetings, telling them about the effort being made this year to raise \$60,000 for Missions, and encouraging Bible School pupils, Young People's Societies, and all members of the meeting to work and give and pray for Missions. Last First Day three different workers were out visiting the meetings of the Quarter in this way.

Entire Yearly Meetings are co-operating. One of the largest has greatly improved its missionary organization this year. The secretary of this Yearly Meeting Missionary Committee is receiving monthly reports from each Quarterly Meeting Superintendent, telling of visits made, of plans that are being used for cultivating the missionary interest and support of every member of every particular meeting.

Now, if every local meeting will work as did the one mentioned above, and if every Quarterly Meeting is cultivated for Missions as is the one already referred to, and finally if the Missionary Committee of every Yearly Meeting will stand behind the Quarterly Meeting and local workers with suggestions, encouragement and a call for frequent reports of work accomplished, can we not raise \$60,000 this year as readily as we raised \$42,000

last year?

We Have Nothing To Work With.

"You are asking us to make bricks without straw," is an assertion we sometimes hear. "You ask us to raise this year nearly half as much again as was raised last year, but you don't give us the facts about our foreign mission work; at least you don't give it to us in such form as we can use in arousing interest in Missions or in securing larger offerings."

Those who have felt this difficulty will be glad to know how the Board is meeting it. The following material is available for use in connection with this year's \$60,000 program:

1. The Annual Report of the American Friends Board of Foreign Missions, which will be published in the December Number of the Friends Missionary Advocate. If you don't get the Advocate, send a postcard to the office of the Board at Richmond, asking for a copy of the report and one will be sent to your address postpaid. This offer holds only while the supply lasts.

2. An eight-page leaflet entitled, "Essential Facts," which gives the main facts about the Board of Missions and its work, including a con-

A PRAYER ANSWERED

A letter written by one of our missionaries at the Mexican border on the opening day of the annual meeting of the Board of Missions closed with these words: "We are bearing in mind that the annual meeting of the Board begins today and are earnestly praying that heroic steps may be taken in advance along all lines." Before the letter reached the Board office three days later, the prayer had been answered. How the Board of Missions met the situation is revealed by the "Announcement" which appeared on this page last week. It is one of the most important statements the Board has ever issued.

cise statement of the program before us as a church this year. The leaflet is for general distribution. One copy should be in every Friends' home. Enough copies to supply each family will be sent to every meeting which will agree to have them distributed or left in the homes.

3. A sixteen-page folder entitled "Mission Study, 1916-1917," contains a full explanation of how to organize and to conduct mission study classes and reading circles. It also tells what books are best to use, how to secure helps for leaders and other useful suggestions. Copies for limited distribution may be secured from the Yearly Meeting Young People's president or secretary, or from the office of the Board of Missions in Richmond, or the Young Friends Board in Dunreith, Indiana.

4. Mexico Pictures. A packet of pictures illustrating Friends work in Mexico, each picture accompanied by a description, is being prepared. The pictures will be ready January 1st. They will sell for 25c per set. Bible School teachers will find them useful in teaching missions. And they will be very helpful for mission study classes and for private use. Children will find them especially interesting.

5. A booklet entitled "The Pastor a World Leader," the first number in a series of four booklets called "Missionary Ammunition," is being prepared and will be distributed to all Friends pastors about December 1st. These copies will be sent out through the Yearly Meeting Missionary Committees.

6. Stereopticon slides on each of our Mission Fields may be secured for an evening exhibition from the American Friends Board of Foreign Missions. A typewritten lecture accompanies each set of slides. The lecture and slides can be sent to any address for a nominal rental of \$1.00, the exhibitor paying transportation charges.

7. Small outline maps of our Mission Fields are being prepared. They will show the location of stations and out-stations. They may be secured in any quantity needed and placed in the hands of Bible School pupils and members of mission study groups. The maps will be ready January 1st. The price will be announced later; it will be very small.

8. News from the Mission Field will be published regularly in the missionary department of The American Friend and in the Missionary Advocate.

YOUNG FRIENDS BOARD

CAN WE AFFORD TO OBSERVE YOUNG FRIENDS DAY?

Some Meeting may ask if she dare observe Young Friends Day, believing that by so doing she is tying herself up with either some "Unsound" or "Too Sound" Movement. Certainly this "Holier than thou" attitude must be risen above. It has been the undoing of every sect, society and church. It has caused many splits among Friends. What are idealistic, hopeful young people to think of the misunderstandings and criticisms found among Friends? Can they gain enthusiasm for a denomination of such a negative attitude? Where is friendliness of spirit, forbearing love, and invincible belief in our brothers? I say it unhesitatingly there is not a Meeting in the United States or Canada that should not observe a Young People's Day. It is not necessary to follow our program. We hope you will make a better one or adapt this one to your needs. No principle in theology or testimony in method is being compromised by such an observation. The purpose of the Young Friends Board is to rally the loyalty of young people to the Friends Church, to fire them with religious zeal and love for Jesus Christ, and to train them in the most efficient methods of church work. We emphasize several minor points but these three are the main ones. Will you remember them? Why stand apart and question? Let us this coming year rally around the standard, "The Entire Church at Its Entire Task." In East, West, North and South enthusiasm should burst forth. Its stimulating invigorating challenge should sweep back and forth across the country. In the face of world crises and reconstruction Friends certainly should unite their forces for God. Surely our light will be removed unless we combine our energies for promulgating His Kingdom. Let us fix our eyes on our task instead of each other. Young Friends Day can be made a powerful factor in uniting Friends throughout the country.

YOUNG FRIENDS DAY CONVERSATION

In a recent conversation a young Friend was asked if his Meeting was going to observe Young Friends Day. His reply may be of interest to some

one. "Why, of course, we are going to observe it," said he. "Any Meeting that would not is unworthy the support of her young people. This is the first real effort that the church in general has made for us young people and we are going to stand by her."

PLANS OF SERVICE

Some weeks back, we sent out the request in these columns for information regarding Young People's Study Classes and Christian Endeavor Societies. The following have responded. Will not others let us hear? Tell us of your aims, methods of study, and program for the year. We will pass the information on to others as we are doing here. Don't forget to write us after you have observed Rally Day and tell us what sort of a meeting you had, and something you hoped to accomplish.

Name: Young Friends Society of Newport.

Time: First day at 6:15 P. M.

Average attendance: Ten, with one older person present.

Have a roll call, but no constitution or by-laws.

Meeting opens by vocal prayers by many of the members.

Aim: "To look up and to lift up."

Study: At the present we are studying the book of St. John. Take a chapter a week. Have a different leader each Sabbath, who speaks on the chapter, then the meeting is thrown open for questions on the chapter, or interesting remarks.

Have a Question Box. Interesting questions are brought in for discussion.

Officers: President, Vice President, Secretary, Treasurer and Corresponding Secretary.

FROM FRIENDSWOOD, TEXAS

"There is at this Meeting, so far away from any other Quarterly Meeting, a live, a very much alive, Christian Endeavor Society with about 25 members.

In our Sabbath School there are organized classes most of whom have regular monthly meetings. Some of these classes have done special work in study classes in Friends History and in other work as Missionary, Social Service, etc. But just at present I know of no carefully planned study work being taken up by our strictly

young people, owing perhaps, to school work being on at present. In our Academy, we have Bible in the course of study and none of the students balk at it but are glad to take the work.

The Endeavorers have completed the little book in connection with the Efficiency work. Their Efficiency Chart as I see it on the wall of the Meeting room is becoming almost covered with the red seals and the thermometer continues to rise, although but 25 members, yet the older people like to attend and help out in the work so that one might think there were 50 members instead of 25 if one should drop in to the Endeavor meeting.

It certainly is an inspiring thing to come in contact with these earnest educated, refined people holding such splendid services, and doing such good work for the Master in all the various lines of church activity, and that too, in this so recently storm-swept region. One year ago last August, almost all lost a home or barn blown down and furnishings crushed or destroyed from rain and flying debris. There is no note of complaint, but only praise to God that all lives were spared even though some were in houses blown to pieces. Yesterday we took dinner with a family whose house had been blown 25 feet from its foundation and part of the building wrenched away. There were five of us who sat down to dinner, by using a rocking chair and an organ stool we had enough for all to sit on at the table. So meagerly now are these houses, many of them, furnished, and the people what we well-to-do Northerners might call poor, yet richer in comparison than many Indiana people, given to hospitality, serving God with a thankful heart, beautiful indeed to see, and maintaining their little Academy at great sacrifice too.

This year has been very favorable and we are having better times all around.

NOTICES

Christmas Holidays are coming on. Why not ask your Meeting to hold a revival service led by a Gospel Team of College Students? These broad-shouldered, consecrated chaps will no doubt give an entirely new vision to your young people. Send requests to our Board and we will put you in touch with some teams, now in training.

PEACE DEPARTMENT

NOTE—It is hoped that this page may present in brief form a record of activities typical of the work Friends are doing for peace. News items, short, pointed arguments, suggested plans, all will be welcome, and will be used subject to the limitations of space and the proper distribution and arrangement of the matter received. All communications intended for this page should be addressed to **Allen D. Hole, President**, 615 National Road, West, **Richmond, Indiana**.

CONSCRIPTION AUTHORIZED BY CONGRESS

A correspondent from Knightstown, Indiana, asks for information in regard to the clause in the National Defense Act passed by the last Congress which provides for the conscription of American citizens in war time. At the time of the passing of the bill, it seems that few even of the Congressmen knew that the clause was there, and in view of this fact it is thought that the objectionable clause can be removed when Congress meets again; it at least seems certain that a very determined effort in this direction will be made.

The history of the conscription clause is given as follows by the American Union Against Militarism, in a bulletin sent out late last summer:

When President Wilson signed, on June 3, the so-called "National Defense Act," sometimes called the Hay-Chamberlain act, he signed a law which provides, in time of war, for the conscription of American citizens between the ages of 18 and 45.

He didn't realize it at the time. At least there is every reason to think that he didn't. Certainly very few of the Congressmen and Senators who voted for the army reorganization law, knew that there was a general conscription clause in it, slipped into the law by Hayden of Arizona, clinched in conference committee by Hay and Chamberlain and unwittingly adopted by both Houses.

When the Hay bill was reported out to the House by the Military Affairs Committee, it contained no provisions whatever for conscription, unless the technical provision permitting the President to "draft" the National Guard into the Federal service in time of war be so considered. But on Wednesday, March 22, Chairman Hay presented a "committee amendment" which had been drafted, he said, by Hayden of Arizona. This amendment provided for the establishment of "reserve battalions" in time of war.

The "reserve battalion" is an English idea. When a regiment is sent to the front, to be cut to pieces under fire, a "reserve battalion" is established at the home depot to secure recruits, train them and feed them to that particular regiment at the front as rapidly as they are needed. A sensible scheme and in marked contrast with the American plan, which has been to form all the new recruits into new regiments, regardless of how badly cut to pieces the older regiment on the firing line may be. When the veteran regiments in the Civil War were reduced to three and four hundred men, the practice was to consolidate several regiments, producing vast confusion in regimental records and no end of jealousy and friction among the officers. Hayden's amendment would abolish all that.

But down in the middle of the section was the following clause:

"If for any reason there shall not be enough volunteer enlistments to keep the reserve battalions at the prescribed strength, a sufficient number of the unorganized militia shall be called into the service of the United States to maintain each of such battalions at the proper strength."

The "unorganized militia" means all male citizens, with certain specified exemptions, between the ages of 18 and 45. The whole section was read in the usual sing-song by the clerk. Mr. Hay made a somewhat indefinite explanation of the reserve battalion idea; Minority Leader Mann quizzed him a little; then Hayden was called upon. He made an enthusiastic speech on behalf of the "reserve battalion" idea, ignoring the conscription feature in it. That closed the debate. The amendment was put to vote and carried viva voce. When the bill went to the Conference Committee, where meetings are secret and without official record, the word "called" was changed to "drafted."

But when Messrs. Hay and Chamberlain reported to their respective Houses the full text of the compromise bill, neither thought to mention the existence of the draft clause. The unwritten law is that the conference committee is bound fully to inform both branches of Congress of all significant changes made in a bill in committee. This was not done. Only by luck or the greatest industry on the part of

the individual senator and congressman could the existence of this "joker" have been discovered. The thing was buried in the middle of Section 79, the title of which: "Reserve Battalions for Recruit Training" indicated a technical and wholly innocent provision. There is, as we happen to know, the greatest indignation in both the House and the Senate at the lack of candor displayed by the two men responsible for putting the thing through. Section 79 could never have passed either House had its real character been understood.

It may be suggested that the House should have grasped the conscription character of the amendment from the presence of the word "called." But the word called is associated with the idea of volunteers. In time of war, when enlistments fall off, the President issues a fresh "call for volunteers." It is a stereotyped phrase. Furthermore, on the very next day, when the House was still discussing the Hay bill and Representative Miller of Minnesota was trying to see if the language regarding the "drafting" of the National Guard could not be softened somewhat by providing that the National Guard should be "ordered" or "called" to the colors in time of war, Chairman Hay insisted that "called" didn't mean the same as "drafted."

MR. MILLER: Could we not substitute the words "call into the service of the United States"?

MR. HAY: There would be the same trouble with that language.

MR. CANNON: Why the same trouble? Why not amend it so that it would read:

"He shall call by proclamation into the military service of the United States," instead of:

"He shall draft into the military service of the United States"?

MR. HAY: The trouble about that is that it is the nature of the troops we are dealing with. Now, he can call the volunteers into the service of the United States, but this language is necessary in order that they may cease to be militia.

But if the word "called" disarmed or misled the House, Mr. Hay knew what was intended by that language, for in Conference Committee, as we have said, the word "called" was changed to "drafted" and the conscription character of the section was clinched.

Patronize The American Friend advertisers.

THE NEBRASKA PAGE

SAND ARROYA MONTHLY MEETING

On the evenings of September 13th and 14th, Theo. Foxworthy, Yearly Meeting Superintendent, was with us and gave us two very helpful and instructive sermons.

Arrangements have been made for Ira B. Hoskinson to preach for us the first Sunday in the month.

A gospel team has been organized in our meeting with a membership of twenty-three. Two appointments have been made and much interest is being manifested by all.

Our C. E. Society appreciates the article in *The American Friend* under date of September 28, written by Thomas E. Jones. We are glad of the suggestion of opportunities opened and will be thankful for any contributions along the lines mentioned.

DENVER QUARTERLY MEETING

Denver Quarterly Meeting was held at Colorado Springs, Colorado, October 20-22. Delegates were in attendance from three of the six Monthly Meetings. Reports from four of these meetings indicated good work done. Denver has no pastor at present, but the C. E. and meeting are held with interest and profit. Boulder Friends are making a great effort to erect a new church building.

At Deer Trail one of the country churches has been moved to the village and is being put in repair for occupancy. Colorado Springs is doing advanced work. An active missionary society has recently been organized. Our Extension Pastor, I. B. Hoskinson, is looking after some of the out-stations as opportunity offers. The work calls for more money for the prosecution of the same.

Clinton Nellis, of Deer Trail, preached three excellent sermons which were much appreciated by Friends and members of other denominations who were in attendance. Preston Lane and wife, both former pastors at the Springs, attended some of the sessions and took an active part. Nixon and Minnie Rich of Kansas Yearly Meeting arrived on Saturday evening. A storm prevented them from leaving home as early as they had anticipated. They live in Southeastern Colorado, some two hundred miles away. They crossed this distance in their auto to attend our Quarterly Meeting. They

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took an interested and helpful part in the three meetings held on Sabbath.

Abbie Fry has been confined to her home since her serious accident on July 30. She sat through four sessions of the meeting, manifesting her usual interest. She greatly enjoyed this privilege, and also the company of Friends in her home. Louisa Hoag of Denver, interested the women in making articles to send to the sick and wounded soldiers who are being cared for in Switzerland. This work began the following Monday and is being executed with alacrity. "Forward" is the determination of Denver Quarterly Meeting.

CORRESPONDENCE

British Expeditionary Force, France,
October 9, 1916.

Editor *The American Friend*:

The arrival of *The American Friend* with the note respecting our address has suggested to me the thought that your readers would be interested in some account of the work that I am engaged in here. I have to be very careful what I write, and cannot tell you the size of the camp without betraying military secrets.

I arrived here rather more than two weeks ago, and am living in a little room in this hut, another of the workers, a Scotch evangelist, occupying a similar one next to mine. We are on high ground and only three miles from the sea, so that the air is very bracing and keeps us in good health for the arduous work in which we are engaged.

We get our own meals, and with the help of some of the soldiers, take care of and keep the large hut and smaller rooms clean. We provide writing materials free and thousands of letters go from here every day to loved ones in Britain, Canada, Australia and New Zealand. We also provide newspapers and magazines, also a lending library and chess.

But the spiritual work is by far the most important. We have a Bible reading for Christian soldiers every afternoon for an hour, attended by about 100, and we have a gospel service every night from 7:15 to 8 o'clock, followed by an after meeting at which every night numbers of men decide for Christ, and sign our decision card.

The hall seats 500 and is crowded every night. Last night I preached to between 600 and 700 men, every bit of standing room being occupied while men stood in crowds in the doorways. Their attention was quiet and earnest and one could hear the clock tick at times, so wonderful was the stillness. At the close many accepted Christ as their Saviour.

One feels that the work is tremendously urgent and important, as many men are moved on from here to the firing line every day and soon enter eternity.

There is another hut belonging to the Soldiers' Christian Association in another part of the camp, nearly as large as this. We are proving here that it is not necessary to have cards and billiards and comic songs and worldly entertainments to attract men. "Christ crucified" is our theme and we are proving that the old gospel is still "the power of God unto salvation to every one that believes."

May I ask the thousands of readers of *The American Friend* to share in this soul saving work by remembering us in prayer? My fellow-worker and I share the preaching and we have three devoted lady workers helping in other ways. Many thousands of men have been converted in this hut, which has been open for more than a year.

With warm remembrances to my many friends in America,

ARTHUR DANN.

A plan in the head is only worth half as much as a plan in operation.

THE IOWA PAGE

RURAL CONFERENCES

At the session of Iowa Yearly Meeting, Ancil E. Ratliff, of Fairmount, Indiana, gave some very stirring addresses upon the matter of Rural Church Activities. So much interested were the people of Iowa Yearly Meeting that the Evangelistic and Church Extension Committee of the Yearly Meeting instructed the Superintendent, Charles O. Whitely, to plan for a series of conferences and invite Ancil Ratliff to visit the field and be the principal speaker.

Charles O. Whitely went to Ames and visited the Extension Department of the Agricultural College, and found them ready to co-operate in this work and speakers who are in sympathy with the problems of the Rural Church will be supplied at the different conferences.

Penn College will also be represented in some of the programs and Christian Education will be presented by able speakers from this institution. The conferences are all to be characterized by a deep **Spiritual and Evangelistic** atmosphere.

Places and dates are as follows:

1. Cedar Creek (near Salem) Thursday and Friday, Nov. 16 and 17.
2. West Branch, Monday and Tuesday, Nov. 20 and 21.
3. Lynnville, Thursday and Friday, Nov. 23 and 24.
4. Bear Creek, Monday evening, Tuesday and Wednesday, Nov. 27-29.
5. Ackworth, Monday and Tuesday, Dec. 4 and 5.
6. Woolson, Thursday and Friday, Dec. 8 and 9.
7. Bangor, Monday evening, Tuesday and Wednesday, Dec. 11 to 13.
8. New Providence, Wednesday evening, Thursday and Friday, Dec. 13-15.

Besides the above schedule, several extra datings have been arranged for single services at places that can be reached while changing from one conference to another.

EVANGELISTIC WORK

Honey Creek Quarterly Meeting was held in Iowa Falls October 6-8. Each session was peculiarly uplifting, under the felt presence of the Lord. The message on Saturday was brought by Leroy Hawks, the new pastor at Illinois Grove. Charles O. Whitely was also present and had a helpful part in the meeting. He remained in Iowa Falls for a few days and held meetings each evening. These meetings were a source of refreshing and spiritual power to the whole church.

Carrie Butler, pastor at Paton, attended a meeting of the Summer As-

sembly Board in Oskaloosa and then visited with and assisted Viola Smith in her meetings at Woolson October 12.

Milo Reece of Oskaloosa, preached at Springdale October 15. His messages were well received and he was invited to return at a later date.

Raymond Renaud, of Lynnville, is preaching each Sabbath at Olivet and Leighton, two churches, not Friends, not far from Oskaloosa; Henry Bogue is preaching each Sabbath morning at Bloomfield Meeting. Both of these young men are students in Penn College.

The Friends of Bangor Quarterly Meeting held an all-day meeting at Nevada. A large company of people gathered and an interesting time was experienced. One feature of the occasion was a donation of provisions to the pastor, Allen Jay, and family. Nevada is a small meeting and unable to do much in the matter of finances. Allen Jay has done a faithful work here and this was a splendid expression of the confidence and good will of the Friends of the whole Quarterly Meeting.

Charles O. Whitely, through personal visitation, has arranged for Rural Problems' Conferences in Cedar Creek, West Branch, Lynnville, New Providence, Bangor and Bear Creek. One or two other places will likely have a conference, yet to be arranged for.

A visit to Ames College met with a hearty response on the part of the extension department and they will provide for speakers who will work in full sympathy and accord with the purposes of the Conferences. Communities where these are to be held should put forth unusual efforts to have the various meetings advertised. There is every reason to believe that not only information but inspiration will come to every attender upon the sessions of the conferences. The more people there the more will gain this help and the greater impact will the meetings have on the community.

It is quite important that the Church as a whole shall feel a responsibility for the conference so as to place the spiritual power of the Church around it and to cause the community to realize that the church is vitally interested in it. The attitude which the local Meeting assumes toward these Conferences will determine their value. Surround every speaker with a circle of prayer and results will be of one sort. Fail in this and look upon

these Conferences as something entirely outside the realm of prayer and the whole community will be disappointed.

Effie Arms Comfort is conducting a revival at Hickory Grove Meeting in Salem Quarter.

Oskaloosa College Ave. Meeting observed "Auto Day" on October 29. It was a meeting for elderly people, shut-ins, members of the Home Department of the Bible School as well as a meeting for owners of autos. Arrangements were in charge of the Devotional and Press committees. Quite a little press notice was given, the mail was used and telephones called into service. Owners of autos were asked to look up people who otherwise could not get to meeting, and invite them to ride with them. The front of the Meeting House was decorated with auto tires, chains, horns, etc. The Mayor of the city gave a talk on the city auto ordinance and the pastor, E. H. Stranahan, spoke on "Safety First." A hard rain during Saturday night interfered with some of the plans, but nevertheless, the meeting was quite worth while.

D. B. Cook, superintendent of Evangelistic work in Bear Creek Quarter, paid a visit to the Meetings of that Quarter situated in the far western part of the State; the latter part of October.

A Request.—To aid in making this department of The American Friend more interesting and helpful, pastors, evangelists and others are urged to send news items of events taking place in your Meetings to E. H. Stranahan, Oskaloosa, Iowa.

EVERY YOUNG FRIEND IN IOWA YEARLY MEETING ENROLLED!

This is the slogan of our Young People's work just now. In accordance with the Sixth goal of our C. E. Union program for this year, the Enrollment Campaign is now begun. For some time the Young Friend's Board of the Five Year's Meeting through its secretaries has been urging the various Yearly Meetings to make this Enrollment Campaign. Up until the present time nothing definite or systematic has been done about the matter here in Iowa.

At our recent Yearly Meeting, however, the Resolutions Committee decided that the time had come when this matter should be taken up in earnest. They also decided that we would secure the names and addresses, together with certain other infor-

mation concerning the young people of our church here in Iowa, not only to be forwarded to the Young Friends Board but that we as an Executive Committee of the C. E. Union should keep duplicate copies of all cards filled out and place them on file with our Secretary. If this Enrollment is made thorough and complete it will be of very great advantage to our Young People's work. Not only this, but the various Committees of our Yearly Meeting can also have access to this very valuable information.

It is a big task to undertake to get all of the young people of our Yearly Meeting enrolled. But it is a task that is well worth while and one that ought to be undertaken. A number of persons out over the Yearly Meeting have been asked to become responsible for this work in their various Quarterly and Local Meetings.

Remember—We want every young friend in Iowa Yearly Meeting Enrolled! whether you are a member of a C. E. Society or not has nothing to do with this Enrollment Campaign. We want all the Young People of our Yearly Meeting Enrolled. Help to make this complete in your Meeting when the Enrollment is begun!

C. E. DEPARTMENT

Lynnville, Iowa, Oct. 23, 1916.

Dear Pastors and C. E. Workers:

As we take a retrospective view of the Junior C. E. work, it is with a certain amount of discouragement, since we have only five Junior Societies with 133 members. Several Societies have been laid down, either from lack of time, interest or a suitable person for superintendent. We realize that in order to keep the church alive, we must fit the young people to take the place of the older ones. The C. E. is a training school for the church, so the children should be trained in the Junior for the Young People's Societies.

As this is the age of efficiency we need all the training we can get for Christ and the church. Hence I believe that every child from the age of eight to twelve or thirteen should be enrolled in the Junior C. E. Let me urge every pastor or anyone who is especially interested to arouse interest among the Juniors and organize societies wherever it seems wise. Let us make this the best year for Junior work we have ever known.

Yours in C. E. work,

TACY E. RATCLIFF,
Junior Supt.

AT EARLHAM, IOWA

Sunday, October 8 was "Rally Day" in the Friends Church, and as such was a very considerable success through its stimulation of attendance and revivification of interest in religious matters. The morning services were united in one, in the course of which the work of the Adult department was related by Richard Haworth, of the Home department by Mrs. Stribling, and of the Cradle Roll by Mrs. Brauer. The Sunday School Superintendent, A. J. Hadley, also gave an interesting talk upon "How much each person becomes valuable in the right place."

The church was nearly filled in the evening for the service which was to be the crowning event of the day, the building of a ship, consisting in a figurative way of a "Ship of Salvation to the Heathen." It was a real ship, however, nearly four feet in length, and complete in every detail, from keel to masts and sails. Sixteen parts were required, furnished by as many different persons, and as each was handed to the master builder, Marion Compton, and his assistant, Wilfred Haworth, it was accompanied by a short talk. Meanwhile the ship took form upon its pedestal and was finally completed, whereupon a number of the little folks brought up bags of coins to be placed upon its deck as a cargo to the mission field.

A charming tableau then came in to being, for five little girls, representative of Faith, Hope, Truth, Love and Patience, took their places in a half circle upon the platform; and when the lights in the house were extinguished, it was seen that the white clad little ones carried flashlights which they flashed merrily as they sang.

In the background appeared the American flag held by Lane Wilcox, adjoining the flag of Christianity held by Charles Allen; and between them, Miss Lois Hoskins, who brought the two together, typifying the unity of Christianity and the American nation.

The choir gave frequent appreciated selections. Mr. Haworth was interesting in his remarks upon "The Boat as a Missionary Factor."

Another unique feature of the day was the distribution of many cards entitled, "A Campaign of Tens," whose purpose was to enlist their owners in the performance of ten special lines of endeavor during the ten weeks from October 15 to December 24.—Earlham Paper.

CHRISTIAN ENDEAVOR

November 26

Topic—The Grace of Gratitude. Ps. 107:1-43. (Thanksgiving Meeting).

(Plans for the Societies not planning to use the Young Friends Rally Day Program.)

Begin the Meeting by singing the Doxology. While all are standing, let each one repeat some text on praise of thanksgiving. As these texts are given the Endeavorers may be seated.

Choose hymns of thankfulness. The offering may either be money for Missions, or for any special work which demands your attention, or it may be fruit and vegetables for some needy neighbor. This can be attractively arranged in the front of the room, and left to the care of the Home Missions or Social Committee.

A young girl in Scotland was in danger of perishing in a storm, when the stream was in flood. She vowed that if God would save her life and help her in the future, she would build a bridge over the dangerous chasm. Her prayer was heard. She lived to build the bridge, and to leave an endowment for the poor of the parish. On the keystone of the bridge were written these words: "God and We." That was the secret of success in her life-work.

In the November issue of THE WOMAN'S HOME COMPANION we read some striking paragraphs on how We Need Thanksgiving Day. When the "Lady Elgin" went down only a few yards off the shore near Evanston, Ill., with her precious human cargo, the crowds watched from the shore powerless to help; all save Nat Spencer, who was a powerful man and trained swimmer, plunged into the water again and again until he had saved twenty-three women. Nat Spencer went out into life an invalid, and not one of the twenty-three women whom he had saved that day, said thank you! A busy New York man was grateful to the agent at the little country station where he had taken his family for their vacation. He wrote the president of the road congratulating him on having such a kind and intelligent agent at this place. This letter brightened the day for the busy Superintendent, and may have changed the entire career of the young man in the country depot.

Have you said "Thank You" for some kindness which you have received from one who "is paid to serve you any way?" The clerks, the watchman at the railroad crossing, the elevator boy, the letter carrier, the milk man, the grocer boy, the girl at the Telephone Exchange? When she has tried especially hard to get your party, have you called her again and told her how much you have appreciated that?

"Gratitude ought not to be a one day virtue; it should become the lubricant that eases and softens the machinery of daily life."

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CHURCH AT WORK

Newmarket, Canada—On November 5, at the Friends meeting house, a very successful social was held on behalf of the Sabbath School. A program, which was composed of a dialogue, cartoon drawing and pianoforte solos, etc., was very much enjoyed by the good crowd that attended. Some of the students and Friends of Pickering College came down and took part. After the program we all adjourned to the school room, where refreshments were served. The proceeds, which amounted to nearly \$20.00, went in aid of the S. S. funds. Everybody seemed sorry when the time came to separate.

Friends Chapel, Ohio—Van Wert Quarterly Meeting was held here November 4 and 5. There was a good attendance and spirit. Pastors were present from the various Monthly Meetings, among them being three young men pastors, Fred Bouse, Clifford Pearson and Mearl Wilson. Truman C. Kenworthy, General Superintendent, was also present and rendered acceptable service. Meetings were held on Friday night, Saturday night, Sunday and Sunday night, as well as the meetings for business on Saturday.

Poughkeepsie, N. Y.—On the evening of October 27th the C. E. Society of the meeting here came together in the Sunday School rooms of the meeting house for its annual banquet and election of officers. Sixty-three persons were present and one of the most enjoyable evenings of the year was experienced. After a four course banquet which was filled with much laughter and fine music, toasts were given by Elmer D. Gildersleeve, Mrs. Albert Shepard, Stuart E. Barton, Ira V. Warren, Miss Minnie Myers and D. H. Lewis, the pastor, the latter acting as toastmaster. The toasts were not only filled with many witticisms, but many helpful suggestions and criticisms were offered for the betterment of the work of the Society.

At the close of the evening Mr. Lewis set forth the following slogan for the new year, "Get one," and a "Get One" Club was launched which was joined by almost every one present. It is planned to keep this slogan before the minds of the young people by the hanging of an electric sign in the front of the meeting room, and a list of the members of the club is to

be posted with a blank space for the name of the new member secured. The Society looks forward to a prosperous year.

On Monday evening, the 30th, the Sabbath School of the meeting assembled for a Hallowe'en social. About 160 persons were present to enjoy the games and the refreshment of the evening. The rooms were beautifully decorated and in the middle of the room was placed the witches kettle over a fire of sticks which glowed yet did not burn. After refreshments were served two witches appeared and amid wierd music they made strange motions over the pot, which suddenly belched forth flames and smoke and fumes, and out of the smoke there came a huge birthday cake, borne in the hands of one of the witches and presented to the pastor, D. H. Lewis, as a reminder that they not only celebrated Hallowe'en but his birthday as well. The evening was brought to a close by singing and speech-making which was much enjoyed by all.

Mt. Airy, N. C.—Our new pastor, Henry McKinley, and family arrived August 20, and went immediately to the parsonage. There they were welcomed by the ladies of the church who had prepared dinner for them. We are glad to have these Friends with us for the coming year, and feel that they will be a great help and blessing to us. We are glad to have Roy Mitchell with us for the winter, as he will be such a help in the C. E. Society.

Quarterly Meeting convened at White Plains August 23 with a good attendance. We had helpful talks by several persons especially Lewis McFarland, the General Superintendent, Henry McKinley and Samuel Pickett. John Kittrell and wife and singer spent a few days with us just recently and he gave a very helpful talk at prayer meeting. We are expecting him to hold a series of meetings here after Christmas.

South Salem, Oregon—On Thursday evening, October 26, the South Salem Friends Church gave a chicken pie supper for a get-together of the adult members to discuss the work of the coming year. The supper ended with the following program: "The history of the founding and growth of the church," which was established just four years ago. The pastor, H. E. Pemberton, spoke of "Our Opportunities," which are so numerous if we are only on the lookout for them. The President of the C. E. Society gave a

talk on "The Church Needs from the Endeavor Standpoint."

The Missionary Committee explained their plan for raising missionary money by the use of the envelope system. A paper on "Tithing" was read and discussed, showing how many times in the scriptures we are admonished to pay our tithes unto the Lord. "Former and Present Ways of Financing a Church" was a subject considered in another paper. The Finance Committee suggested plans for raising the budget the coming year, and before the company separated two-thirds of the necessary funds were subscribed voluntarily. All felt that it had been a very profitable evening, having been fed socially, physically and spiritually.

Carmel, Ind.—Carmel Meeting has adopted and entered into the financial budget system and are looking forward to a successful year's work for the Master under the leadership of Gertrude Reinier. The Bible School observed Rally Day with a good program and quite an increased attendance. All of the activities of the church seem to be looking up and out in anticipation of a good revival meeting to be conducted by Gertrude Reinier.

NEWS NOTES

The London Friend records a pilgrimage of Friends to Scotland in September of the present year.

Since the opening of the college year about 200 new volumes have been added to the Earlham College library.

Dr. Herbert E. Tebbetts is now located as a physician at Whittier, California, instead of Pasadena, as announced some weeks ago.

No local Friends meeting in America should overlook or ignore the observance of Young Friends Day with appropriate exercises on November 26.

Prof. Edwin Morrison, of Earlham College, has been made a member of the Executive Committee of the Mathematics Section of the Indiana Teachers' Association.

Walter R. and Myrtle M. Williams and Carrie B. Wood have arrived at their destination in China, the latter after a two weeks' stay in that country going on to Nowgong, India.

The November missionary meeting of the First Friends Church of Indianapolis, was held at the meeting house on the evening of November 8, with the younger women of the church in charge.

Albert H. Brown, head of the

Friends School at Hobart, Tasmania, recently spent part of two days at the Westtown School, Pennsylvania. On the second evening he gave an account of Australian Friends.

Prof. Harlow Lindley, of Earlham College, was selected as chairman of a committee at the recent State Teachers' Association to prepare a syllabus for a new course of history for the high schools of Indiana.

Charles Lescault and wife began a series of meetings at Westfield, Indiana, on November 5. There is a large attendance and good interest. E. Howard Brown and wife are in pastoral charge of the meeting.

Word has been received at Richmond, Indiana, that Charles E. Tebbets and family arrived safely at Whittier, California, which is to be their future home. They have found a warm welcome there among Friends.

An opening social evening was spent at the local meeting at Toronto, Canada, on the evening of September 29. The company was divided into groups under the names of Elizabeth Fry, Margaret Fell, John Bright and John Woolman. Each group discussed the topic, "The Work of Our Meeting—Is it a Burden or an Inspiration to Me?"

All our subscribers should take note of the announcement in The American Friend last week and this week that on and after January 1, 1917, the subscription price of The American Friend will be advanced to all subscribers by 50 cents. After that time the regular subscription will be \$2.00, to ministers \$1.50, and to foreign subscribers, \$2.50. This is made necessary because of the increased price of paper stock.

Prof. B. W. Kelly, of the Richmond, Indiana, High School, and chairman of the Book and Tract Committee of Indiana Yearly Meeting, read a paper before the science section of the Indiana Teachers' Association on "The Relation Between High School Physics and Industry." The paper will be published upon request of the Association in the American Journal of Science.

The November issue of Friends Missionary Advocate is a "China Number," and is an interesting and profitable presentation of the situation in that country.

The W. F. M. S. of the First Church in Indianapolis will support a Bible woman in India this year, in addition to their other usual work.

Canadian Wheat To Feed the World

The war's fearful devastation of European crops has caused an unusual demand for grain from the American Continent. The people of the world must be fed and there is an unusual demand for Canadian wheat. Canada's invitation to every industrious American is therefore especially attractive. She wants farmers to make money and happy, prosperous homes for themselves while helping her to raise immense wheat crops.

You can get a Homestead of 160 acres FREE and Other lands can be bought at remarkably low prices. Think of the money you can make with wheat at its present high prices, where for some time it is liable to continue. During many years Canadian wheat fields have averaged 20 bushels to the acre—many yields as high as 45 bushels to the acre. Wonderful crops also of Oats, Barley and Flax.

Mixed farming is fully as profitable an industry as grain raising. The excellent grasses full of nutrition are the only food required either for beef or dairy purposes. Good schools, markets convenient, climate excellent.

Military service is not compulsory in Canada, but there is an extra demand for farm labor to replace the many young men who have volunteered for the war. The Government this year is urging farmers to put extra acreage into grain. Write for literature and particulars as to reduced railway rates to Superintendent Immigration, Ottawa, Canada, or Canadian Government Agent.

**J. M. McLACHLAN, 215 Traction Terminal Bldg
INDIANAPOLIS, INDIANA**



YOUNG FRIEND'S DAY

OBSERVE YOUNG FRIENDS DAY

By TIMOTHY NICHOLSON

I have read with much interest and entire approval, the admirable article on page 854 of last issue of The American Friend under the caption, "Will it pay to observe Young Friends Day?"—I answer emphatically, YES!

A Young People's Christian Endeavor Society should be organized in every Friends congregation of one hundred or more members, and activity encouraged by the pastoral committee, so as to keep in touch with the Five Years Meeting in its spirit and action in creating a Young Friends Board. I regularly attend the C. E. meetings at East Main St., not to take much part in the services, but to encourage by my presence.

I approve special days for special subjects. In many of our Meetings we have Peace Day, Temperance Day, Missionary Days, Mothers' Day, Children's Day, etc., and I approve adding Young Friends Day.

If any pastoral committee cannot arrange to have this on the 26th inst., select a First Day early in the month. Some of the youths should have a part in the service of that day and a liberal collection should be taken for the expenses of the Five Years Young Friends Board.

Richmond, Indiana.

YOUNG FRIENDS DAY

By DAVID M. EDWARDS

The Young Friends movement is one of great significance. It presages more for the future of Quakerism in America than any other one thing. Its success will depend wholly upon the universality with which all young Friends enter heartily into sympathy with it. No arrangements could mean more for its success than to set aside a day which shall be universally observed as Young Friends' Day.

However, the mere setting aside of this day will mean nothing unless Friends everywhere take note of it and observe it in an appropriate and practical manner.

The breadth of this movement makes it possible for young Friends everywhere to enter it unreservedly. No matter what phase the activity of the young Friends in any community may take, it is a part of the young Friends movement.

The purpose of this movement is to correlate all the activities of the younger members of the Society of Friends in America so that a united front will be presented in our forward march.

It is earnestly to be hoped that the day which has been mentioned as Young Friends Day, namely, November 26th, will be universally observed. Let everyone interested in this, make the strongest appeal he possibly can for this observance and let everyone enter heartily into the efforts to make it a success.

Oskaloosa, Iowa.

BIBLE SCHOOL

November 26

Subject—A Living Sacrifice.

Lesson—Romans 12.

Golden Text—Present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. Romans 12:1.

This letter to the Roman Church was written by Paul from Achaia shortly after he left Ephesus (third missionary journey). In it he expresses his hope of visiting Christians in Rome. We presume also that he outlines in this letter his main conceptions of the doctrinal side of the gospel in order that they might know his views and be prepared to receive him and his doctrines rather than those who were opposing him. It is a great document. One of the most influential in all Christian literature. The portion selected for this lesson is full of instruction well worth long and serious study. It is useless to undertake to adequately present it in these few notes.

The American Revisers have divided the chapter into three sections. The first deals with the idea of the "living sacrifice." The second with the proper estimate of one's self. The third contains a number of practical suggestions regarding the Christian life.

We might search a long time to find a better illustration of what Paul means by "a living sacrifice" than the apostle himself. Certainly few men have suffered more for the sake of the gospel than he. In order to appreciate this afresh read the list of his sufferings as found in II Corinthians 11. This is indeed service which appeals to the reason. It is the Apostle's desire that Christians conform their lives to the soul's eternal purpose rather than to a single—the present age. Men too often forget that they are to live through the present human life and on indefinitely, hence it is utter folly to think only of that which is temporal. Men's minds must be so reconstructed that they may conform to this larger conception. To think in terms of the eternal purpose they must be under divine instruction. To begin to share that life association with God is essential.

One of the very most important tasks of life is to get a proper estimate of one's own real worth. There are those who undervalue themselves and never rise to their possibilities because of this failure. Some overcome natural timidity, rise to the occasion and accomplish great deeds. Such were Moses, Jeremiah and others of the prophets. On the other hand there are many men of little worth who consider themselves exceptional values. In this country we find them by the thousands who are sure they are the most fitted for the government positions they are seeking. By sheer will power or audacity they force themselves into positions beyond their ability to the detriment of the office. More timid people often put up with them rather than have "a scene." The book of Esther presents a character who came to

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grief while trying to encompass the ruin of one whom he thought of little value, but they hanged Haman on his own gallows. Naaman, the Syrian royal officer, humbled himself in time to secure relief from his leprosy by washing in the Jordan. Many such examples can be found in ancient and modern literature and in practical life. The last section is filled with splendid advice. Few passages contain within so brief compass instruction of such great value. It should be read again and again and each sentence carefully noted.

SOUTHLAND COLLEGE

(Copy of a clipping from the Helena, Arkansas, World.)

Fine Exhibit by Southland College.

"One of the most interesting and creditable exhibits at the Phillips County Fair was that of Southland College. Their exhibit was divided into four divisions: Canning, cabinet work, plain sewing and fancy work. In the plain sewing department there were numerous children's dresses, all well and tastefully made. The material was well chosen and the patterns well designed. The fancy work department had beautiful pieces of embroidery. There were many centerpieces, towels and pillow cases that were exquisitely done, while one of the most attractive pieces at the Fair

was the hand-embroidered bed cover in their exhibit. The cabinet work was unusually good. There was a beautiful library table, heavy massive and handsome. Also chairs, magazine stand and davenport. Few people who visited the Fair knew that such work was done in Phillips county. The canning club department had an exhibit that was exceedingly creditable. Every fruit and vegetable you could name, almost, had been preserved for future use. Southland's exhibit was exceedingly good."

Southland also had exhibits of hogs, wheat and other farm products, some of which were awarded first prizes. At the close of the Fair the President of the Fair Board said to H. C. Wolford, President of Southland College, "The Southland exhibits are the best on the grounds, and have done more good for Southland than any other thing that it has ever done." There is great need of contributions of money and other valuables.

Wanted—By Friends School at Atlantic City, N. J., an experienced teacher in elementary grades—Friend.

Washington, D. C.—Rooms convenient to cars, board and Friends church, Mrs. L. D. Clark, 1124 Park Road.

YEARLY MEETING DAY

Indiana Yearly Meeting Day this year will be observed on Sunday, December 17th. All meetings in the Yearly Meeting are asked to take note of this announcement. Information will be sent to all pastors in due time.

THE LITERARY DIGEST

China's teeming population and her many problems will for years to come be a challenge to the Christian Church. Whatever will bestir people in Christian lands and whatever will illuminate the situation ought to be welcomed. Professor John Leighton Stuart (born in China of missionary parentage), who has been in charge of the New Testament Department of the Nanking School of Theology, writing on "Christianity's Appeal to China," says "It is only as a dynamic that Christianity will recommend itself to them, and according to New Testament records and teachings this dynamic is only possible through the indwelling Spirit of God." Every missionary devotee, every man interested in the slowly unfolding life of this ancient people, will profit by reading this masterly article.

The wide range of articles—and a notable interview with Dr. Horton—make this number exceptionally valuable to the minister and those interested in religious subjects.

Suggestive outlines, illustrations and reviews of recent books complete the eighty-six pages of this interesting number.

Published monthly by Funk & Wagnalls Company, 354-360 Fourth Avenue, New York. \$3.00 a year.

MARRIED.

Haverson-Ratcliff—At Oskaloosa, Iowa, October 26, 1916, Freeman A. Halverson, of Miranda, Montana, and Irene Ratcliff, of Lynnvile, Iowa. Minister, Anna M. Farr, of Oskaloosa.

BORN.

Hadley—At Portland, Oregon, October 7, 1916, to Chester A. Hadley and wife, a son, Sherman Jay.

Neave—Near Hughesville, Md., June 9, 1916, to Charles E. and Linnie Raiford Neave, a son, Walter Haviland.

Wise—At Emporia, Kansas, October 29, 1916, to George C. Wise and wife, a son, George Junior.

DIED.

Atkinson—Mary Ellen Atkinson, daughter of Hiram and Amy Atkinson, was born in Orange County, Indiana, January 12, 1845, and died at Wayside, Kansas, on October 21, 1916. She married John Atkinson at Rush Creek, Indiana, in 1863. She was converted in early life and gave her work for the good of souls for more than fifty-one years as a minister in the Friends church. She loved the church better than her own life and did her part to advance its interests. She was a regular attendant at the church, even going when her physical strength would

The American Friend Book Department

The American Friend is arranging to handle books, booklets and pamphlets which will be of general interest to Friends in America. Arrangements have already been made with the John C. Winston Company of Philadelphia, Friends Book and Tract Committee of New York City and the United Society of Christian Endeavor to receive orders for their publications. We hope soon to make similar arrangements with other houses, so that in the near future orders can be sent to us for practically any book that will be of general interest to our membership.

Some Suggestions in Books

The following books together with many others can be secured by sending your orders to this office. In this way you will be helping The American Friend.

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Christ and War, by William E. Wilson, cloth, \$0.70; limp.....	.50
Christian's Secret of a Happy Life, by Hannah Whitall Smith.....	.35
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The above are only a few of a long list of publications which can be ordered at any time. Send your order with remittance to

THE AMERICAN FRIEND,
RICHMOND, INDIANA.

hardly permit. She leaves two half-brothers, a half sister and step-brother.

Coffin—Bertha E. Coffin, daughter of Dr. Wm. V. and Sarah Nicholson Coffin, died in Whittier, California, October 21, 1916, aged seven years and five months. Hers was a beautiful Christian childhood life. "Of such is the kingdom of Heaven."

Hightower—Elizabeth Hightower, wife of Samuel M. Hightower, was born in Southern Ohio, December 28, 1842, and died at Earlham, Iowa, on October 31, 1916. She was an invalid, unable to walk for almost forty years, but was one of the most deeply spiritual, best informed, cheerful women of Earlham, where she and her husband had lived for fifty years. People would walk for miles to spend a few minutes in her presence and listen to her heavenly counsel. Probably no woman in Earlham was more loved or saintly in character than she. She was deeply interested in all lines of Christian work.

Hill—Mahlon Patterson Hill, son of Joseph and Deborah Hill, was born near Mt. Pleasant, Ohio, January 27, 1857, and died after a few hours illness with pneumonia, October 12, 1916. He was a birthright Friend and was converted in early manhood. His love for Christ and the church was expressed in service for others and in the self denial shown in giving freely of his money for the spread of the gospel, both at home and abroad.

Mitchell—Caleb F. Mitchell died at Mt. Airy, North Carolina, on October 29, 1916. He was one of the best and most useful members of that Meeting, and was loved and respected by all who knew him. For nine years he was superintendent of the Bible School. He will be greatly missed by the poor

for he was always ready to help and to give. His life was a good example of true Christian living and his influence was felt by all who came in contact with him.

Saunders—Franklin Saunders died in High Point, North Carolina, September 24, 1916. He was a member of Mt. Airy Monthly Meeting, but had been living in High Point several years. He will be greatly missed.

Wickersham—Jethro Wickersham, son of Caleb and Eunice Wickersham, was born April 9, 1823, and died at his home in Spiceland, Indiana, September 15, 1916. Services were held at the Spiceland Friends church, conducted by Charles Sweet, of Muncie.

Wyman—Irene Wyman died at the home of her daughter at Rome, New York, October 22, 1916, as a result of a stroke received six weeks previous. Her maiden name was Irene Preston and she would have been ninety years old on December 31. She married Samuel Wyman of West Branch, New York, in 1848. She was a woman of bright, cheerful disposition, beloved by all who knew her. She was a member of West Branch Friends Meeting and nearly all her married life was spent in that village. She came to Rome twenty-two years ago. She leaves three daughters, a brother, four grandchildren and two great-grandchildren.

OBSERVE YOUNG FRIENDS
RALLY DAY, NOVEMBER 26th, 1916.

"Youth comes but once in a lifetime; therefore let us so enjoy it as to be still young when we are old."—Longfellow.

FOR SALE—160-acre farm, one mile from Stella Friends Academy, Alfalfa County, Oklahoma; four-room house, board stable and granary, well and windmill, fenced and cross-fenced. Price, \$6,000. Terms liberal. For further information write the owner, A. W. Leonard, Fair Oaks, California.

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Cincinnati, Ohio. Meeting House N. W. Corner 8th and Mound. Take Warsaw Avenue, Elberon Avenue, or Sedamsville cars to door. Meetings for worship, First day 11:00 A. M. Visitors welcome.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday: Prayer meeting, 7:45. Earle J. Harold, Pastor.

Meeting Houses, 144 East 20th Street, New York City and Lafayette and Washington avenues, Brooklyn, New York. Meetings for worship Sabbath morning at 11 o'clock.

"Minneapolis Meeting, First Avenue South and Fourteenth street, Minneapolis, Minn. Meeting for worship, Sunday, 10:30 A. M. Mid-week meeting, Thursday, 8 P. M. Take Nicollet avenue car to Fourteenth street and walk one block east. Travelers passing through Minneapolis or St. Paul and all visitors welcome."

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

UNIVERSITY FRIENDS MEETING occupies Russell Hall, Friends University, Wichita, Kansas. Sunday service: Bible School 9:45 A. M., Worship 11:00 A. M. and 8:00 P. M.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant Street car to Oxford street.

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is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about sixteen Yearly Meetings. It has all the attributes of an efficient high school and successfully prepares for College some twenty pupils a year.

Will Friends kindly bear Westtown in mind in laying plans for their children's education? If their current plans have been interrupted, perhaps Westtown will satisfactorily fill out the balance of the year. The school is unusually large, but there is room for a few more.

Thomas K. Brown, Principal,
Westtown, Pa.

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NEW YORK EVENING POST.

John B. Garrett, Chairman of the Peace Committee, Philadelphia Yearly Meeting of Friends, said in a recent letter:

"We know of but one daily newspaper in the East which has had the moral courage to oppose this militaristic trend,—that paper is The New York Evening Post."

The Saturday Edition of The Evening Post contains four sections and is solid for 5 cents a copy, subscription by mail \$2.50 a year; Daily edition, week days only, \$10.00 a year. Sample copies free on request.

THE NEW YORK EVENING POST.

MISSION STUDY BOOKS.

1916-1917.

Foreign Mission Study Books.

World Missions and World Peace, Paper 35 cents, cloth 57 cents; How to Use, 10 cents; A Girl's How to Use, 10 cents.

Leaflet Helps: Mohammed, Buddhism, Confucianism, Robert Morrison, Adoniram Judson, John G. Paton. (The next four are new.) St. Columbo, Penn's Preparedness for Peace, Incidents of Heroism of Friends' Missionaries, The Kingdom of Peace, all 2 cents each.

Map, 15 cents; Soldiers of the Prince, (Junior), 29 cents; Set of Paper Dolls, (Children of the War Zone), 29 cents; Set of Ninety-six Flags of the Nations, 29 cents; Puzzle (How to Make Peace out of War), 13 cents; Pageant of Peace and War, 25 cents.

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Old Spain in New America, paper 35 cents, cloth, 57 cents; Children of the Lighthouse (Junior), 29 cents.

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Send all orders to

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The American Friend

Old Series
Vol. XXIII. No. 47.

ELEVENTH MONTH 23, 1916

New Series
Vol. IV. No. 47.

Faith

You ask what is Faith? I would answer,
'Tis the proof of the unseen, the far;
And needs not the spell of the starlight
To measure the scope of the star.

It can sense the sweet blush of the morning,
From the shadowy gloom of the night;
It can sweep back the curtains of heaven
And bathe in its radiant light.

From the desert of grieving it reaches
To drink from Eternity's spring;
While despair in perplexity's beating
The air with its desolate wing.

'Tis the image that's locked in the marble
Before 'tis evoked by the hand;
'Tis a temple that gleams in its beauty
Before the foundation is planned.

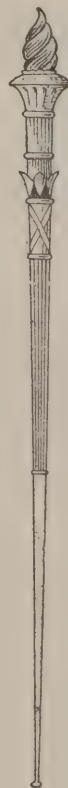
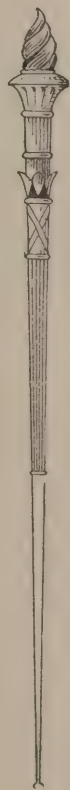
'Tis a prayer entering heaven at twilight,
For it holds in its keeping the key;
'Tis the anchor that holds when the tempest
Drives the soul through a furious sea.

'Tis the trust of a child in a promise
From lips never framed to deceive;
'Tis the feel of the weak for the stronger,
As a vine to a turret will cleave.

'Tis the test of all earthly endeavor,
The surrender of substance to skill;
'Tis the marvel of all that surrounds us,
The truth of Omnipotent WILL.

'Tis the fullness of Hope; 'tis the spirit
That rises o'er sorrow or loss;
'Tis a dream that comes true in the dreaming;
'Tis a world looking back at a cross.

—Dallas News.



THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting

Published Weekly by

THE FRIENDS PUBLICATION BOARD
URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year

Headley Brothers, 136 Bishopsgate, London, E. C.,
Agents for Great Britain and Ireland,
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

AN IMPORTANT NOTICE

On account of the great advance in the price of paper, the Publication Board has decided to ask all subscribers to The American Friend to share the greatly increased cost of publishing the paper the coming year. There is simply no other solution of the problem. On the first day of January, 1917, the price of the paper will be advanced to \$2.00 per year, covering all expirations on and after that date, and all new subscriptions after that time; to ministers the price will be advanced to \$1.50, and to foreign subscribers, where increased postage is necessary, the price will be \$2.50. All subscribers and Friends generally will please take notice. All subscriptions, whether new or old, until that time will be taken at the old price. It will be a good time for new subscribers to get in at the old rate.

ALL THINGS FOR GOOD

By ASA LEE KENT

To them who love to do His will all things
Together work for good; nor less through woe
Than weal. Where'er we go we learn to trace
A mighty Hand whose guidance does not err.
We fain oft times in dire disquietude
Would say His will was not that tempests came
To overthrow our bark, or wreck our plans,
To let the waves surge round us for a time
In angry tide; 'twas not His will that clouds
A moment hide the brightness of our sun.
We oft forget that sweetest blessings come
Sometimes in sorrow's stern disguise; that we,
Bowed down beneath its weight, cannot at once
Discern wherein His wond'rous purpose lies.
How little do we know when shadows fall
Across our paths with what great gratitude
We'll one day thank Him that they came in love
To teach Love's lesson; that we'll understand
And say with glad thanksgiving, "He knew best."
Just now in darkness we may not discern
His way nor purpose, nor His hand can see,
But one day when He makes the hidden known
To our beholding, wond'ring, eyes we'll see
How all things with Him together work for good
To those who love His will through weal or woe.
Freedom, Ind.

"GIVE US WORK AND HOPE"

By LETTICE JOWITT

The Friends' Emergency Committee (169 St. Stephens House, Westminster Bridge, London) has, through its special visitors, kept in touch with the thousands of innocent "alien enemies" who have for so long been confined in the various detention camps in Great Britain.

The committee's work of providing employment for the interned civilians is carried on with the sanction of the War Office and the Home Office, and with the encouragement and co-operation of the Commandants of the various camps.

With the strain of the prolonged internment becoming more marked as the third winter of the war approaches, it is imperative that the occupants of the camps should be given the encouragement and the change of thought which follow regular and congenial employment, and this can be of the greatest value in saving them from hopelessness and despair.

The immediate need in one large internment camp is for workshops to accommodate several hundred men for making toys and fancy goods, shoemaking, basket and hat making, general woodwork and cabinet making, clothing and metal work, with the addition of store rooms and a room to serve as a center for religious, social and educational meetings. A careful scheme has been prepared which will probably involve an expenditure of \$5,000 in that one camp. There is need of more than double that sum if the scheme is to be extended to other camps, where the cry, "Give us work and hope" is making itself heard just as persistently.

The sum is a large one, and on this side the demand for relief funds of all kinds is making it very hard to raise money quickly. Are there not sympathisers in America who will help to relieve the distress of mind of these unfortunate victims of war by setting them speedily to interesting work?

The cost of transit would probably preclude sending over wooden workshops in sections ready to put up, but if the Committee could receive a cabled assurance that part of the necessary sum were forthcoming they would be relieved of a weight of anxiety.

Will Friends and others in America use this channel to help and by doing so aid many to keep their self-respect and their belief in the love of their fellowmen?

Is not this one way of setting forth the love of God?

Bristol, England,

October 10, 1916.

(Contributions should be sent to W. Hanbury Aggs, Devonshire House, Bishopsgate London, E. C., or through the editor of The American Friend, Richmond, Ind.)

No man or woman of the humblest sort can really be stong, gentle, pure and good without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 47.

ELEVENTH MONTH 23, 1916

New Series
Vol. IV. No. 47.

An Unsettled Conflict

It is significant of the grasping spirit of militarism that it cannot write a so-called preparedness bill for peaceful America without injecting into it the principle of conscription. Not satisfied to confine the military idea to the ranks of those who are advocates of war under certain conditions, they must invade the realm of conscience, and, by force of the mailed fist, drag into the midst of bloody conflict those who believe there is a better way for the solution of all international questions. To such extremes do men go when they see specters in the air, and bogies in every bush, and enemies everywhere.

What the future of militarism in America is to be is uncertain. Left to itself, the program has only just begun. Already there are rumors of new pressure upon the coming Congress, and certain newspapers of the military type are reminding our law makers that America is not yet safe. The spirit of materialism is rampant in the land. The program of Jesus is a bit of ancient lore, too idealistic for a practical age like this. Even the church, in large part, is being swept from its moorings and is lending its voice for preparation against the day of the visitation of wrath by some unnamed community of the world.

Probably the next issue will be to add to the militaristic burden already imposed. The issue ought to be the undoing of some of the wrong already done. The pity of it all is that the church cannot stand as a unit for the ideals of brotherhood and good will that are the surest defence of any people. Even Friends are divided upon the preparedness issue, although it must be said that only a minimum of our membership stand for armies and guns and forts.

The church must stand for brotherhood or its gospel will not avail, a brotherhood that is willing to suffer even unto death, a brotherhood that links humanity as children of a common Father, a brotherhood that reveals a community of interests which will make war as much an outlaw among the nations as are feuds among neighbors. The church cannot sing its way to heaven upon flowery beds of ease when the very fundamentals of its propaganda are being weighed in the balances.

For America to become militaristic is to negative

the work of her missionaries, to put the ban upon a friendly world market for her products and to build around us a wall of exclusion that will dim and ultimately extinguish the light of our progressive civilization. The great issue which our American Church is to face is the issue of accepting at its full face value the entire program of Jesus Christ as a national and world standard, about which the human family may rally in the consciousness of complete protection against war and every ill with which the spirit of Christian idealism has a controversy.

THE PASSING OF THE SALOON

The chief outstanding feature of the recent elections was the evidence of the uninterrupted march of the prohibition cause. To the surprise probably of both friends and foes, there were tremendous gains for prohibition in every state where the issue was raised directly.

Michigan, Nebraska, South Dakota and Montana went into the dry column by most pronounced majorities. Alaska joined the procession, every town in the territory, according to the reports, returning dry majorities. Arkansas was saved to prohibition by a majority that gave no uncertain sound. Wet propositions in Colorado, Arizona, Oregon and Washington were defeated by overwhelming majorities, the city of Seattle in the latter state returning a dry majority of nearly 15,000 as against an equal wet majority two years ago. Florida and Utah are said to have elected dry Legislatures, the report being that in the former state an independent candidate was elected Governor on a prohibition issue. It is believed that both these states will enact statutory prohibition laws this coming winter. In Missouri and California the wet majorities were greatly reduced over the vote two years ago.

What effect this veritable landslide for prohibition will have upon the coming session of Congress cannot be anticipated, but it is certain that the friends of national prohibition will press with new enthusiasm for the adoption of the Sheppard-Gallinger, Webb-Smith resolution, providing for the submission of this question for the action of the states. To the limit of their influence, Friends

throughout America should get ready to make themselves heard in behalf of this resolution by their Senators and Congressmen at Washington.

The passing of the saloon is an end in itself that is imperative for the highest interests of our American civilization, but what is even more important, this achievement will be the indication of an awakened moral conscience that betokens brighter days for our entire social order. America is giving further evidence that in great crises the people are ready to subordinate the claims of greed and of gain to the demands of a better citizenship,

happier homes, an unshackled church and a purer civilization.

This generation should not pass this problem on to the next generation for solution. Our children deserve a better heritage than that. Probably the stage in this conflict has been reached when even politics must be subordinated to this paramount issue, and when, both from the standpoint of principle and from the standpoint of expediency, men and women of every communion and of every party shall combine to write prohibition into our national constitution.

An Efficient Church Organization and How to Attain It

By BENJAMIN H. DOANE

"Is not this great Babylon that I have built for the house of the kingdom by the might of my power and for the honor of my majesty?" were the words of a great king, whose idea of efficiency was identical with self-sufficiency. But "while the word was in the king's mouth there fell a voice from heaven saying, O king Nebuchadnezzar, to thee it is spoken: the kingdom is departed from thee."

Many since poor Nebuchadnezzar have, like him, imagined they were kingdom builders, and have even named the city of their own building Zion, only to discover too late that it was Babylon and not the Kingdom of Heaven they had set up.

The application of the terms "Efficient" and "efficiency" needs, therefore, to be strictly limited when used in reference to religious work; for in that field, not the man, but "it is God which worketh in you both to will and to do of His good pleasure." Hence, to speak in that connection of efficiency at all, one must be careful lest he find himself talking condescendingly of God.

For the word of the Lord that goeth forth out of His mouth returneth not unto Him void, but it accomplisheth that which pleaseth Him and prospereth in the things whereto He send it. The test, then, is, whether or not men have the Word of God, not whether they make it effective or of none effect. If they have it, you know it, because it is prospering and accomplishing that which is well pleasing unto Him; it is **never void**. If they have it not, you know it, because their work comes to naught, for He who was the Word made flesh declares, "Without me ye can do nothing." On the other hand, "He maketh His angels spirits and His ministers a flaming fire,"—all having this sign: "By their fruits ye shall know them"; for "every branch in Me that beareth not fruit He taketh away."

Far be it from me to make modern application of what has so far been said to any individual or church or denomination. Enough for me merely to call to mind some of the conditions under which alone God accepts the offered service of men as builders of His Kingdom.

Great natural abilities are not at all necessary,

and are often detriments, as tempting their possessor into this mistaken sense of efficiency which we have styled self-sufficiency. Indeed, lack of natural parts, or some physical or mental defect, has often been glorified into a positive qualification. "He giveth power to the faint, and to them that have no might he increaseth strength."

Moses, with his halting tongue, the spokesman of his race. The rapt Isaiah, a man of unclean lips. The twelve Apostles, ignorant fishermen, against whom existed every human presumption and prejudice. Paul, the great public persuader of men, with his mean presence and his supposed fits of epilepsy. Francis of Assisi, in rags and too ignorant for the priesthood, yet as a layman of more worth in the church than all its hierarchy.

But I need not further multiply instances. It is not any great natural leader we need wait for. I do not want to be any man's follower, and the Lord forbid that any should follow me. The prayer of Paracelsus suggests itself: "Make no more giants, God, but elevate the race!" And the first greatest need to that end is a common basis on which men and women, with all their differences of outward conditions and inward gifts of grace, can join for growth and service. That sufficient basis, we need not be told, is Jesus Christ. As it is written, "Our sufficiency is of God"—who "is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." And all our trouble as Christians, from the year One to this present year of our Lord, comes from our persistency in trying to lay some other foundation than that is laid, and building a structure of our own upon it.

So far as I know, the man who has seen this truth clearest and made it clearest to others, and done the most to remedy the matter in the earth, is none other than George Fox,—from whom, I believe, it is only spiritually that any of us is descended. He saw that the Christian Church had built and re-

built and patched and extended its own man-made structures in all directions away from the pure and the sure foundation. There were idolatrous sacraments, and burdensome orders, and unwarrantable privileges, and pretentious dignities, and all-consuming tithes, for the benefit of a certain class in the church, members of a prideful profession,—“blind mouths,” “whose tongues could only lick the platter” (to combine the expressions of Milton and Carlyle), while the sheep wandered about starved, scattered and peeled. And he set about removing the cause of that condition and made a rather brave improvement in his day.

He had no secret, but only a re-perception of the ancient revelation, that there is but one body, and one Spirit; that unto every one of us, and not alone to the privileged professional few, there is given grace according to the measure of the gift of Christ, for the perfecting of the saints, for the work of the ministry even, for the building up of the body of Christ, that ye henceforth may grow up into him in all things who is the head, even Christ; from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the upbuilding of itself in love.

It is wonderful the result when any divine principle is a little bit followed and obeyed. The Society of Friends sprang into existence full grown. But the old ecclesiastical system also continued and still continues, and, foreseeing the danger of being deceived and tempted by outward show, and being drawn back into that which they had come out from, their founder warns them: “Take heed of destroying that which ye have begotten. Dwell in the immovable Word of God and remain in the foundation that is pure and that is sure; for whosoever goes out from the pure and ministers not in and from that, he comes to an end, though he may have been serviceable for a time. Keep your meetings in the name of Jesus Christ, then ye will see over all the gatherings of Adam’s sons and daughters, you being met in the life over them all; in which is your unity and peace and fellowship with God and one with another, in the Life, in which you may enjoy God’s presence with you.”

And then he makes this remarkably prophetic utterance, which sounds as though it had been spoken but yesterday, after the things it warns against had long come to pass,—so prone, it seems, are people in all ages to regard the re-adoption of old and forsaken evils as progress: “All they that are gotten into fellowship in outward things, their fellowship will corrupt and rot and wither away. Therefore, live in the Gospel, the power of God. And this fellowship in the Gospel the power of God, is a mystery to all the fellowships in the world.”

Fellowship in outward things, now as then,

in spite of his as well as the more ancient warning, is the bane of the church. Each separate fellowship is sure sooner or later to have independent ambitions of its own, which weaken the common cause of the fellowship of the Gospel. Let the church (including our branch of it) abandon those it has adopted, realize that our eye must be single, and that Spirit alone can ever be the enduring workable bond of unity, and the seamless robe of Christ will cover all his children into one fold, with one Shepherd, agreeable to his good pleasure.

Then would the separate fellowship of the Ministry disappear again in the interest of the wider welfare. Why should ministers, as such, form a separate class, except for a selfish purpose and to create a wall of separation between them and those to whom they preach?

Then would the fellowship of the young people, as such, be seen to be as futile as foolish. A fellowship founded merely upon youth, in George Fox’s words, will soon corrupt and rot and wither away. Let the young people be willing to work, not as “young people,” but just as **people**, and their strength and ardor and enthusiasm will be working towards an eternal unity, instead of temporary separation ending in disunion and disintegration.

Let those whose fellowship is in superior human learning abandon it, and know with reverent humility that in the eye of the all-seeing Reality the foolishness of one man differeth not much from the wisdom of another, but “the testimony of the Lord is sure, making wise the simple.”

Do, I say, nothing about details of organization and of methods. It is because I am convinced that, so far from their being palmary, they are not even of secondary or tertiary importance. And to my mind the dominant influence of and abject dependence upon methods and organization, unquestionably the outstanding feature of the activities of the church today, is simply the measure of its declension from a divine organism into a human institution, wherein success is temporary, illusory and ultimately disastrous. Though they are the best and commonest substitute for the Spirit of God, and by their means the mechanism of the church can be operated after the Spirit has long fled, they are absolutely of no consequence apart from the Spirit; and where the Spirit is, the mechanism takes care of itself without heed or attention.

Even as no man can say that Jesus is Lord except by the Holy Ghost, so only can we ever hope on earth, according to the riches of his glory, to be strengthened with might by his spirit in the inner man. By the efficient working of it alone in us, and not by any smooth methods of our devising, shall we hear, instead of the voice that came to Nebuchadnezzar, that heard by the disciple whom Jesus loved,—“a loud voice saying in heaven, now is come salvation and strength and the kingdom of our God and the power of his Christ.”

New York City.

A Peek Into Honduras

By I. H. CAMMACK

Fifty years ago today I was a rather care-free youth in Southeast Randolph County, Indiana; with a mental horizon that took in only a few of the great historical landmarks of the world, and with almost no appreciation of the peculiar and rare privileges of life that I was enjoying above and beyond other youths in other lands, and I was especially ignorant of the lives of young men and women in this country, 1,500 miles south of me.

Now (October 2, 1916) and for seven years past, lacking two weeks, I have been seeing these neighbor youths and maidens, and today I want to invite especially the Christian Endeavor readers of "The American Friend" to get upon your south boundary fences and look over into this neighboring field and contemplate conditions as I point out some salient features.

First, noting the geographical and physical features, you notice tropical indications; the clumps of bananas and plantains, the papaya and mango trees; the little side-hill corn patches; the weedy cactus and stone fences; the open-walled huts (we are observing out in the country). The pigs with neck-yokes, the dogs, the chickens and the children, all seem equally "at home" about, or inside the open door. Perhaps there may be also a half or quarter-breed cow, and a few goats wandering around, or the latter out on the stone fences looking for new territory to invade.

Near the house is most likely a scaffold covered by boughs, brush or corn fodder. Under it, one or two indifferent ponies or mules. In front of the one-room house is most likely a porch the length of the house. At one end of it is probably an oval earthen oven, or three stones bearing a circular piece of earthenware some two feet in diameter on which the omni-present tortillas are baked. Near it is a crude platform bearing a rough flattened stone on which the softened corn is ground by a "roller-pin" stone to the consistency of putty, then hand-patted thin and placed over the fire, being entirely innocent of salt, yeast, or seasoning except the remains of the alkaline soak in ashes or lime water.

I'll not stop to dwell upon its insipidity to us, nor its leathery texture. The people like them. So do Eskimos like seal fat, and the men who "think black" like fried ants. For me, they are welcome, but these tortillas also serve as spoons for dipping soup and black beans, and they have one great advantage over "chop sticks" in that they may be eaten. The man of the house may be at the other end of the corridor in his hammock, snoozing off his aguardiente of the night previous, and if the house fronts upon a principal road there may be a table with long-necked bottles with aguardiente and "frescos" (soft drinks) for sale.

But the young man, where is he? He may be off

on the mountain-side with his machete (sword-scythe), clearing for another corn patch, or later, with the same implement, planting corn in the inches of soil between the rocks, or grubbing out the weeds. Or he may be off on the long highway, with the yoke of oxen, hauling freight to the larger town, or with two or a half-dozen pack-mules, off to the city or mines with corn, beans, rice or freight. He is barefoot or sandaled, usually in his shirt sleeves, sleeping on his two-wheeled cart, or in his blanket in some nook of the house or shed amid animals and fleas. He is to the "manner" born, and probably cannot read. He is skilful with cigarette, machete, and ox goad, and on the pony. He lives like his neighbors and his father before him. He may have one or two real full-blood brothers or sisters, but most likely his nearest kin are six or eight half-brothers or half-sisters. Two-thirds of his chances are that he and they are illegitimates. His home is not much more than a temporary camping place. He is poor, except when spending freely his small gains. He lives an hour at a time. His life is simple, circumscribed, commonplace, base, without inspirations.

But how about his country sister or half-sister? They all, most likely, are mixed with Indian and often with negro blood. His sturdy sister may be off on a several leagues' jaunt afoot to the capital city of their department, with farm produce of the lighter varieties, such as fruits, eggs, poultry, cassava, green beans and the like in a wide basket upon her head, bringing back cheap muslin, laces or calico, thread or tobacco. Or she may be the servant in some city home, but almost invariably illiterate, and is looked upon as prey by every lecherous man she meets. Soon she succumbs to the common fate and a new generation begins.

Have these young people no social life? Yes, there is often a birthday dance, and much dissipation, often ending with somebody being carried to the hospital for repairs. There is also the death watch-night, where she can sit with the women around the candle-lighted bier, while the men are outside smoking and drinking; for at such times every finer sentiment is drowned in drink. The relatives of the dead furnish the liquor and the man of the home takes a liberal supply as a bait and his thirsty neighbors accompany him to the burial grounds to drink and dig the deep grave. Thus all the solemnities of death outside of the room are smothered in hilarious dissipation. The women relatives of the dead usually remain wailing in the home. Then follow nine days of mourning. The neighbor women call and sit around smoking cirarettes and the men smoke and drink.

But what do they think about death? They think about it as little as possible. They are taught that

they go directly to purgatory for an indefinite period to be cleansed from venial sins; a period that may be shortened, they think, by masses for the dead, and by prayers purchased from the priests. On Holy Sunday he recites his Latin prayers over the graves for a stipulated sum for each petition. Since all go to purgatory anyhow, what matters their indifference or a few more sins, some of which can be easily arranged (?) for at "confession"? Thus sin is cheapened, winked at, ignored, counted as a personal weakness, or a blunder, or mistake, easily condoned and forgotten.

What do they know of the Gospel? **Nothing.** The more devout offer many prayers to "Mary, the Mother of God," or to some favorite "Santo." Often they will borrow a "Santo" (image) for a special occasion, and have a big spree, drinking, burning many firecrackers, candles and skyrockets. Almost every day in the calendar is the birthday of some saint, and this determines the given names of thousands. Hence we find many Antonios and Antonias, Juans and Juanas, Joseas and Marias, Miguels and Rafaels, Miguelas and Rafaelas.

How fare the youth in the cities? Many of the señoritas go to the Normal schools, some aspiring to teach, but the most of them are fond of novellettes, Parisian styles of dress and undress, the dance and the cine, and nearly invariably grow up in the faith of their fanatical mothers, who are abject dupes of the Curas, and forbidden to read the Bible, but they have their "Santos" in nearly every room, where candles are often burning before them in mechanical adoration and prayer. When these girls sin grievously out of the ordinary, they "confess" and for a while mend their ways. The young men scorn the idolatrous credulity of their sisters and fall an easy prey to free-thought, materialism, infidelity, and general looseness of morals and life. These young men are generally inveterate users and debilitated victims of the universal cigarette.

Nearly all the professors of the advanced (?) schools are free-thinkers. They have easily detected the shams of Romanism and do not easily forgive the sinning Curas. Hence we are looking upon a people living far from God. He is little in their thoughts. His fear is negligible, hence life is often a burden and so cheap that assassinations and suicides are fearfully prevalent. Immorality and gambling are common. In fact, the government recently inaugurated a monopolizing lottery; and illegitimacy predominates. Free love finds an easy excuse behind the charges and regulations of the church. The picture is a dark one and grows blacker at every touch of the faithful pen. It sickens one to look upon it, and appalls one by its hopeless features. One living in the midst of it almost struggles for breath to cry out, "O! Lord, how long wilt thou forbear thy righteous judgments? When wilt thou come to dispel the darkness, rebuke the sin,

and install a kingdom of truth and righteousness?"

But I desist. I recall that I began by inviting the young readers of this paper to mount your south fence and look into this field just beside you, where "every prospect pleases and only man is vile."

Now I'll invite you to get off the fence on the south side and pray: "Lord, is it true that I am my brother's keeper? Is it true that 'He that knoweth to do good and doeth it not, to him the neglected or wilfully ignored duty is SIN'? Is it true that the salvation of these neighbors of mine is dependent upon my compassion for them, and my obedience to thee? Oh! my God, is it true, IS IT TRUE, that thou hast said 'Go'? Is it true that thou hast saved me to serve, and that some of these young people's blood in Honduras may be dripping upon my garments? Is it true that my vision has been but local, narrow, circumscribed, when thou hast said, 'lift up your eyes and look upon the fields already white unto the harvest'? Lord, do I dare disobey thee? Do I dare forget that a dispensation of the Gospel has been committed to me? Do I dare to be callous, indifferent, and selfishly fall back on the north side of the fence of godly decision and say, 'When saw I thee naked, hungry, needy, and failed to minister to thee?'"

And you, my middle-aged brother and sister, who have some money you could invest for soul-winning down here. You've been on the fence peeking over while I have been appealing to your son or daughter or young friend. You've been a little shy about looking lest some new demand be sprung upon your conscience, or possibly that more tender spot, your pocket. Before you get off the fence let me ask you, "What kind of a steward are you? Are you 'supporting' an auto, or a missionary? Where have you the most active capital invested? In 'rolling stock' or in missions? When Jesus comes will you go to your possessions, or will you leave them, or stay with them? God has made you temporarily an administrator over a bit of his resources. Had you forgotten they are his, not yours?" Many do not seem to know that they are simply servants 'in trust'? It is a sad oversight.

May an accident happen to you something like that befell Saul, enroute to Damascus. And that you fall on the south side of the fence and when you rally a little may you likewise say:

"LORD, WHAT WILT THOU HAVE ME DO?"

Tegucigalpa, Honduras.

A LITTLE JOKER

"Father," said the little boy five years old, "I saw a lion and a lamb lying side by side in the meadow this morning."

"Tut! tut! James, don't tell me such stories," said the father.

"I tell you I did," persisted the child, "but it was a dandelion."—The Christian Endeavor World.

ENGLISH FRIENDS TORTURED

(The following interesting but equally horrifying account of the sufferings of English Friends and Pacifists is taken from the Philadelphia Public Ledger of November 10.)

Tortures to which members of the Society of Friends are said to have been subjected in England, because they refuse to don uniforms and fight, were described yesterday by Dr. Rufus M. Jones, professor of philosophy at Haverford College, and the Rev. Leyton Richards, an English Congregational minister, who has been delivering a course of sermons for several months at the Church of the Pilgrims, in Brooklyn. They spoke before a joint meeting of about 1500 Orthodox and Hicksite Friends at the Friends' Meeting House, at Fourth and Arch streets.

Letters from Englishmen who said they had been ill treated were read by Doctor Jones, who is one of the most eminent members of the Society of Friends in the United States and is widely known through numerous books on the Friends and their doctrines. He said that while about 25,000 young men faced conscription in Great Britain, all but one-tenth of their number took advantage of opportunities to escape military service by enlisting in ambulance units and the construction service.

The 2500, mostly included in the membership of the Fellowship of Reconciliation, refused to compromise with their consciences in the slightest degree. Many of them belong to the Society of Friends, and they refused to take advantage of the exemption clause in the conscription bill or any methods of avoiding direct military duty, he said.

Men Subjected to Torture

In addition to the charges of beating and "ragging" of these men, as described by Doctor Jones, the following tortures to which he charged some were subjected were cited by the Rev. Mr. Leyton:

Placed in irons and "crucified" for two hours a day.
Placed in straitjackets and starved until their spirits were broken.

Forcibly attired in khaki uniforms and transported to France.

Bullied and beaten by noncommissioned officers in prisons and training camps.

"The Government originally had no intention of turning persecutor or of harrowing those who for conscientious reasons could not fight," said Doctor Jones. "The difficulty was that the conscientious objectors proved to be far more numerous than the Government expected; secondly, the tribunals proved to be utterly inadequate for their new business, and, thirdly, the dominance of the military forces in the administration of the tribunals and over the destiny of the 'objectors' proved to be much greater than anybody dreamed would be the case.

"From the moment they refuse to take service they are 'outlaws.' It is illegal for their own fathers to give them shelter. No one may give them any kind of employment. They live in daily expectation of arrest, followed by terrible treatment.

When the arrest comes it is always in the dead of night. They are dragged from their beds, court-martialed for disobeying orders and sentenced to prison, where every effort is made to break their spirit and to compel them to fight. The tragedy has been that they were thrown at once into the hands of military officers instead of being dealt with by the civil authorities.

"Their treatment has been harsh and cruel. Thirty-six of them on one occasion were taken to France and condemned to be shot, though the sentence was finally commuted to ten years at hard labor. One valiant youth was killed by the barbaric treatment he received in the prison; others have endured inhuman torture."

Premier Saves Nineteen Lives

In telling of the nineteen sent to France to whom Doctor Jones referred, the Rev. Mr. Layton said that when Premier Asquith learned what the military authorities were doing he interfered. Otherwise the men might have been shot.

In citing specific instances of cruelties, Doctor Jones read letters from E. Everett, a young teacher belonging to the Fellowship of Reconciliation, who was sentenced to two years' imprisonment. For exposing these cruelties in England Bertrand Russell was deprived of his lectureship at Cambridge University and was refused permission to come to America, he said. A pamphlet issued by Russell said:

Everett is now suffering this savage punishment solely for refusal to go against his conscience. He is fighting the old fight for liberty and religious persecution in the same spirit in which the martyrs suffered in the past.

Everett described his reception by a colonel after he had been "pasted" until he could not stand, and then taken to a hospital and forcibly fed, as follows:

As soon as we got in the prison one of them told me with an oath to get my coat off. I told him I was not a soldier and could not obey military orders. The colonel was standing near and he thundered up and shouted: "What! you won't obey me?" with a thick accompaniment. I quietly answered, "I must obey the commands of my God, sir." "D—n your God! Take him to the special room."

Four of them then set on me. One of them took hold of me by the back of the neck, nearly choking me, shook me and dragged me along, while the others punched and thumped and kicked me as hard as they knew how. They banged my head on the floor and walls and threw me into a little cell with thick walls and a small skylight. They then told me to get my boots off, but I would not do so, and the sergeant I have mentioned deliberately punched me behind the ear and all of them set on me again and bruised me more. They at last cleared out and slammed the door, leaving me without boots, coat or braces, lying on the floor almost exhausted.

Then they came back with the colonel, who told me to stand to attention. I talked to him very calmly, for I felt Christ present with me, but he gave me a kick with his boot and the other fellows started the bruising again. When they had exhausted themselves and I still stood firm, the colonel said: "Put him on bread and water for three days to begin," and then they left me, hinting at certain tortures they would put me through.

I never felt Christ nearer in my life. Of course I was absolutely exhausted, with bruises all over, lumps on my head, swollen cheek and bleeding in one or two places, and could do nothing but lie on the floor and pray for God's protection.

In another letter Everett wrote:

I have suffered hell today. Relays of men have me, one on each arm and one at my back, putting me through all the gymnastics and drills. They kicked my ankles, dragged me on the floor, and continued for two hours in Birkenhead Park before the public. Finally I had to give in and drill.

"Objectors" Beaten When Drilling

All of the 2500 who have not yet been arrested are facing such treatment, Doctor Jones said, in giving extracts from the diaries of other "objectors." One wrote:

Four were brought here on Friday and one more appeared this morning. The first day they were put on the barracks square—it was terribly hot—each under a non-commissioned officer, who used to kick and beat them into drill positions.

After drill I saw another non-commissioned officer smacking his man across the face frequently because he refused to do up his tunic. Today they dragged another to church, which struck one as rather blasphemous.

Further along the writer tells how he resisted the wearing of a military uniform:

I dressed in my civilian clothes, and was told to put on a uniform. I told them it was against my conscience, as it was a part of the war. But they brought four military, soldiers and police, to undress me, and my clothes were wrenched off my body and a uniform forced on. I took it off again. This time I was tied up in a blanket and left for hours until next morning.

For several days the "objector" was tied in a blanket, and then a uniform was again forced on him, the diary said. Finally, after he had been harried for a number of days, he was stripped and examined before soldiers and then was tried by court-martial.

OREGON YEARLY MEETING EVANGELISTIC BOARD

(The following is the second article from Yearly Meeting Evangelistic Boards, solicited by The American Friend, this one being from Oregon Yearly Meeting.)

In taking inventory of the work of the Evangelistic and Church Extension Department of Oregon Yearly Meeting, we find that our chief assets are "difficulties and opportunities."

Our first and greatest difficulty is the many denominations and nationalities, and the shifting population represented in each community. One of the first questions to a new acquaintance is "Where did you come from?" Our communities are not bound together with community ideals and standards. They are almost entirely heterogeneous in their make-up. In some of the older states where Friends have been long established they have had time to "Quakerize" the sentiment until they need no explanation, but such is not true here.

Another difficulty here is the fact that our field of established work is so small. With a total of 2500 members scattered over Oregon, Washington and Idaho, and our full share of non-residents, together with the fact that the total above given includes the children, leaves us an adult membership so small as scarcely to be felt in this great busy Northwest. There is not sufficient variety and ex-

tent of self-supporting fields to appeal to workers of strength and ability of leadership, and as a result, after serving for a period of time in perhaps the only field in the territory that appeals to them, they are forced to some other Yearly Meeting if a change is made.

Another difficulty is the spirit of indifference to church obligations. It is wonderful to learn what remarkable church workers some people were "back East," and what fine buildings they had. Such singing seems never heard out here as they had "back East" and such preachers seem never to have blessed the coast country. But for some strange reason in coming over the Rocky Mountains their fervor and zeal suffered a serious chill from which in many instances they have never recovered. The difference between their attitude here and there is due to two or three things. First, in leaving the home church and going into a strange community they are relieved from all church responsibility and the regular places in the new field are filled and it takes some time for the new meeting to find what place they are best fitted for. Often, in the meantime, in this period of transmission there is a loss of interest. The meeting is different, the people different, and the conditions so different they don't feel "at home," so join the large army of drifters.

Again, some come from meetings in the East where Friends have been more numerous and influential and either because of pride or business reasons, hesitate or fail to identify themselves with Friends here. This fact may not seem a very flattering commentary upon our spirit of church loyalty, but nevertheless, we have lost some very strong and capable people, apparently for those reasons. If Friends in the East could impress upon those coming West the great obligation they owe to the church at large to choose locations adjacent to, and identify themselves with Friends meetings in the West, they would contribute much to our success here. We find those who have been Friends scattered all over this country who seem to have dismissed all sense of obligation to the church of whose influences they are the product. In the wild scramble for health, wealth or pleasure, this seems to be the land of forgotten church vows. In one county alone there are reported 22 preachers who have ceased all religious activity and are devoting their time to purely secular affairs.

As to the opportunities, they are legion, and if "man's opportunity is God's command," we have great responsibility resting upon us. In what is known as the upper coast country, Oregon, Washington and Idaho, there are at the present time 350,000 children untouched by any Sunday School or church privileges. We must act upon them or they will act upon us. They will soon have grown up and assumed the responsibilities of citizenship and from this standpoint alone the church and society

in general should be concerned. One county alone in Oregon shows 22 abandoned churches where various denominations have made unsuccessful attempts to establish a work. In this same county there are 90 rural districts without Gospel services. We have in Oregon one county as large as New Hampshire in which there is but one settled pastor. The North Fork of the Lewis River is reported to be thickly settled for 30 miles without a single religious service. A young Friend and his wife are teaching school in a district in Oregon where there is not a preacher in a day's drive and the only religious service prior to the coming of these Christian young people was the annual visit of the Catholic priest, who came through christening the babes and collecting what funds were available. The Sabbath was a day for revelry and dissipation, saloons running wide open with gambling and all the accompanying evils. The citizens say, "we wish it were different, but what can we do?" This young man and his wife have done splendid work in establishing a Sunday School, preaching funerals, and in many ways directing them to better things.

These appalling needs almost overwhelm us when we note the effort with which we are able to maintain that already in hand, but as a matter of self-preservation at least, we are shut up to but one course, and that is to do our best to stem the tide.

Friends need not expect the regeneration of this great field over night, neither has our experience taught us that conditions which prevail can be changed by some miraculous "presto-change" method, but only by the most devoted and persistent plodding and hand-to-hand work. The time element must enter into the problem. People here more than in many places are tired of religious fads. Every kind of fanaticism is rife and people are suspicious of sects of which they are not familiar. There must be the deep spirituality, coupled with a consistent life and a policy followed that is solidly constructive in its nature.

The Evangelistic Board of the Yearly Meeting is seeking to strengthen fields already occupied and make them centers from which we may work out to surrounding points. It is often easier to start a meeting than to develop and keep it going. We have sought not to enter fields in which we would be unable to extend the necessary follow-up assistance. During the past year some good extension work has been done which promises to be permanent.

We contemplate a survey in each community where we are at work so we may have the data indicating just what is being done and what yet needs to be done.

We have a field evangelist who will reach a number of the established meetings, but we need a

fund which will enable us to reach the great untouched fields with the message of the Gospel as interpreted by Friends.

HOMER L. COX.

Portland, Oregon.

EDUCATIONAL STATISTICS

Editor The American Friend:

There has been received too late for insertion in the paper already printed the following information with regard to Friends University:

The faculty contains 19 teachers of various grades, four of whom have doctor's degrees.

There are 169 students in the regular classes, 98 taking special work in music and 84 in the preparatory department.

The endowment, exclusive of real estate, amounts to \$177,283.00, yielding about \$10,000.00 in income, in addition to which the University owns real estate to the value of \$25,000.00 which yields income, and \$200,000 in grounds and buildings not directly yielding income. The income from student fees is about \$10,000.00 and the total income of the college \$20,594.00. Indebtedness is \$6,000.00, and in all the University owns some 1600 acres of ground.

Fifteen units are required for admission to the Freshman class, and there are no students in the college admitted with less than 14 units. The number of undergraduate students taking Latin is 6, Greek 10, Mathematics 25, French 12, German 55, Spanish 38, History 88, Sociology 33, English 163, Chemistry 27, Biology 61, Physics 11, Bib. Lit. 35, Philosophy 30, Psychology 23, Pedagogy 30, Geology 30. A professional course is given in education.

The president says a small college can do professional work only to a limited extent.

About 35 per cent of the student body are Friends and 10 members of the teaching force are Friends.

The History of Friends is taught in the Biblical School.

Eighteen students have gone out to the Foreign Mission Field. About 30 are now in preparation for various lines of special Christian work, Missions, Ministry, Y. M. C. A., Y. W. C. A., Home Mission work, etc. A very large number go out as teachers. Of our last graduating class, 90 per cent secured state certificates to teach. To do this they are required to take in their courses certain educational work. 15 semester hours are required of the 120 necessary for graduation.

Among the needs of the institution "a larger support fund is needed and two new dormitories, one for boys and one for girls. Will soon have sufficient funds raised to build a gymnasium."

Very truly,

ISAAC SHARPLESS.

"Die when we may, I want it said of me by those who knew me best, that I always plucked a thistle, and planted a flower when I thought a flower would grow."—Abraham Lincoln.

YOUNG FRIENDS BOARD

WHY NOT OBSERVE IT ANYWAY?

If there is a Meeting who will not observe Young Friends Day on November 26, please do not let the opportunity of challenging your young people in this manner pass by. Arrange a special day sometime in the near future. Send to us for literature. If you do not happen to care for the Five Years Meeting and the work it is trying to do, please do not assume that your young people have no interest either. Give us a chance to touch them. An efficient church in any denomination is one that is closely connected with its central Boards. A body cannot live without its parts, neither can the parts live without the body. Cannot the Society of Friends become a well organized denomination? The East needs the West and the West the East. The enthusiasm of the South must be combined with the conservatism of the North. Decadence has already begun in a local Meeting or a Yearly Meeting when it says we are good enough and can get along without our neighboring Yearly Meetings. It is not enough to get along, we should strive to get along very well.

THE REPORTS

As soon as reports come in of collections taken on Young Friends Day we will publish them. Will you see that your Meeting reports early and that its contribution is large?

OUR GOALS

During the coming year we must double our members in the Christian Endeavor. We should have two hundred new Societies by the first of March. Let's have 3000 new converts this winter also. Every Meeting in the Five Years Meeting should have a young people's society before the year is over. If you cannot start a Christian Endeavor Society start a study class, discussion group or something. Start what you can and then the way will open to change it into what you want.

RALLIES AND CONFERENCES!

How can you awaken an interest in young people's work in Meetings where there are no young Friends? Arrange some Rallies or Conferences. EVERY MONTHLY MEETING SHOULD HOLD A YOUNG PEOPLE'S RALLY OR CONFERENCE at

some time during the coming year! Then there should be at least one rally in each Quarterly Meeting. Who arranges these rallies? The Quarterly Meeting Superintendent should have the whole Quarterly Meeting mapped out and know just where the most work needs to be done. He should make out a year's program of special meetings, submit them to pastors in the Quarter and set dates for their observation. Arrange for speakers quite a while before hand and try to get the best. Some recitations, special songs and papers can be fitted in around the special address of the Meeting. Look up your Quarterly Meeting Superintendent. Tell him what he is supposed to do and help him carry on the work. LET EVERY YOUNG FRIEND JOIN HANDS IN MAKING THIS A BANNER YEAR FOR THE CHURCH. Why not come swinging into the Five Years' Meeting next fall with five hundred delegates from the young people's societies? Can we do it? Certainly, if we try!

STUDY CLASSES

An excellent book is being studied by the Young Friends in Brooklyn. It is called "The Fellowship of Silence." It is edited by a Church man in England and tells why all churches should emphasize a time of silent worship in Meeting. Copies of the book can be procured by sending to The American Friend. The Indianapolis young Friends are studying the various Yearly Meetings as they are now. This calls for a well arranged program and some detailed study, but the result is most worth while. H. E. Fosdick's little book entitled "The Manhood of the Master" is being used in many groups.

And then Margaret E. Burton's "Comrades in Service" is always interesting to young people's groups. Even if you have a Christian Endeavor Society perhaps a half-dozen or more of the young people will want to meet in a mission study class.

COLLEGE GOSPEL TEAMS

What about a Gospel team for Christmas Holidays? This may be just the thing your Meeting needs to interest the young people. Send in applications right away if you want a team. These fellows come burdened with a message for your Meeting.

NOTICES

Why not have a reception to the returning Boarding School and College Students at Christmas time? It's most worth while!

It is not too late to send in your subscription for the CONFERENCE NEWS BULLETIN at 25 cents, and get the Conference Reports.

PASTORS: Please send us the names of any of your Young People who have gone off to College or The University. We want to follow them up.

QUARTERLY MEETING SUPERINTENDENTS: See to it that every Meeting in your Quarter has some sort of Young People's organization before the year closes. Hold two rallies for the Quarter and one in each Monthly Meeting.

CHRISTIAN ENDEAVOR

December 3

Topic—"The Consecration of Business Life." Rev. 3:14-22.

(Consecration Meeting.)

Beethoven, when he had completed one of his grand musical compositions, was accustomed to test it on an old harpsichord, lest a more perfect instrument might flatter it or hide its defects.

The old harpsichord on which to test our religious life, our new song, is the market place. A man, like muddy water, may be very peaceful when he is quietly "settled"—not shaken up by temptation. That proves nothing about his religious life. But if a man's patience and peace and principles can stand the test of business, his religion is genuine.

John Ruskin said: "Your prize-fighter has some honor in him yet; and so have the men in the ring round him; they will judge him to lose the match by foul hitting. But your prize-merchant gains his match by foul selling, and no one cries out against that. You drive a gambler out of the gambling room who loads dice, but you leave a tradesman in flourishing business who loads scales! For, observe, all dishonest dealing is loading scales. What difference does it make whether I get short weight, adulterate substance, or dishonest fabric?—unless that flaw in the substance or fabric is the worse evil of the two. Give me short measure of food, and I only lose by you; but give me adulterate food and I die by you."

Why is honesty the best policy?

How can we gain respect in business?

What kind of example should we set in business?

They say whisky has a "kick." It has. It will kick you out of prosperity and honor into poverty and disgrace. —The American Issue.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HIATT, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

WHAT \$190.79 ACCOMPLISHED LAST YEAR AT ONE MISSION STATION

The secretary of the Mission Board a few days ago, in one mail, received two reports. One was a description of the year's work and read like a story. It was fascinating. The other was mainly statistics. It looked so uninteresting that the Secretary read it at first merely from a sense of duty. As he read it, however, he saw that this prosaic-looking statistical report tells a story as fascinating as the well-written description of the first report.

If you want to know what goes on at a Mission Station and something about what it all amounts to, just look at the "dry" figures it contained. Fifteen years ago there was nothing there but jungle and heathenism. Last year, 1543 boys and girls were attending eighteen mission schools, all organized by and conducted from this one Station.

Ten of these schools are entirely under native teachers. Some of the names are rather remarkable; for instance, Mbihi, Vyalo and Mfwogo. But the really interesting fact is that these ten schools were run at a total expense of \$190.79 for the year. Does any one know, offhand, of any way of spending \$190 so it will go farther?

Already there were thirty-five church members and last year nineteen more were admitted on probation, while there are 126 candidates for membership under instruction.

The Sunday School at this station has an average attendance of 811

The Christian Endeavor Society has enrolled one hundred active members.

It costs approximately \$1,680 to run this Mission Station next year. One Quarterly Meeting is giving most of the money for it.

The name of this mission station is Maragoli in our Africa Mission.

AN ACCOUNT OF VISITS TO VEGUITAS IN CUBA, AND OF THE ONLY GOSPEL MEETINGS HELD THERE FOR YEARS

Special effort has been made this year to reach the much-neglected population of several outlying towns and villages.

The first meeting that we were able to hold was at the place called Veguitas, just a little distance due west of Banes. After the first meeting, which we held about two months ago, the way has been easy, for there was such a deep interest from the very beginning that we could not help feeling impelled to minister to the hungry multitude. We learned that Charles C. Haworth had previously preached in Veguitas. This made the way easier for us, and seemed to have removed the prejudice that sometimes prevails.

There was one man at this place that had certainly received the Gospel at one of these former meetings, for he took it upon himself to see to it that the meeting that we were to hold was thoroughly announced. So he left his work, mounted his horse and rode for miles throughout the surrounding country to the homes that are hidden away, sometimes far off the main thoroughfare and not at all easily found by any one not familiar with the paths that lead thither. This splendid example brought more than a hundred to the first meeting. As we did not announce these meetings, this way of inviting was carried out each time, and this faithful fellow was ready always to go out and get the crowd in. One old man walked in from another village about four miles distant.

Now, it is needless to say that this village is a promising place. The people are substantial country people, and the eight consecutive weeks that we visited the place were occasions of real spiritual blessing, and while we did not press the hearers for any expression at all, some of them gave

Prayer is not requested in so many words in the articles we print here this week. But consider the tragedy of the missionary facing such conditions and such opportunities without the prayers of Christians at home! It is to keep up such work as these articles describe that the Board of Missions finds it necessary to raise \$60,000 this year.

such voluntary expression as would lead one to believe that the Gospel had found its way to their hearts. Some of these same persons have now come to Banes and have found their way to the meeting house and joined with the congregation in worship.

RAYMOND S. HOLDING,
Banes, Cuba.

CLEARING THE JUNGLE AND PREACHING THE GOSPEL AT THE SAME TIME

What is a jungle?

"By jungle," writes Frank Conover, the missionary in charge of the agricultural department of our Africa Mission, "we mean land covered with vegetation ranging from couch-grass to trees four feet in diameter."

When you read what follows, you will understand why Mr. Conover says, "Only one who has had experience knows how much labor it takes to wade through the thick jungle and forest and transform it into farming land. Some of the stumps are so large that it requires about sixty-five men with ropes and chains to roll them out of the way." But couch-grass is about as hard to clear as stumps, for the couch-grass has to be dug out and carried off or kept on top of the ground until dried and dead. It would be expensive business, if wages in Africa were on the same scale as here, when you plow, to keep boys working in the furrow two rods apart to dig up the couch-grass roots and to beat them out. But this is the way it must be done in those clearings where grass is found.

It is little wonder the natives become discouraged. A year ago, a number of the native boys undertook to clear small plots of ground belonging to the Mission and to put in crops of their own with the understanding that in return for clearing the land they were to have whatever they could raise on it in one year, and Frank Conover now reports that most of this past year's work in the agricultural department has been to finish clearing the land let to the natives for cropping last year. With their simple little native tools the grubbing was too much for them.

Coffee and corn are growing in the same field. Fifty acres were cleared and first planted to corn. Then, by the end of last June, this same ground was staked for coffee and coffee trees were being set out on it. Corn is raised for feed for the work oxen while the coffee promises to be a source of rev-

enue for the Mission. Coffee raising also furnishes opportunity of teaching the African how to cultivate a crop which he can raise to advantage. "About 30,000 little coffee plants are in the nursery—most of them from seed from our own trees. Lirhandá, having more than they could use, we procured several thousand plants there. Our large coffee trees are filling nicely. At present, I am unable to say just what the yield will be—perhaps a quarter of a pound to a tree."

The nursery is a busy place. And it is, moreover, a civilizing force among these primitive people. "Two nursery beds are full of little eucalyptus trees. There are three or four hundred—the seed coming from Lirhandá Station. Also three beds of cypress. Last year we secured peach seed from Maragoli Station. This year we have supplied the several stations with trees as follows: Maragoli, 20 loquats; Lirhandá, 30 loquats, 10 peach; Ketosh, 40 cedar and cypress, 8 grapefruit or lemon, 10 peach, 75 loquats, 300 eucalyptus; A. B. Chilson, 30 loquats, 8 grapefruit or lemon, 10 peach, 25 eucalyptus; Kaimosi, 2 peach. Also sold trees outside of the Mission to the amount of Rs. 7, besides giving a good many to chiefs and natives living near the station."

Finally, we see something of the deeper significance of all this work, involving daily intimate contact between the missionary and scores of native helpers. "This department, the past year, has brought an average of ninety-one men and boys under the sound of the Gospel each month, at an average total cost of \$45 per month." Thus, in the heart of Africa, our missionaries are clearing the jungle and preaching the Gospel at the same time.

SETTING UP A NEW MONTHLY MEETING IN CUBA

In a beautiful valley not far from Gibara lies a thrifty village called Velasco. Several years ago, the missionaries used occasionally to visit this village for preaching services. Usually they were accompanied by one or more young, enthusiastic, native Christians who were gaining their first experience in public service. As there were no public halls nor school houses, these preaching services were held in private houses.

After a while it seemed best to purchase a thatched-roofed house of good size, in which services could be regu-

larly held. For a time Jose Reyes came out to Velasco every two weeks. When the number of Christians had increased a little, it seemed best for Jose to go to Velasco to live. The move was a good one, as it marked the beginning of a native church carried on without help from American workers.

Jose worked early and late. A Bible School was established; then a church was organized; and finally a Christian Endeavor Society was started. A few months ago, the Christians of Velasco sent a petition to the Gibara Monthly Meeting, asking that a Monthly Meeting be set up. The petition was granted and the evening of October 11 was chosen for establishing the Monthly Meeting. Long-continued heavy rains made the streets almost impassable. When the time came for the meeting, rain was still falling as though to try the purpose of those who had set their hearts upon the organization. The members filled the front benches, however, while their friends and interested spectators filled the remaining seats. At this service, Jose Reyes, who had previously passed an examination, was recorded as a minister of the Gospel and received his charge from one of the missionaries. After a few words of instruction to the members of the new meeting and a short talk on the church and its place in the community, thirteen were received into full membership and fifteen others admitted as candidates. Finally the necessary officers and committees were appointed.

In such events as this one at Velasco is found the beginning of the end of the work of the foreign missionary—the goal toward which the missionary is working. May God hasten the day when Cuba shall be evangelized and there shall be established all over the island native congregations, eager to carry the news of the Gospel not only to all within their own borders but to other countries as well.

OPENING OF THE SCHOOL YEAR IN FRIENDS MISSION, CUBA

At Banes the school has opened with a good attendance in spite of the fact that there is an entire new corps of teachers. Lloyd H. Mendenhall has charge of this school. His room is starting the first month with a larger enrollment than there was in the same room last year. He is assisted by Santos Trevino, one of the first Friends workers in Cuba and a former teacher at Banes, who for several

years has been out of the Friends schools on account of home duties. On account of not having any other teacher Mrs. Mendenhall is heroically taking the English school which is subventioned by the United Fruit Co.

Holguin school has opened in its new quarters and has an enrollment of 110. The house is not yet finished but the teachers under the leadership of Clarence McClean are industriously working away. Three of the pupils have been examined and approved by the Provincial Examiners and will now begin their studies for the bachelor's degree.

Gibara school begins the new school year with the largest enrollment it has had at any time in the fifteen years of its history. Miss Mary Pickett is again at the head of this school and Miss Iva V. Pickering is serving her apprenticeship in preparation to take the directorship of the school later. One interesting feature of the school here is that a number of young women from the church are taking advantage of the opportunity to educate themselves. More than half the pupils are volunteer attenders at Sunday School.

The Puerto Padre school has opened in its usual efficient and successful way. Miss Lena A. Hadley has the same assistant as last year. This school is maintaining the prestige in the town which it has enjoyed since it was founded.

J. Rodil, who has been assistant pastor at Banes for the past few months and who has spent nearly two years in preparation at the El Cristo schools, expects this fall to enter Susquehanna University at Selings Grove Pa., to better prepare himself for work among his people.

Alberto Lopez, an able young man from Puerto Padre who last year assisted in the work at Gibara, has returned to El Cristo to finish his theological studies. His sister, Emma Lopez, is preparing herself for work among her people by studying at Wilmington, O.

Faustino Carrion, an earnest young Friends preacher from Havana Prov., is this year pursuing his studies at Candler College, a Methodist school near Havana. He goes home each week to preach to his people.

Francisco Gonzales, who spent last year in the El Cristo schools in this year helping in the church work at Gibara and surrounding towns. At the same time he is endeavoring to study and next spring take the exam-

ination, in the first year's work toward the bachelor's degree.

Alvaro Segura, a consecrated young man from Gibara, has entered the El Cristo schools this year to do the preparatory work to enable him to later take up the theological studies in preparation for the work of the ministry.

Manuela Garrido, a young woman who last year completed the work at the Gibara school, expects this year to enter the Normal Department of the El Cristo schools to prepare herself for teaching in the school at her home church. She was prevented from entering at the opening of the year by an attack of malarial fever, but is now better and will soon be ready to begin school work.

Angela Marcos, a student of the Gibara school, this year has charge of the native school at Velasco. The prospects for this school are encouraging in view of the fact that it is self-supporting. Angela is a good help in the church and Sunday School at this place.

THE IOWA PAGE

ADULT AND SECONDARY WORK

Two very important sections of the Bible School are the Adult and Secondary Divisions. It is said that if you would inspire a boy to do a man's work, just keep him surrounded by a group of men. For several years the Adult Division of the Church School has been growing more rapidly than other divisions. This is probably due to the fact that in the organized class more effective work is being accomplished.

The work of the Secondary and Adult Divisions is quite similar in many ways and the constitution and organization in each Division is practically the same. The class elects a Teacher, President, Vice-president, Secretary, Treasurer, and Membership, Social and Devotional-Missionary Committees.

In many schools any class thus organized is so reported and counted. Now, in order to be recognized as an organized class, the above officers and committees are required and also a report made to the State, giving the class name and motto, accompanying the report with twenty-five cents for International Certificate. The class is then enrolled with the classes of all denominations and becomes a member of the International Sunday School Adult or Secondary Organized Classes.

This links the class up with all other classes in other denominations as well as among Friends, and adds zeal and efficiency to the class work.

The past year has seen a rapid growth in the number of organized classes in Iowa Yearly Meeting, the number of Adults being 81, as compared to 47 a year ago, and 58 Secondary classes, as compared to 44 a year ago. These classes have not organized simply for the sake of organization, but to accomplish more effective service. Not all have enrolled yet with the State Association, but are urged to do so at an early date.

The Adult Division now has charge of the Home Department as a part of its work just as the elementary Division has charge of the Cradle Roll. The Home Department becomes, therefore, an outlet for the genius and energy of the Adult Division.

The Adult Class is a hive of industry. In the last report of the Adult Division to the Sunday School Council of Evangelical Denominations, the aim of the Division, as stated, is—

To realize in each adult life:

1. A knowledge of the will of God.
2. An acceptance of Jesus Christ as personal Savior and Lord.
3. An efficiently trained Christian character.
4. The fulfilling of one's whole duty in Christian service.

Its relation to the Home Department as given in the report is: "The church has a responsibility of training parents and the Sunday School should, therefore, extend its work to the home.

(a) By caring for those who cannot attend the sessions of the school.

(b) By assisting parents to equip themselves to meet the responsibilities and duties of parenthood.

(c) By promoting the study of the Bible in the home.

(d) By securing the observance of family devotions.

Under "Courses of Study" the report recommends "Special courses for elective study groups, and for the educational period in the through-the-week meetings of the Departments—

1. Teacher Training.
2. Church Leadership.
3. Parent Training.
4. Missions.
5. Temperance.
6. Community Service.
7. Local Church Problems.
8. Student Problems."

The Adult Division recommends one book a year to be read, the one for

this year being "Personal Religion and the Social Awakening," by Rose L. Finney, price 75c.

From the above, which is only a very small portion of the report and its recommendations, it will be seen that Adults and Adult Classes desirous of doing something, can find plenty of work and that this Division is not isolated nor exclusive, but anxious to discover and serve the needs of the community and its individual members.

In the last annual report, the superintendent of this Division for Iowa Yearly Meeting asked the classes to report the special lines of service entered the past year. In the reports we note the following:

"We sent two barrels of canned fruits to the Orphans' Home at Des Moines; have sent flowers and tokens of love to the sick; at present we are having the committees compete to see which one can have the largest attendance these hot Sundays." (That was during the hot weather, last summer.)

"We have had charge of the Children's Day exercises this year." (This from a Secondary Class.)

"Contributed to the new church."

"Repaired parsonage, including painting, shingling and adding porches; gave fur overcoat; entered contest on memorizing and reading Scripture texts."

"Made and presented to school, chart showing class giving largest offering in proportion to membership; gave Christmas dolls to orphans."

"Sent letters to absent members; maintained basket ball and baseball teams; gave \$12.00 to missions."

These are only a few of the many things being done by the Adult and Secondary Classes in the Yearly Meeting, but they are suggestive of what may be done by live classes.

Adult leaflet No. 4, price 2c each or \$1.00 per hundred, gives many more suggestions, as its title indicates: "One hundred things one hundred classes have done."

The wide-awake Adult and Secondary Classes are finding something to do in their communities. As these are reported, it affords inspiration to others to try also. Let each teacher in both Divisions, if the Class is not already organized, or, has not obtained a certificate, see that the class is organized at once and enrolled with the State organization. Boost for the organized class and the organized class will boost the school.

* RICHARD HAWORTH.

NEW CAMPUS AT PENN.

There appeared, recently, on the Iowa page a statement concerning a proposed move from the old Penn College campus to a new tract of land, known as the John White estate, and which came to the college through the liberality of Charles and Albert Johnson. Friends of the institution will be glad to know that the Board of Trustees has voted to erect the new buildings on this campus. Work has already begun on the main building. Funds have been provided for this main building, which is really a group building, also for the girls' dormitory, which will accomodate 100 girls, a gymnasium and a central heating plant. All of these buildings will be completed and ready for occupancy by the opening of college, September, 1917.

It will be a great source of satisfaction to all Friends who are interested in Penn College to feel that this great prosperity has come to her, and that so large and promising a future opens up.

The management of the college, while thankful for these blessings, is confident that there remain many tasks to perform and that much additional support must be secured. It is the intention therefore to push forward in the work of financing the institution to meet these growing possibilities.

BIBLE SCHOOL NOTES

The Earlham Bible School has special Missionary instruction given by the Missionary Superintendent the first Sunday in each month. The Missionary committee of the Monthly Meeting consists of the missionary superintendents of the Monthly Meeting and Bible School, the Chairman of the Missionary Committee of the Christian Endeavor and one appointed by the Missionary Society. These work harmoniously in all the Departments of the Church. The Meeting supports a Missionary on the field and gives over \$200.00 in addition, annually, to missions.

The Bible School of the Indianola Friends Church recently purchased a Workers Library consisting of seventeen books at a cost of \$10.00. Each book was selected for its own value, and the school counts the investment of large worth.

The Bible School Superintendent of Ackworth Quarterly Meeting is perfecting a plan for Decision Day on

the same Sunday in all the Schools of the Quarter.

Ora W. Carrell, the Bible School Field Secretary, is on a profitable trip into Winneshiek and Minneapolis Quarterly Meetings.

First Friends Church, Des Moines

The Organized Adult Classes of the School are each taking charge of and conducting successfully, the midweek prayer meeting of the church once a month.

The Bible School co-operates with the Womens Foreign Missionary Society in providing a scholarship in the Boys' Training School in Jamaica.

The Teacher Training Class of young women entertained the John Bright Class at a Hallowe'en Social at the home of the teacher, Ruth Kirk.

AT BEAR CREEK

The Bear Creek Sunday School gave a temperance pageant on Sunday evening, November 5. The house was crowded with an appreciative audience. Great credit is due those taking part in the excellent program and also to Maria Cook, our Sunday School superintendent of temperance work, who planned the pageant.

COMMUNITY SUPPER

The community supper and rally social at the Eastern Avenue Friends' Meeting-house, Lynn, Mass., last night proved to be a big success, when upwards of 200 partook of a splendid repast provided by the Women's guild, with Mrs. Emma Fisher as chairman of the supper committee. After supper Miss Clara Delano rendered two piano solos and Mr. Becker, of the local Y. M. C. A., gave a series of readings.

George C. Herbert, the superintendent of the Bible school, spoke upon the work of that department and made an appeal for more workers to assist in this growing branch of the work. Mr. Herbert also spoke upon the pledge and envelope system, making the appeal for all to give a definite amount each week for home and outside expenses. Mrs. Jennie W. Crosman spoke upon the personal work needed and made an earnest appeal for greater effort on the part of the membership along this line of service. At this point the whole company joined and sang a number of the Billy Sunday songs, which were enjoyed by all.

George A. Crosman, the eldest member of the meeting, spoke upon the great need for spiritual strength and

how we needed exercise to develop our whole being, body, mind and spirit, expressing his great desire that the church should care for this all-round development of the community.

After more songs by the audience, Tom A. Sykes spoke upon the work of the past year, pointing out that this had been the most active in the history of the church, and that the foundation was laid for a larger work in the coming days. The remodeling fund was coming in very satisfactorily, and the work upon the building was proceeding; also that through the kindness of George A. Crosman the plot of land at the side of the church had been purchased for the use of the church and making possible a new line of activities in the spring among the community.

In the absence of Charles Burk (through illness), Tom A. Sykes spoke upon the men's work, and made an appeal for more men to step into this circle of service and fellowship. In closing the report he paid a high tribute of appreciation to the work and faithfulness of the superintendent and officers and teachers of the Bible school, also to the splendid work of the leaders of the Campfire Boys, the Lend-a-Hand circle, the Women's guild and the various activities that have formed part of the program of the year's work. The hearty thanks of the meeting was extended to the workers who provided the supper and arranged the details, and a most pleasant and profitable gathering was closed with the benediction.—Lynn Paper.

LEBANON HOSPITAL OFFICE

Room 411, Forrest Building
119 S. Fourth Street,
Philadelphia, Pa.

The following first-hand information has just been received from a member of the Beyrout Committee who left Syria in June last, arriving in New York in September.

The Executive Committee in Beyrout is able to control and direct the affairs of the Hospital, all the funds going through their hands. The Director, Dr. Watson Smith, is still in charge and the work is going on uninterruptedly.

There were 145 patients in residence, all of them the most necessitous cases, others having had to be refused on economical grounds. Many were suffering from bodily diseases as well as mental derangement making the work of the small nursing staff exceedingly heavy.

It is a great proof of the appreciation and value put upon the work of the Hospital that it has been left unmolested and allowed to continue without interruption. Some of the highest officials, and others, have shown much consideration and kindness, and have made it possible to obtain food and other necessities in times of great difficulty and scarcity.

Prices are enormously increased and patients' payments have fallen rapidly.

There is terrible distress throughout Syria, thousands are dying of starvation and disease, and Asfuriyeh is one of the few proofs of God's love and care left in that sorrowful land.

The ordinary subscriptions are not enough to supply the funds urgently needed, and the Committee makes an earnest appeal for support in these times of special difficulty.

Will you respond to this appeal to meet the increased needs of the Institution and enable it to continue its work of humanity and healing in obedience to the command and example of our Lord Jesus, of whom we read, "His fame went through all Syria"?

JOEL CADBURY, Chairman,
1136 Ridge Ave., Phila.

ASA S. WING, Treasurer,
409 Chestnut St., Phila.

R. B. HAINES, Jr., Secretary,
119 S. Fourth St., Phila.

CHURCH AT WORK

Chester, Indiana—Home Coming Day was observed by Chester Friends on November 5. An historical letter was read, written by Albert H. Votaw, Lansdowne, Pa., giving the history of the meeting from its beginning. Another history sketch was also read, giving an account of the revival work here since 1865. Several letters were read from those who have been members at this place including persons from California, Kansas, Iowa, Nebraska, Ohio and Indiana. The sermon was given in the morning by Prof. Philip Furnas of Earlham College, and a company of students from that institution furnished the music. The basket dinner was served at noon in connection with a social hour. On the afternoon of November 12, which was World's Temperance Sunday, a paper was read by the temperance committee on the forward movement of the temperance cause.

Fountain City, Indiana—A very helpful and far reaching union revival

meeting closed here on November 6, after four weeks continuance. Edgar A. Woolman, who was the evangelist, is a forceful speaker and presented the full gospel clearly and in a convincing manner. He spoke boldly against sin of all kinds. Frank Reed of Salem, Ohio, conducted the music and proved to be very efficient in leading. The house was frequently filled to overflowing and a large number were turned away. Three special meetings were held for men in the Friends Church and simultaneous services for the women were held in the Methodist Church. It has been years since Fountain City has been so universally interested in a religious movement and spiritual unity prevailed. About 30 persons definitely confessed Christ, and we believe that all who attended the meetings who were open to the truth were uplifted and helped. It was a time of seed sowing from which we believe a future harvest will be gathered.

Jonesboro, Ind.—Under the direction of Chas. A. Axton, the church here has moved onward and upward. Our services are well attended and our Sunday School is prospering under the superintendency of Rachel Pierce and her co-workers. On the evening of Novem-

ber 5, the services were in charge of the young people. Special music was a prominent feature of the program. Our pastor concluded the service with a short sermon.

We are looking forward to a series of meetings to begin the first Sabbath in the year. This service will be in charge of the pastor, assisted by Franklin and Mary Moon Meredith, the latter residing in Jonesboro, and are a source of great strength to us. We feel grateful for God's hand placed upon us and wish to publicly acknowledge his goodness and loving kindness.

Everett, Washington—Puget Sound Quarterly Meeting was held here November 3 and 4. Mary Hornaday, a minister from Portland, Oregon, was acceptably in attendance and gave good service there, and on the following Sabbath at Lake Stevens. Jacob Replogle was granted a minute for service in the state of Indiana. A concern of Everett Friends on the subject of military drill in the High School was presented, and a committee was appointed to offer the united protest of Friends to the school board against the continuance of such drill. The committee presented this protest as did a delegation from the Ministerial Federation, bearing a united protest of

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Baking powders made from alum or phosphate may be bought for a trifle less than Royal Baking Powder, which is made from cream of tartar, derived from grapes.

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that body, and also representatives of certain women's organizations. It is probable that the drill will be excluded. All the Quarterly Meeting sessions were characterized by much unity and a deeply devotional spirit.

Portland, Ore.—The First Friends' Church has been enjoying a series of special Sunday evening services devoted to the interests of the various organized classes in the Sunday School. The first of the series was when the George Fox Bible Class had charge and the pastor, H. L. Cox, gave an address on the "Investment of Talent." A week later the Penn Brotherhood had charge, when the pastor spoke on "God's Choice of a Man." A week later the Elizabeth Fry Class was in charge and to a group of seventy women the pastor spoke on "God's Call to Womanhood." A week later the Bible Class of old people had charge. These services seemed to be filled with inspiration and uplift.

Lurana M. Terrell, of Iowa, assisted by Neita Newton, is doing some evangelistic work in the limits of Oregon Yearly Meeting. She is at present engaged at Portland, Oregon, in what promises to be a helpful revival.

Chester A. Hadley, the new pastor at the Piedmont Friends' Church, Portland, is getting started nicely in his work and finds encouraging features in this difficult field. A new baby boy, Sherman J., has lately come to assist him in his work.

Hinkle Creek, Indiana—In the autumn it was decided that centennial day would be observed at this place. The meeting was historic, its organization dating back to 1836. A large choir, under the direction of Halcy Cammack, furnished the music. Scripture reading was given by Amos Carson and the invocation by Arthur Hendrickson. "The Beginning of Indiana" was a theme considered by Ward Applegate, while Earl Carson had a paper on "The Quaker Settlements of Indiana." Hon. T. E. Beals discussed "What the Quakers Have Contributed Toward Making Indiana." Asa Woodard brought a message from John 4:38. The benediction was pronounced by the pastor, David Commons.

All gathered in the grove at the noon hour with well-filled baskets and an elaborate dinner was served. At the evening service the history of the local meeting was considered by Amos Carson, Julia Woodard and Walter McConnell. Milton C. Beals had a paper on "Prominent Workers in Its



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Indianapolis, Indiana** Canadian Gov't Agt.

History." The centennial quartet sang. David Commons spoke on "Our Heritage." The service closed with the singing of "America" and the benediction.

NEWS NOTES

A religious press conference will be held in St. Louis on December 5, in connection with the meeting of the Federal Council of Churches.

Berea Meeting in Virginia recently held a very interesting and successful temperance cantata service under the leadership of Jesse Stanfield.

"University Life" is a new weekly paper published by the students of Friends University, Wichita, Kansas. It is an interesting eight-page, four-column paper. Its issue of October 31, was made a political issue of sixteen pages.

Charles and Lenna Lescault are conducting a series of meetings at Westfield, Indiana. They are having a large attendance and great interest is manifested. The business men have closed the stores for the evening meetings.

The first of the Monthly Meeting suppers for the year was given at the First Friends Church at Indianapolis, Indiana, on the evening of October 19,

with the usual good interest. An address was given by Prof. J. F. Haines on "Literature and Its Relation to Life."

Robert E. Pretlow, pastor of the meeting at Seattle, Washington, was a member of the executive committee of the recent dry campaign, and at the recent election that city returned a majority of nearly 15,000 against the liquor proposition, being a reversal of approximately 30,000 majority over two years ago.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION

The foreign department of the national board of the Y. W. C. A. have 45 secretaries in five countries. Seven more have been asked for to supplement the staff in Buenos Aires. Two sisters in Pennsylvania have gone at their own charge to join the association staff in Bombay.

Summer conferences are a vital part of the annual program in India, China, Japan, and meet the same need for supplying spiritual refreshment as in the United States, where 6454 persons attended the fifteen conferences of 1916.

OBSERVE YOUNG FRIENDS
RALLY DAY, NOVEMBER 26th, 1916.

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BIBLE SCHOOL December 3.

Subject—Jesus Christ the First and the Last.

Lesson, Revelation 1.

Golden Text—Fear not; I am the first and the last, and the living one and I was dead, and behold, I am alive for evermore. Rev. 1:17-18.

The series of lessons connected with the life and work of the Apostle Paul have been completed. We now have three lessons in the book of Revelation. The consistent Biblical student will do well to read the entire book as soon as possible. Also if he has at hand a good guide to the study of this writing he may find assistance in reading the opinions of another, especially in connection with the more obscure parts, but he must keep in mind that there are many interpreters of Revelation and that there are many widely divergent views of its authorship, purpose and meaning. Care must be taken to secure a reliable commentary if the student would avoid fantastic interpretations.

In the introduction, verses 1-3, it is plainly stated that this Revelation is that which God gave to Jesus Christ to be revealed to the Christians through a man by the name of John. Tradition says this John was the Apostle, one of the twelve. The order by which the revelation was made is given as; God, Jesus, the angel messenger and John. The events in question are shortly to come to pass. The information is now being given. Fortunate or blessed is he who heeds the warning and prepares himself for the coming events.

The salutation is found in verses 4-8. The message is for the churches located in Western Asia Minor, seven in number (possibly seven are selected to fit into the image scheme which is the literary basis of the book). The words which follow undertake to honor and describe the personages who convey the message about to be given. From them we learn John's conception of the majesty, dignity, and the relation of the divine personages. Also something of his conception of the atoning, work and character of the Christ. Confidence is expressed in another coming of Christ among men, this time in all his majesty and power.

Verses 9, 10 introduce the author and the circumstances under which he received the message. Tradition says he had been banished to this spot. The text itself indicates that the Christians were passing through a period of persecution.

Verses 12-20 attempt to describe the majesty of God and the wonders of the throne and its surroundings. The figures used exhaust the authors resources, and there are times when he seems to change his figures because they fail to convey all that he sees. For instance, in describing the hair of this wonderful personage he at first says it was white as white wool and then changes or at least adds, as white as snow. In other words he is at a loss to find any words or figures sufficiently descriptive to convey the glory of that which his eyes behold.

The Christians of that region were

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undergoing a very severe trial of their faith and we have here a message intended to inspire them to continue in their faithfulness. Jesus is pictured to them as a living savior, he is with God His Father in Heaven. He is actively interested in the welfare of his followers on earth. Events are being shaped to bring about the glory of the Lamb and His Church. Persecution is as the refiner's fire. Blessed is he who endures to the end.

THE STONELESS PLUM

In explaining the origin of the stone, Mr. Burbank advances the idea, for example, that the peach and the almond are not only closely related, but offshoots of the same identical plant. When trees, in their evolution, began to bear seeds, these were undoubtedly unsheathed. To protect their seeds and consequently their offspring from destruction by the birds, an armor was built up around them and finally, throughout the ages, this stony armor was covered with a flesh and a skin, for further protection, and as an inducement for birds or animals to carry the seed within away to a new environment.

So, while in wild environment, fruit and nut-bearing trees had a justification of self-protection for developing a stone around their seed, now, since man propagates these trees by cutting

instead of by seed planting, the necessity for the stone has disappeared. It is Mr. Burbank's belief that almost all the fruits of the future will be stoneless, and he has produced many varieties of stoneless fruits, including some entirely seedless ones.

The Luther Burbank Society, which has for its aim and purpose a broad distribution of a knowledge of Mr. Burbank and his work, issues a number of booklets on the subject, and these may be had, free of charge by applying to Superintendent of Publication, Luther Burbank Society, Westminster Building, Chicago.

CORRESPONDENCE

Red Rock, Okla.,

November 7, 1916.

Editor The American Friend:

Thinking some of our Friends who live elsewhere might be interested in our Indian brothers and sisters and what they are doing, we submit the following:

At Otoe Mission Chapel, on November 2, was held our first Indian baby show. There were nineteen beautiful babies, some of them pronounced almost perfect physically by the examining physicians. A Mothers' Club of the Otoe tribe was organized on that day. The officers of the club are all

Otoes excepting one. The club is to hold its meetings at the chapel once each month.

This shows that the Indian women are as keenly alive to the present-day problems and interests as are her white sisters. The writer was one of the speakers at the baby show. Our subject was "The Duties of Indian Parents to Their Children."

ALLIE M. HATCHER,
Missionary to Otoe Indians.

CORNWALL QUARTERLY MEETING

Cornwall Quarterly Meeting was held at Clintondale, N. Y., November 18-19, with the four meetings of the quarter well represented.

The discussion before the meeting on Ministry and Oversight, "How can we increase the interest of young people in the business of the church," aroused much interest in behalf of the youth who must soon occupy places left vacant by the passing out of life of the older ones." The Missionary Conference was held on the evening of the eighteenth, the address being given by Albert G. Shepard, Yearly Meeting Field Secretary. He dwelt especially on the need of a well-balanced financial system for the accomplishment of best results along missionary lines, as in all departments of church work. Much interest was manifested, and we trust it was an evening that will prove fruitful in results. The meeting for worship Wednesday morning was a time of real spiritual uplift. Albert G. Shepard preached with force and impressiveness and ministers of the local meetings delivered helpful messages.

After the enforced quiet of the summer, due to the prevalence of sickness, the meetings are forming into line again for winter work.

Tillson gave a social recently for the Sunday School members and their parents.

At Clintondale union meetings will be held next week, conducted by Brother Piper, pastor of Friends, and Brother Hawley, pastor of the Methodists.

THE MOODY INSTITUTE

Last year was an interesting one in the Foreign Missionary work of The Moody Bible Institute of Chicago. Ten prayer bands were maintained during the year. Twelve students left for the foreign field, making a total thus far of 754. The pledges and gifts of the Missionary Union totalled

OUR BOOK DEPARTMENT

We can supply almost any standard book written by a Friend

The following are only a few of the books which we can furnish. Write and ask about others whose names are not presented herewith:

The Abundant Life (essays), by Rufus M. Jones, 55 cents; Aaron's Breastplate and Others (addresses), by J. Rendel Harris, 75 cents; A Year's Wanderings in Bible Lands, by George A. Barton, \$2.20; Authority and The Light Within, by Edward Grubb, 85 cents; Autobiography of Allen Jay, \$1.65; A Book of Thoughts, in Loving Memory of John Bright, compiled by his Daughter, \$1.50; Boy's Religion From Memory, by R. M. Jones, 80 cents; Memoirs of Anna Braithwaite, by Her Son, J. Bevan Braithwaite, \$1.25; Christianity and Business, by Edward Grubb, \$1.25; Life of John T. Dorland, by William King Baker, \$1.25; First Publishers of Truth, Extracts from State Papers Relating to Friends, 1654-1672, by Norman Penney, \$3.65; Journal of George Fox, Edited from the Original Manuscript, by Norman Penney, two volumes, \$5.75; Margaret Fox of Swarthmoor Hall, by Helen G. Crosfield, \$1.25.

Life of J. J. Gurney, by J. Bevan Braithwaite, \$1.50; Gurney's Observations, by Joseph J. Gurney, 75 cents; Heart of the Christian Message, by George A. Barton, 75 cents; History of Jordan's England, by Anna L. Littleboy, 25 cents; Journal of Joseph Hoag, 65 cents; Isaiah, the Poet, Prophet, Reformer, by Frederick Sessions, 75 cents; Leaves From the Journal of Joseph James Neave, Edited by Joseph J. Green, \$1.35; Penns and Penningtons, by Maria Webb, \$1.00; A Quaker Experiment in Government, by Isaac Sharpless, popular edition \$2.25, with illustrations \$1.50; Quaker Biographies, 60 cents; Quakerism and Politics, by Isaac Sharpless, \$1.35; Sewell's History of Quakers, \$2.25; Quakers in the American Colonies, by R. M. Jones, \$3.20; Quakers, Past and Present, by Dorothy M. Richardson, 55 cents; The Rise of Quakers, T. Edmund Harvey, 75 cents; The Story of Quakerism, by Elizabeth Emmott (a popular history, written especially for the young), \$1.35; Selections From the Works of William Penn, 55 cents; Isaac Sharp, an Apostle of the Nineteenth Century, by Frances Anne Budge, \$1.00; Sketches of a Life of Seventy-five, by Luke Woodard, \$1.25; The Simple Life, by Charles Wagner, 75 cents; Social Law in the Spiritual World, by R. M. Jones, \$1.35; Society of Friends, Its Faith and Practice, by John S. Rowntree, 55 cents; Sufferings and the Glory, by J. Rendel Harris, \$1.00; John G. Whittier, His Life and Work, by Georgina K. Lewis, \$1.20; Journal of John Woolman, Introduction by J. G. Whittier, 75 cents.

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BORN.

Bowen—At Boulder Col. October 31, 1916, to Kirby V. and Alta Bowen, a daughter, Alta Vera.

DIED.

Coppock—Joel H. Coppock, of Jonesboro, Indiana, died suddenly at his home November 3d, 1916, aged seventy-nine years. He was a life long Friend and he was a faithful Sabbath School teacher and Church attendant. The funeral services were in charge of the pastor, Chas. R. Axton, assisted by Fred E. Carter of Fairmount.

Kinzer—Miriam Kinzer, daughter of Eli and Charlotte Phelps, was born April 6, 1836 and died at her home in Carmel, Indiana, October 13, 1916. She was a birthright Friend and became a Christian early in life and remained a faithful follower of Christ until death. She was always faithful to the church, attending its services whenever health and circumstances would permit. She leaves a son and daughter. Funeral services were conducted by the pastor Gertrude Reinier.

Mills—Benjamin A. Mills, son of Branson and Elizabeth Mills, was born at Lost Creek, Tenn., November 13, 1847 and died at the home of his son in Seattle, Washington, November 5, 1916. He married Rebecca Walker in 1868 and she, with one son and three daughters, survives him. In 1877 he was recorded a minister and exercised his gift as occasion offered during the remainder of his life.

Owen—Edwin Junius Owen, son of Samuel and Ruth Owen, was born October 18, 1857 and died at his home near Ackworth, Iowa, October 4, 1916, after

an illness of several months. He lived on the Owen farm all his life except three years spent in Nebraska. Although his suffering was very great the last few weeks of his life, he was patient and courageous to the last, often praying for strength to endure his suffering. He leaves a wife, son, three daughters and four sisters. The funeral service was conducted by the pastor, George J. McClellan.

Rogers—Clarkson VanDusen Rogers, son of James C. and Agnes Rogers, was born near Toronto, Canada, and died at Burdick, Indiana, aged 23 years. He was a member of Friends Church at Fairmount, Ind., where he had moved from Brooklyn, N. Y. A short time before his death, he moved to Burdick where he kept a store. While generating a gasoline lamp it exploded, burning him so badly that he lived only a few hours. His father, James C. Rogers, was a grandson of Ibing Rogers a well known minister among Friends fifty years ago in Canada, New York and New England. He leaves a widow, father, mother and one brother. He left a clear testimony that he was a Christian.

WANTED—A competent woman Friend as superintendent of "The Bertha Esther Ballard Home for business girls in Indianapolis, Indiana. One with ability to take care of the finances as well as to be the friend and advisor of the girls, and one who can take the responsibility and full care of the Home, subject to the direction of the Board of Managers. Reply, stating age and experience with references, to MRS. EDWARD D. EVANS, 3434 Washington Boulevard, Indianapolis, Ind.

Washington, D. C.—Rooms convenient to cars, board and Friends church. Mrs. L. D. Clark, 1124 Park Road.

FOR SALE—160-acre farm, one mile from Stella Friends Academy, Alfalfa County, Oklahoma; four-room house, board stable and granary, well and windmill, fenced and cross-fenced. Price, \$6,000. Terms liberal. For further information write the owner, A. W. Leonard, Fair Oaks, California.

FOR SALE—Property in West Richmond near Earlham College and West Richmond Friends meeting house. Lot 145 feet front on improved National Road; fine trees; garage. Ten-room house with pantry, bath-room, laundry and three cellars; electric lights, hot air furnace, city water, rain water with water motor, elevator. Reasonable price and easy terms. Elbert Russell, 725 Euclid Avenue, Roland Park, Baltimore, Md.

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FRIENDS MEETINGS.

Chicago, Illinois Meeting House, at 4413 Indiana Avenue. Take elevated trains to 43d Street and walk west and south to Meeting House; or take Indiana Avenue surface line to 44th Street. Bible School 9:45; Worship 11:00; Social hour 5:30; Christian Endeavor 6:30; Fourth Day meeting 7:45.

Cincinnati, Ohio Meeting House N. W. Corner 8th and Mound. Take Warsaw Avenue, Elberon Avenue, or Sedamsville cars to door. Meetings for worship, First day 11:00 A. M. Visitors welcome.

Lynn, Massachusetts, Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday; Prayer meeting, 7:45. Earle J. Harold, Pastor.

Meeting Houses, 144 East 20th Street, New York City and Lafayette and Washington avenues, Brooklyn, New York. Meetings for worship Sabbath morning at 11 o'clock.

"Minneapolis Meeting, First Avenue South and Fourteenth street, Minneapolis, Minn. Meeting for worship, Sunday, 10:30 A. M., Mid-week meeting, Thursday, 8 P. M. Take Nicollet avenue car to Fourteenth street and walk one block east. Travelers passing through Minneapolis, or St. Paul and all visitors welcome."

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

UNIVERSITY FRIENDS MEETING occupies Russell Hall, Friends University, Wichita, Kansas. Sunday service: Bible School 9:45 A. M., Worship 11:00 A. M. and 8:00 P. M.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant Street car to Oxford street.

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NEW YORK EVENING POST.

John B. Garrett, Chairman of the Peace Committee, Philadelphia Yearly Meeting of Friends, said in a recent letter:

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Map, 15 cents; Soldiers of the Prince, (Junior), 29 cents; Set of Paper Dolls, (Children of the War Zone), 29 cents; Set of Ninety-six Flags of the Nations, 29 cents; Puzzle (How to Make Peace out of War), 13 cents; Pageant of Peace and War, 25 cents.

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Leaflet Helps: Redeeming the Southwest; Our Guiding Star, 2 cents each.

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The American Friend

Old Series
Vol. XXIII. No. 48.

ELEVENTH MONTH 30, 1916

New Series
Vol. IV. No. 48.

The President's Proclamation

By the President of the United States of America, a
Proclamation:

"It has long been the custom of our people to turn in the fruitful autumn of the year in praise and thanksgiving to Almighty God for His many blessings and mercies to us as a nation. The year that has elapsed since we last observed our day of Thanksgiving has been rich in blessings to us as a people, but the whole face of the world has been darkened by war. In the midst of our peace and happiness our thoughts dwell with painful disquiet upon the struggles and sufferings of the nations at war and of the peoples upon whom war has brought disaster without choice or possibility of escape on their part. We cannot think of our own happiness without thinking also of their pitiful distress.

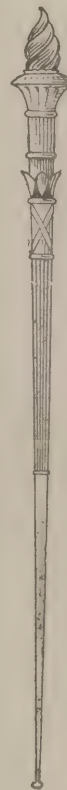
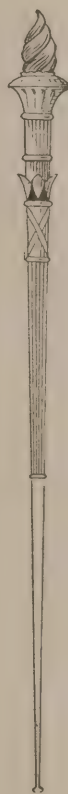
"Now, therefore, I, Woodrow Wilson, President of the United States of America, do appoint Thursday, the 30th of November, as a day of National Thanksgiving and prayer, and urge and advise the people to resort to their several places of worship on that day to render thanks to Almighty God for the blessings of peace and unbroken prosperity which He has bestowed upon our beloved country in such unstinted measure. And I also urge and suggest our duty in this, our day of peace and abundance, to think in deep sympathy of the stricken peoples of the world upon whom the curse and terror of war has so pitilessly fallen, and to contribute out of our abundant means to the relief of their sufferings. Our people could in no better way show their real attitude toward the present struggle of the nations than by contributing out of their abundance to the relief of the sufferings which war has brought in its train.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the City of Washington this seventeenth day of November, in the year of Our Lord One Thousand Nine Hundred and Sixteen, and of the Independence of the United States the One Hundred and Forty-first.

"WOODROW WILSON.

"By the President, Robert Lansing, Secretary of State."



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Authorized by the Five Years Meeting

Published Weekly by

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All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.
For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

IMPORTANT TO SUBSCRIBERS

Apparently all subscribers to The American Friend have not read the announcements in these columns during recent weeks, to the effect that on and after January 1, 1917, the subscription price will be advanced to \$2.00. **THIS ADVANCE APPLIES TO ALL SUBSCRIPTIONS WHICH EXPIRE ON JANUARY 1, 1917 AND AFTERWARDS.** Sending in the money before January 1 does not avail to secure the paper at the present rate, **IF THE EXPIRATION COMES ON JANUARY 1, OR LATER.** We send notices of expiration each month, for the guidance of all subscribers. We cannot accept \$1.50 in payment for a full year's subscription, whose expiration dates from January 1, and later. All subscriptions which expire before January 1, next, will be renewed at the old rate. Our readers will readily see that a certain time had to be fixed by which the new rate is to be governed. This advance in price is due wholly to the great advance in the cost of blank paper. Will all our subscribers please take note and pass the word on to others?

I'LL LIVE MY THANKS

A day for giving thanks, and though I come,
The year's good seems so great it leaves me dumb.
I con the by-gone days. In each I see
So much more joy than ill that came to me.

So many loving pressures to Thy heart,
And sudden dear reminders that Thou art
Not far from any one of us; such sweet
Surprises dropped from heaven at my feet.

Then, as a little child seeks out the place
Where mother sits, and smiles into her face
The loving thanks it has no words to say,
I come to Thee on this Thanksgiving day.

I gaze into Thine eyes and see them shine,
I meet the yearning love they speak to mine;
This only can I say: "In days to be,
O loving Christ, I'll live my thanks to Thee."

Bertha Gerneaux Woods.

A HYMN OF THANKSGIVING

We thank Thee, Father for the years
Thy love has shared our hopes and fears;
We bless Thee for Thy guiding hand
Which points us toward the promised land.

Thy cloud by day, Thy fire by night,
Have clearly shown the path that's right;
Our marching orders from Thy Word
Have made us sure, "Thus saith the Lord."

We bless Thee for a faith that knows
The reason for its heart's repose;
We praise Thee for a love that bears
The burden of our sins and cares.

Abide with us, O Christ of God,
Thou who hast travelled on our road;
Be with Thy church for years to come,
And daily cheer our journey home.

Charles M. Sheldon.

THANKSGIVING DAY PRAYER

God of our fathers, whose mercies have not failed us in any time of need, accept now the tribute of our hearts' thanksgiving for thy guardian care and love. For plenteous harvests gathered in our fields; for the increase of our flocks and the fruits of our orchards; for joy and comfort in our homes, and all kindly social relations; for blessings innumerable, which have crowned the year with good; for hopes of the future, and the teachings of thy Holy Spirit—blessed be thou, O Lord our God! Let the thoughts and affections of this day lead us, through childlike faith, to larger light and knowledge of thy will. Hear us, our Father, for Christ's sake; and, if it please thee, renew our blessings year by year. And unto thee be praise evermore. Amen—Closet and Altar.

BE THANKFUL

One of the most important incidents in Mr. Wesley's religious experience was a conversation with the porter of Oxford College. The man called at Mr. Wesley's room late one evening and said that he wished to talk with the young student. After they had conversed together for awhile, Mr. Wesley, in a spirit of pleasantry, told the porter to go home and get another coat. The man replied, "This is the only coat I have in the world, and I thank God for it." "Go home and get your supper," remarked Wesley. "I have had nothing today but a drink of water, and I thank God for that," was the reply. "It is late and you will be locked out, and then what will you have to thank God for?" said Wesley. "I will thank Him," replied the porter, "that I have the dry stones to lie upon."

"John," said Wesley, "you thank God when you have nothing to wear, nothing to eat, and no bed to lie upon. What else do you thank him for?" "I thank Him," returned the poor fellow, "that He has given me life and being, and a heart to love Him, and a desire to serve Him."

Wesley stated afterward that the interview made a lasting impression on his mind, and convinced him there was something in religion to which he was then a stranger.—Lesson Illustrator.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF *QUAKERISM IN AMERICA*

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 48.

ELEVENTH MONTH 30, 1916

New Series
Vol. IV. No. 48.

A Day of Thanksgiving

The President has done well in his annual Thanksgiving proclamation to call the attention of his fellow countrymen to the conditions of a suffering world. A thanksgiving at such a time would be the embodiment of selfishness and a travesty upon the name that shut out from its thought all sympathy for suffering humanity abroad. Indeed no heart can know the best meaning of gratitude and thanksgiving that has not fellowshiped with distress and suffering in their extremity. The American heart today is not worthy to give thanks if it finds no enlarging sympathy and no impulse to help in this dire calamity across the sea. For it is the spirit of love and good will and helpfulness and service from which an uplifting thanksgiving alone can spring.

Our national thanksgiving anniversary ought more and more to become a day of national invoice. Thanksgiving is a tragedy that is mechanical and springs only from a dead heart. The manner in which we respond year by year, personally and nationally, to the President's appeal, is a sure register of our life and character. To the extent that the blessings of wealth and possessions bulk large in our thought upon this anniversary day will the materialistic bent of our religious mind be emphasized. To the extent that our interest encompasses humanity as a brotherhood and that our rejoicing finds rootage in the prosperity of our neighbors, will the broadening and deepening of our spiritual experience be determined.

The spirit of genuine and heartfelt thanksgiving is infectious. The sordidness of life cannot thrive in an atmosphere of thankfulness. The spirit of dependence upon God enlarges the horizon of life, because it finds a way for the uplift of humanity everywhere. Selfishness alone is narrow and can find no place in that divine character which is the emblem of true discipleship. Gratitude is a helpful contagion that will drive the gloom from the family circle or the national hearthstone, a virtue to be practised as the common experience of every day life.

Today the national heart should be glad at the

advances of prohibition almost everywhere. The American people are responding once again to the claims of conscience no less than of expediency, for at the end the liquor traffic will be destroyed because it is a crime against a really Christian civilization. We should rejoice because of the finer and deeper spirit of co-operation which prevades the religious life of our people. The walls of religious caste are crumbling and a democracy of Christian brotherhood is finding substitution for the controversialism of creeds. The churches are hearing anew the call of the great commission, and, both at home and abroad, are seeking an adjustment of divisions in harmony with the needs of the great harvest field of the world.

A day like this should call a halt upon the spirit of militarism, in our own land and in every land. Man cannot thank God for guns and forts and battleships, when he should be remembering that "God is our refuge and strength." It is a day when America should be advised to take Jesus Christ seriously and to accept his program as the only practical program for human life. The religion of preparedness is a religion of fear and can find no place in the mechanism of a people whose trust is in Jehovah. How can true discipleship stress the guardianship of a loving heavenly Father and at the same time be seeing specters and bogies and enemies upon every hand? The best defense for any person or any nation is to follow the precepts of Jesus, to go and be reconciled to those who have aught against us. There will then be no need of arsenals and forts.

The Society of Friends has much for which it indeed may be thankful. There are evidences upon every hand of the striving for a larger vision and a larger life. The awakening of youth is an occasion for the deepest gratitude. The larger appeal for missions is evidence of a larger faith and an expectation of a more liberal membership. The earnest seeking after our rightful place in the great harvest field of God betokens a quickening of spirit and a renewal of the divine life. The concern for greater efficiency in ministry and service evidences the stir-

rings of a spirit that is prophetic of a wider heritage in the days to come, and for all this we should pour out our hearts in thanksgiving to the Giver of all good.

Christianity in America is facing a day of unparalleled opportunity, not only in meeting its own

tasks but the tasks of the world as well, for it is the American Church upon which rests the major responsibility for world evangelization in the coming decades. It is a time in which the church must gird itself with strength and this thanksgiving day should be a day of dedication to the task.

English Friends During the War

By WILLIAM C. ALLEN

(Note—This is one of a series of articles being sent to The Christian Work, duplicate of which is sent to The American Friend by the author.)

These articles would not be complete without reference to the steadfast position assumed by London Yearly Meeting during the present war. I not only allude to its annual assembly of 1916, but to the work of the Meeting for Sufferings and to the general individual attitude and testimony of its members as we observed them.

At the outbreak of the war a hundred or so young Friends enlisted under the volunteer system. They mostly represented the class which may be found in any Yearly Meeting, which is to a large degree associated with Friends through heredity, and to whom the Quaker emphasis on some fundamentals of the Christian religion does not appeal, or who would not claim for themselves any particular strength to the denominational organization. Such cases must be expected among Friends everywhere. There are also some older men, mostly somewhat of the same class, who believe in the war or seem to be influenced by social or financial interests. These neglect their obligations to defend the pacific teachings of the Gospel or to stand for civil and religious liberty. All the above, however, blinded by conditions and honest in their beliefs as to the war, are naturally a source of weakness to their brethren who still love them and as far as possible fellowship with them.

But a large majority of English Friends are standing close by our time-honored principles on these subjects. The greater the pressure brought to bear, the more cruel the derision launched at them, the more valuable friendships they lose, the sharper the assaults on their respectability and patriotism, the keener the persecution their young men endure, just in proportion do they with uplifted eyes and cheerful hearts meet and resist the tide of misunderstanding and international hatred that threatens and assails them. They constitute an example and encouragement to Friends everywhere, and especially to those in the United States who, unless the trend of events soon change, may themselves be compelled at no distant date to make in our beloved country the same stand for Jesus Christ and for the rights of conscience that our Friends abroad have taken.

Considered as a denomination, English Friends are peculiarly well equipped for standing for practical Christianity and for conducting an anti-military propaganda in that country. They have most

profound religious convictions. They are not cowards. They are as a group trained to accuracy and definiteness in the handling of church and secular affairs. Their women, with feminine sympathy and intuition, have full scope in church councils. Their leaders and preachers are largely practical business or professional men whose gospel ministry is free and therefore can not easily be weakened or touched by financial temptations. They are not easily swerved from their purpose. Thus it happens that whilst Quaker protestants and sufferers on account of military rule constitute but a small portion of the "conscientious objectors" to military service, numerically considered, they at the same time make a rallying point for the many in other denominations who hold the same views with regard to the obligations of Divine and human love.

The title "Meeting for Sufferings" of London Yearly Meeting is in these days no misnomer. The meeting convenes once a month. It frequently lasts from 10:30 a. m. until past 5 in the afternoon. It always commenced with a period of silent devotion, sometimes broken with a word of exhortation or vocal prayer. Its activities include nearby relief work, and consideration and alleviation of human suffering to the very utmost parts of the earth. To these brethren and sisters is not simply committed executive work—they bear the burdens of many of the children of God as well as those of His wayward people upon their hearts. They are reversing the ordinary ecclesiastical attitude in the belligerent countries these days which attitude, whilst resolutely supporting the war, in effect says and preaches, "In the name of Christ and for him, if thine enemy hunger starve him, if he thirst cut off his water supplies." English Friends still uphold and preach the lovely and sorely needed Gospel doctrine, "If thine enemy hunger feed him, if he thirst give him drink." Which is the better way?

I will here speak of some individual and typical cases we came across in English households. The family in the first home I will tell about consisted of middle-aged parents who were for the time living alone. Their house is very attractive, surrounded with gardens and close-clipped sward. Beneath it flows a lovely river, whilst beyond extends a fair English landscape of soft hillsides, green hedges, trees and homes, all rendered perfect in the gentleness of distant haze.

The father and mother were in deep trouble and keenly appreciative of a visit from sympathetic Americans. They were glad to see our Oriental pictures and listen to and talk of foreign lands. One son, who was not a Friend, had entered the army, and the last they had heard of him he was broken in health in the deserts of Asia. His life had been miraculously spared very often since he joined the colors. Will he ever come back? And how will he come? Will he be able to assist his father in the business which it had been hoped he would soon be able to put his youthful energy into?

The other son had recently won a degree at Cambridge, with the highest honors, including a scholarship which few can possibly obtain. He is a splendid, big fellow—strong in body and mind and wields a great influence wherever he goes. He is a "conscientious objector." He recoils with horror at demands made to arm the young men to kill. He is one of the few who have been fairly treated by the Tribunal before which he appeared, yet instead of being put into teaching in the schools which are so sadly depleted of school masters, he has been ordered—no doubt as an intended punishment—to work on a farm. There he curries horses, milks cows and attends pigs. He was very happy. The local newspapers meanwhile have commented on his situation with more respect than is usually accorded conscientious objectors. The heart of the mother of these sons is torn with distress. But she hopes in God.

From this home we went a few miles to another Friend's house. Here also was a beautiful home. The parents did not seem to be as strong peace people as are many Friends. One of them seemed to feel that we can not expect peace until Christ comes to reign on earth. I tried to show that God has been pleased to work through human instrumentalities, and that it has only been through the faithfulness of the few who did not dare to wait upon the future that the Divine Will with respect to many reforms has ultimately been fulfilled. These dear Friends, so generous in hospitality, are no doubt sincere in their convictions. One of their sons is in the army. Whilst we were stopping at their home we received a letter from a Friend who incidentally remarked in it, "We are anxiously awaiting news of three of our nephews who seem likely to be landed in prison before long on account of their conscientious convictions."

When I first reached London and heard about the splendid work of the Friends' Ambulance Unit and of how its members drove motor cars filled with wounded men from the battle field to the rear or at times under hideous fire carried the victims of war out of its vortex I was filled with enthusiasm for its service and ideals. Here there seemed a work for conscientious objectors to military service to perform. Young men filled with a desire to serve their country, but who could not personally imbue their hands in the blood of their fellows could

apparently find an outlet for the exercise of their physical and moral forces. They could not enter into the accursed work of the trenches, but they could help the suffering dupes of this abominable strife. As time progressed, and as I became better acquainted with the situation I learned that many Friends of London Yearly Meeting were concerned about the F. A. U., and apprehensive that it did not fully uphold the Christian testimony adverse to war. Almost always the Tribunals, if offering men exemption from active military service, would stipulate that they join the F. A. U. There is among our English Friends a wide range of opinion, yet they differentiate between being personally engaged in efforts to kill their fellow men and a support of the system of war. The F. A. U. was not started as a Yearly Meeting project or concern.

As near as I could learn the anxiety of these concerned brethren is largely founded on the following: Whilst members of the F. A. U. are not required to take the oath of allegiance, and whilst they are not compelled on the battle field, as are members of the Royal Army Medical Corps, to first remove the less dangerously wounded, leaving the more hopelessly injured to their fate, they are at the same time practically considered by a large part of the public and by the military as an adjunct of the Red Cross department of the British army. The fact that some of their activities are directed to relief work among non-combatants is lost sight of, and their work behind the trenches which makes possible the release of other men for combatant service is emphasized. They dress in khaki with the Red Cross on the arm. I am told they are expected to use military salutes, and that they are necessarily in much of their work subjected to military commands. Their members have recently been restricted from speaking on any reference to the subject of peace, except possibly in our own meeting-houses—this immediately limits freedom of conscience. The officers of the organization are compelled to be close to military conference and authority. I have heard no challenge of these statements.

Some young men connected with the organization have felt dissatisfied with it and have resigned, returned home and faced the Tribunal as conscientious objectors. Members of the Society of Friends would certainly seem to have limitless scope connected with the relief of millions of innocent non-combatants without entering into compromising labors associated with army work. I personally found in private conversation amongst casual acquaintances, who are not Friends, the distinct impression prevailing that the near-army work of the F. A. U. revealed that the Quakers had largely relinquished their disliked and generally considered non-patriotic position, and were to be commended for doing so. The whole question has been weightily discussed in Meetings of Friends and the feeling certainly grew whilst we were in England that as

a testimony-bearing proposition the F. A. U. does not in the minds of many Friends meet the demands of the hour. The situation is one that will soon have to be faced by English Friends.

A much beloved and prominent Friend of London Yearly Meeting used language to the following effect one day in a quarterly meeting: "There is no question but that the conscientious objectors (Friends and non-Friends alike) who face the Tribunals and who will not give in, who protest against any sort of participation in war, who endure insult and imprisonment, are the men who are really making the fight for religious liberty in England today, and upholding the rights of conscience."

It must be remembered that many conscientious objectors are men of affairs holding excellent business, professional and social positions, whose Christian integrity and character are unimpeachable. Many of them are the best that Christianity can produce in the churches today. Others are Socialists with lofty ideals of brotherhood and love, who are influenced by Christianity and who at the same time may be positively derisive or hopeless as to the condition of the churches about them. As far as I can understand most of the denominations are pretty well represented among these protestants against war. Many of these conscientious objectors co-operate with Friends.

There is, however, antagonism discovered from the most unexpected sources. Common observation and statistics alike show that war or preparation for war dims the spiritual vision and benumbs the moral perceptions.

One of the most unhappy and disappointing exhibitions made in connection with the whole situation is that offered by most of the clergy in England. Friends, as far as I have observed, whilst not even among themselves commenting on it, and whilst full of love for their persecutors, have had to face this trying position. It indicates the sort of prejudice they are compelled to meet. These ministers made their places of worship the recruiting grounds for the original volunteer system, and have since, at the first intimation from governmental sources, vigorously preached conscription. They have elected to follow the behest of politicians and munition makers rather than the commands of Him whom they call their Lord. There are unqualified and unanswered statements to the effect that when the conscription acts were being framed and passed, leading clerics of England went to Westminster and secured exemption for the clergy from compulsory military service. It will be of no advantage to mention their names. Unfortunately their inconsistency did not stop here. Some of them—presumably the spiritual leaders of England—have been most abusive or contemptuous in references to the conscientious objectors. They have apparently forgotten the freedom of conscience inculcated in the teachings of the Gospel. Not only have they failed to obey the command to love their enemies,

but they have publicly insulted and derided those who do love their enemies. Their high position and authority in the church has been employed in weakening the position of and scoffing at those who do obey the teachings of Jesus Christ. They seem to think that they have secured the approval of the masses. They are in error. They have been greedily listened to by those who make gain out of war, but if newspaper reports and labor periodical comments are correct they have secured much contempt from the working classes. Their action has been a terrific blow to the prestige of the church, if not to the cause of Jesus Christ.

A man refused exemption by the Tribunal immediately and automatically is considered a soldier and as such becomes subject to the terrible penalties of the British army on account of treason or insubordination. Some Friends, along with others, have been sentenced to be shot, but the sentences of all have been commuted to ten years penal servitude. Here are some of the punishments accorded soldiers for insubordination including refusal to drill, etc., in the British army which I have been told about and in which conscientious objectors have participated. Some have undergone the torture known as "crucifixion," which consists in tying their arms and legs to the wheels of big gun carriages and then starting the gun carriages so that the unfortunate victims have been spun around with the revolution of the wheels. Some have been stripped in detention or prison barrack yards and made to run around subject to the kicking and maltreatment of the onlookers until fainting from exhaustion. Some have undergone "scrubbing brush" torture. A coarse brush is rubbed all over the unhappy victim so as to make his skin horribly bleeding and sore.

I know of only one case, and I think it was in France, in which the "wire" punishment was accorded, which consists in holding the victim's arms out horizontally attached to a wire until he is completely exhausted. I know of a case where a conscientious objector was put through the "wheelbarrow" punishment—held up by the legs and compelled to walk on his hands until the blood gushed from his nostrils. This man, at the earnest solicitation of an on-looker who I am told was a minister, gave in, but afterwards confessed that he was so troubled in conscience because of having yielded and had suffered so much from subsequent persecution in the barracks that he wished he had maintained his original testimony against war.

Naturally the hearts of English Friends, who devotedly love their country, burn because of all these things. The eight quarterly meetings we attended—some of them lasting more than one day, and with numerous sessions—were largely devoted to conditions growing out of the war, the immoralities, the losses, the sufferings, the tears of those not of our communion who are oppressed and who have no Comforter. The ministry in meetings for worship was largely imbued with the same agony and

thought. In private houses the conversation could not help but be full of reference to the sorrows of the world and to trials connected with faithful discipleship at home. When you pour out your money and strength without stint on behalf of millions of homeless refugees abroad, when your best loved boys in your own monthly meetings are being taken before Tribunals or to prisons; when you endure calumny for your Saviour's sake, then you are drawn together in the holy bonds of the brotherhood of Christ. You learn what it really is to sacrifice for Him. Were these conditions depressing to us as we day by day saw and heard what we did? They were. But at the same time we were deeply impressed with the possibilities of the sustaining power of our Lord. We saw young Friends smiling and happy a few days before they were taken from Devonshire meeting-house to go to jail; we saw a living faith in the older people which rose higher and higher in proportion to the depressing nature of the trials that assailed them; we saw cheerfulness in sorrow; we saw that there yet remain in this sin-tossed world men and women who really have a glimpse of the glory of the Lord and who are willing to endure the cross and despise the shame for His name's sake.

I ask Friends everywhere in America to get into closer comradeship with their English brethren and sisters in this hour of trial and remember them in their prayers.

As English Friends are thus faithfully and bravely contending in the spirit of love with spiritual blindness and military tyranny in high places, let us of America also set our spiritual houses in order that we too, with God's help, may courageously meet the same menacing conditions which are today knocking at our very gates.

San Jose, Calif.

THIRD MEETING OF THE FEDERAL COUNCIL OF CHURCHES

By E. B. SANFORD

Honorary Secretary of the Council.

On the morning of December 6th, the delegates to the Council officially representing a very large proportion of the Protestant church membership of the United States, will meet in the commodious and centrally located Second Baptist Church in St. Louis. It will be an assembly of bishops, moderators, ministers of national reputation and laymen of large influence. The Presbyterian delegation alone includes eight ex-moderators of the General Assembly.

These leaders of our American Church life will listen to reports of the Commissions of the Council of great interest. The historic Conference that met in New York in the fall of 1905, adopted resolutions regarding matters of common concern to all the churches. The Council of 1916 will report remarkable advance in all the lines of work suggested under these resolutions. Family Life and Sabbath Ob-

servance have been the subject of official messages that have gone into millions of homes. Burdens that were crushing the wretched native population of the Congo State have been relieved. The gambling evil has never received a more severe blow than in the victory that closed the race-track enclosures of New York, a battle inaugurated from the National Office of the Council. Religious Week-day Instruction, has become a vital question under the same leadership. A united Church has aided in the Temperance victories that have carried dismay into the ranks of the powers of darkness.

The Commission of Evangelism, quietly but effectively, has brought denominational committees into helpful relations, and influences have been set in motion that cannot fail to make this work an agency of increasing power in the life of the churches. The coordination in common work of the denominational committees on Social Service, under the leadership of the Council's Commission, has been fruitful.

Action taken at the first Council meeting at Philadelphia in 1908, on "International Relations", has in the past quadrennium, culminated in the founding of the "Church Peace Union", and its endowment by Mr. Carnegie with two millions of dollars.

The Men and Religion Movement, in accord with the plea of Bishop McDowell of the Methodist Church, and other leaders, is vigorously giving its life to the work of the "Commission on Federated Movements," a work that promises to bring the Y. M. C. A. and other interdenominational agencies into closer relation to the churches than ever before.

The advance, however, of highest significance is along the line of the supreme mission of the Church of Christ in its evangelistic and missionary work. United plans of service on the foreign field find their impulse in the spirit of co-operation that since the New York Conference of 1905 has revolutionized the methods and administration of Home Missionary activities. As late as the beginning of the twentieth century, who would have prophesied that a Council officially representing Churches with a membership of over seventeen million would come together in St. Louis in 1916 to listen to reports of Home Mission work, representing nearly all the denominational Societies, in which would be told the story of their secretaries traveling together and speaking from the same platform in every state west of the Mississippi, and making their united plea for wise action in overcoming the evils of overlapping and meeting the need of a multitude of destitute communities?

The great Council, as it assembles in St. Louis, has no legislative authority. It has a higher mission, as it manifests to the world the Oneness in Christ of the Churches in its fellowship. In behalf of the vast constituency it represents, it pledges a united front in the conflict against evil and unrighteousness. With linked hands, the standard of the Cross is lifted up. Policies of far reaching influence will be carefully considered. Support will be assured the

Executive Committee and the National Office during the coming quadrennium of 1916-1920.

Surely this representative Council of the Churches of Christ in our country ought to have a large place in the thought and prayer of all the followers of our Divine Lord and Saviour.

A TRUE THANKSGIVING STORY

B. K. Howard was a prominent manufacturer in a large New England city. He employed hundreds of men, and his products were shipped to the ends of the world. No man in that region was considered more substantial than B. K. Howard. His name was a synonym for integrity and stability. As a director of a bank and several corporations he had fine business connections. In religious circles he had a very high place. He was trustee of his own church, and had once been a member of the highest ecclesiastical body of his denomination.

Judge of the amazement that was caused when the news came out that B. K. Howard had been arrested on the charge of forgery. Business and church circles were stirred to their very foundations. If B. K. Howard were not honest, who was honest? The case was taken in court. The judge on the bench was an old classmate, and on the jury were old friends of the defendant. The public prosecutor had known the prisoner long and intimately. They were members of the same club and had often dined together with other business and professional men.

As the case developed, the friends of Howard were relieved to discover that he was not really a criminal at heart. He had not actually forged a name to a check or a note, but his name was on notes that had been "raised" by his manager. Technically he was guilty. He was responsible in the eyes of the law. Howard had trusted his manager implicitly, and did not inquire very closely into his method of getting cash to meet his payroll. For his part the manager did not intend to do anything wrong, for he was sure he could take up the notes before anybody was the wiser. But affairs in the bank made an investigation necessary, which resulted in the discovery of the raised notes. Then came the humiliating publicity with all of its heart-bearing shame.

Howard's wife and daughter were loyal and cheered him in every possible way, but his son turned against him. Every method known to the legal profession was used to keep Howard out of prison but in vain.

With a choking voice the foreman of the jury announced that the jury had found him guilty. There was nothing else for them to do. The judge, with tears streaming out of his eyes, imposed the lowest sentence allowed by law, which was a term in the state prison.

And thus Howard became a convict.

His hair was clipped down close to his scalp, he wore clothes with stripes around them, and he worked like a common laborer. Meanwhile his son had

gained control of the business. He drove his mother and sister away from his home because they were loyal to the man who was wearing stripes in the state prison for the wrong doing of another.

The manager went to a far western city, where he became involved in a drunken fight and was killed.

A year or two passed by and then the leading men of the city where Howard had lived began to talk about getting a pardon for him. The judge who had sentenced him, the foreman of the jury, and the public prosecutor wrote their names at the head of the petition to the governor. Hundreds signed it. Then a carload of these men went to the state capital and asked for the pardon in person. The governor heard their plea, and then promised the pardon for the following Thanksgiving.

A delegation of his old friends went to the prison to tell Howard of his good fortune. They found him busy preparing a Thanksgiving dinner for the rest of the convicts, who shouted when they learned he was pardoned. He laid aside his prison garb and returned to his old home town, but he had no home of his own. It had been taken to satisfy the notes. He found his wife and daughter living in two small rooms, supporting themselves by sewing. His son had left, and ere long word was received that he had killed himself. Howard's factory was still running, but another man owned it. He applied to the superintendent and was given a job as a mechanic in the very institution that he had once owned. Then he rented a small house for himself, wife and daughter.

But during it all he was wondering what his church would do. He had resolved to return and take his usual place. He did so, and after the service he was invited into the back room by the superintendent. There he found twenty men of the church. Howard fully expected they had called him in to ask him not to attend the church. But their faces soon told another story.

"Brother Howard," said the superintendent, his voice a little husky, "these men have organized themselves into a Bible class and they have unanimously elected you as teacher. Will you take the class?"

For reply he placed his handkerchief to his eyes and held out his hand.

"Yes, since they all want me, I'll teach them," he said.

They all shook hands with him, each giving him a word of brotherly greeting and cheer.

Howard passed his remaining days working in the old factory, and in teaching his Bible class. When he died he was buried from the church, and the crowd on that occasion was so large that it could not get into the building.—Albert Sidney Gregg.

To believe in Jesus Christ is to adjust life to the guidance of his holy will. Take him at his worth, rely upon his word, surrender to his will!—J. H. Jowett.

THANKSGIVING

For the hay and the corn and the wheat that is reaped,
For the labor well done and the barns that are heaped,
For the sun and the dew and the sweet honeycomb,
For the rose and the song and the harvest brought home—
Thanksgiving! Thanksgiving!

For the trade and the skill and the wealth in our land,
For the cunning and strength of the workingman's hand,
For the good that our artists and poets have taught,
For the friendships that hope and affection have brought—
Thanksgiving! Thanksgiving!

For the homes that with purest affection are blest,
For the season of plenty and well-deserved rest,
For our country extending from sea unto sea,
The land that is really the "Land of the Free"—
Thanksgiving! Thanksgiving!

—Ex.

THANKS FOR ALL

Give thanks to God for sun and rain,
And summer's fruit-crowned trees;
For springtime's bright unfolding buds,
And autumn's garnered sheaves.

Give thanks to God for darkened days,
When wintry winds blow high;
When leafless trees stand bleak and lone,
Beneath a sunless sky.

Give thanks for griefs that seem to
march
Like marshaled host along;
Ofttimes in midst of blackest night,
Is born the sweetest song.

Give grateful thanks for all that comes;
Sun, cloud, joy, grief and pain;
For in our God's eternal plan,
Each one shall have its gain.

—Nannie J. Rea.

GIVE THANKS TO GOD

Let us give thanks to God on Thanksgiving Day. Nature is beautiful and fellow-men are dear, and duty is close beside us, and He is over and with us. What more do we want, except to be more thankful and more faithful, less complaining of our trials and our time, and more worthy of the tasks and privileges he has given us? We want to trust Him with a fuller trust, and so at last to come to that high life when we shall "be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let our requests be made known unto God," for that and that alone is peace.—Phillips Brooks.

WHEN THANKSGIVING BEGAN

Thanksgiving really began centuries and centuries ago. When people of Bible times were prospered during the harvest season they held a celebration to mark the close of the safe gathering in of the crops. This told of abundance of fruits and freedom from attacks by an enemy.

When the first-comers to America settled in New England they had very hard times. It was a new country, they were not used to its climate, they did not have conveniences with which to work, nor as yet had they time to get stores ahead. In addition to this, some of the Indian tribes looked upon them

with jealousy, fearing they might sometime take their land from them. If it had not been for the kindness of the old Indian Chief Massasoit, the early colony would have starved to death.

In 1621 Governor Bradford appointed a day for rejoicing, praise and prayer. A couple of years later a severe drought struck the country, and again the old puritan forefathers prayed and fasted for the life-giving rain. It fell in torrents during their prayers, and the day was changed into one of thanksgiving.

It became the custom to appoint a day of thanksgiving by the different governors of the several colonies. During the terrible Civil War a national Thanksgiving Day was urged by Congress, and in 1864 President Lincoln appointed the last Thursday in November as this day.

When we partake of the good things of the table, let us not forget that they are tokens of the great generosity of a loving Father who cares for the spiritual as well as the physical nature and that the reunion with loved ones here is typical of the final reunion of the faithful.—Emma Gary Wallace, in Home and School.

THE LITTLE CLOVER SEED

It was only a tiny seed on what had once been a fragrant white clover blossom. But there had been cold winds and frost and snow, and the white blossom was withered and brown. Then one day came a fierce north wind, and away flew the clover seeds, some going this side of the road and some the other.

One little seed stopped at last on top of a huge pile of cinders beside the railroad track, and there it lay all through the long winter. When the warm sunshine of spring came, the little seed sent a white root down between the cinders where there was a tiny bit of earth, and it pushed up some little green leaves toward the sun.

There was nothing else fresh and green on the high cinder pile, but the hardy little clover grew and spread and made a dainty bit of beauty all by itself. Fast express trains and rumbling freight trains went thundering past day after day, but few of the many eyes looking out of the windows noticed the fresh bit of green on the black cinder pile.

One afternoon when a train stopped near the cinder pile, a tired woman looked out and saw the clover plant. The little plant seemed to say to her, "Never mind if you do have to live in a place that isn't just what you would like to have it. Do the best you can to make it beautiful and to cover up the ugly things."

"So I will," she said, and she carried in her heart the thought of the brave little clover plant that was doing its best to make the world beautiful and happy.—Selected.

The soil for the harvest of pain is brought down from the peaks of pride by the torrents of desire.—George Macdonald.

PEACE DEPARTMENT

NOTE—It is hoped that this page may present in brief form a record of activities typical of the work Friends are doing for peace. News items, short, pointed arguments, suggested plans, all will be welcome, and will be used subject to the limitations of space and the proper distribution and arrangement of the matter received. All communications intended for this page should be addressed to **Allen D. Hole, President, 615 National Road, West, Richmond, Indiana.**

THE AMERICAN COUNCIL OF THE WORLD ALLIANCE FOR PROMOTING INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES

There has recently been published by the American Council of the World Alliance, a directory, showing the organization of the World Alliance in the various nations of the world up to the present time, together with a brief statement in regard to the organization and development of the movement. It is of interest to Friends to know that the Chairman of the International Committee, which has in charge the organizing of this world movement for international brotherhood, in all of the nations in the world, is a Friend, a member of London Yearly Meeting, J. Allen Baker, and the Organizing Secretary for Europe is Prof. Benj. F. Battin, a member of the faculty of Swarthmore College, Swarthmore, Penn. The following countries have now organized Councils according to the general plan agreed upon in Constance and London in August, 1914, namely: the United States of America, Great Britain, France, Germany, Denmark, Holland, Italy, Norway, Sweden and Switzerland. The membership from Great Britain includes two Friends, members of London Yearly Meeting, J. Allen Baker and Dr. Henry T. Hodgkin.

Plan of Work of the American Council

The American Council which was organized at Garden City, N. Y., April 25, 1916, has announced a plan of organization which it believes to be necessary if the purpose of the Alliance, namely, the bringing about of "good and friendly relations between the nations," is to be realized. Briefly, the plan is this, to secure the appointment of a national peace committee, or "commission," as it is termed, by every communion of Christians in the United States, a similar committee by each State or City Federation of churches, and also a peace committee, known officially as a "Peace-

makers' Committee" by each local congregation of every denomination.

It will be noted by Friends that this is essentially the plan of organization of the work for peace which has been followed by Friends for at least the past 50 years, or since the organization of the Peace Association of Friends in America, in 1867. The necessity of emphasizing the peace work by setting apart a certain number of the members of a congregation or of a Quarterly Meeting, or of a Yearly Meeting, who should feel a special responsibility for that particular branch of the work of the church, was early recognized by Friends, and no doubt the great work which the Friends have been able to accomplish for the cause, and the place of leadership which is universally accorded to them in the peace work has been in no small measure due to the fact that there has been this careful organization of the denomination for the specific task of promoting thoughtful consideration of the great fundamental doctrine of peace and good will among men.

National Committees Already Appointed

Although only a little more than seven months have elapsed since the organization of the American Council, eleven national Committees have been appointed, representing as many national organizations of different denominations; of these eleven, the Friends are one. It is in this connection of interest to Friends to note that of the eleven national Committees on the subject of peace appointed, Friends alone had already in existence and at work a national peace organization which could be designated as the body to co-operate in the work for which the American Council was organized. The question of the appointment of a national committee to represent Friends came to the Executive Committee of the Five Years Meeting in regular order from the officers of the World Alliance through the General Secretary of the Five Years Meeting; the Executive Committee considered the question and decided that since the Peace Association of Friends in America already fills precisely the place of the national peace committee as asked for by the World Alliance, it should be the body to co-operate in the peace work with the American Council. The

American Council has therefore officially recognized the Peace Association of Friends in America as the representative of Friends in the great task upon which it is entering.

Since the part which Friends have taken in the past and are taking now in the peace work has thus been brought prominently to the attention of the religious world once more, there is placed upon Friends a responsibility so much the greater not only to maintain the standard of wise devotion to the cause which has characterized the denomination in the past, but to take still more advanced steps as the needs of the hour and the resources which are found to be at hand may point the way.

PLANS OF WORK UNDER CONSIDERATION BY THE MILITARISTS.

The American Union against Militarism has recently sent out information as to certain plans of the militarists, which are contained in a bulletin of the National Security League. The extract from this bulletin is printed below; comment upon the plans and suggestions therein contained, will be made on this page next week. The extract is as follows:

"Several important recommendations on physical and military training in the schools of the United States, recommendation of the adoption of a system of universal military training under federal control based upon a proper modification of the Swiss and Australian systems, and for a committee to arrange with Senator Chamberlain for hearing on his universal military training bill in the early part of the next session of Congress, have been prepared for the consideration of the executive committee of the National Security League. It is pointed out in these recommendations that as legislation for physical and military training in the schools is purely a state matter, legislation to this end can be secured only through state legislatures and therefore it is suggested that a committee be appointed to frame a bill for such training which should be introduced in each of the forty-one legislatures which meet next January. Senator Chamberlain has been asked to advise the League as to his program for the next session; whether he intends to press his measure, and what, in his opinion, are its chances for consideration. It is also recommended that a committee be appointed to consider the advisability of introducing

in Congress at the next session a bill providing for a referendum vote on the subject of universal military training at the election which occurs two years hence for members of Congress; and also another committee to prepare a report on the defects in the National Defence Act, and that every effort be made to secure the amendment of this measure at the next session of Congress."

PLANS OF THE PEACE COMMITTEE IN WESTERN YEARLY MEETING

The peace work in Western Yearly Meeting is organized with that of the distribution of general literature, the name of the Committee being Committee on Literature and Peace. Owing to the death of Chas. O. Newlin, who had for years been Chairman of this Committee, a re-organization was necessary and the new officers now in charge are E. Howard Brown, Westfield, Indiana, Chairman; Minnie H. Anderson, Plainfield, Indiana, Secretary, and Evan Hadley, Plainfield, Indiana, Treasurer.

The Committee has taken up in earnest the work for peace and has ordered for distribution, 5,000 copies of a folder on the subject of Militarism in the Public Schools. This folder is of size to be placed in an ordinary envelop, so that it may be used for distribution in connection with correspondence wherever that method seems to be best. In material it is a compilation of the expressed opinions of a number of the leading workers for peace in the United States, both Friends and others. The following speakers and writers are quoted, in making up the compilation included in the folder, namely: Dr. J. J. Hall, Atlanta, Ga., Director of the Atlantic States Department of the American Peace Society; President David Starr Jordan, Leland Stanford University, California; L. Hollingsworth Wood, New York City; Wm. C. Allen, Philadelphia, Penn., and Ex-Secretary of State William J. Bryan. This folder is for sale by the Chairman of the Committee, at address given above, at the price of 30 cents per hundred copies.

The Committee proposes to carry on its educational work not only through the local meetings of Friends in Western Yearly Meeting, but through other organizations, such as the State organization of the Christian Endeavor Society, and the State Women's Christian Temperance Union. They are hoping to arrange for a number of addresses on different

phases of the peace question within the coming year.

Although not the work of the Peace Committee of Western Yearly Meeting, it is of interest to note that a member of that Yearly Meeting, L. O. Brown, of Clinton, Ind., has recently published a song, entitled "Live in Peace;" the words and music are both by this Friend. The price is 5 cents per copy.

THE IOWA PAGE

MISSIONARY DEPARTMENT

No doubt Iowa Friends who are readers of *The American Friend* have noted the fact, so graphically presented in the Missionary Department, that the American Friends' Board of Foreign Missions is making an heroic effort to raise the funds contributed to the work under the care of the Board from \$42,000, the amount contributed last year, to \$60,000 for the present year. Last year Iowa Friends contributed a little less than \$1.00 per member. Shall we not, with renewed consecration to our Heavenly Father, and with increased desire to serve our fellow men, begotten of this new consecration, raise our standard (1916-17) to \$1.50 per member? Other Yearly Meetings are undertaking greater things for God and fellow men by lifting the standard of their missionary giving; why should not we? Will not each Department of Iowa Yearly Meeting raising Missionary funds—Bible Schools, Y. P. S. C. E., W. F. M. S., Brotherhoods and Monthly Meeting Committees—pray, trust and work to realize an increase of one-half in the funds contributed to Foreign Missions by your organization? **Monthly Meeting Missionary Committees**

We have a special message for the Chairmen of our Monthly Meeting Missionary Committees. Your responsibilities are heavy. Have you made this year an every-member canvass for Missions either in connection with your Finance Committee or separately? That is one of your responsibilities. If the canvass has been made and the amount pledged to Missions is not one half more than the amount pledged last year, will you not make a second canvass presenting the greater need as set forth in the Missionary Department of *The American Friend*? It might be advisable, before beginning the canvass to seek to arouse interest by using some of the suggestions made in the "Missionary Department" of Eleventh Month, six-

teenth. Are the individual members of your Committee enthusiastic missionary workers? If not, work and pray that you may be the channel through which God shall bring them renewed inspiration for his service. To this end constitute the Committee a Mission Study class and take up the study of some one of the many inspiring mission study books, for instance "Mexico Today," by George B. Winton; or "South American Neighbors," by Homer C. Stuntz; or "Rising Churches in Non-Christian Lands," by Arthur J. Brown; or "The Why and How of Foreign Missions," by the same author. These books each contain some seven or eight chapters. If you would prefer some shorter course, select "The Call of the World," by W. E. Doughty; or "The Individual and the Social Gospel," by Shailer Matthews; or "Efficiency Points," by W. E. Doughty. Each of these contains four chapters. Any one of these books if really studied must arouse interest on the part of each member of the class. If something lighter is desired try "Comrades in Service," by Margaret E. Burton; or "The Land of the Golden Man," by Anita B. Ferris; or "Foreign Mission Work of American Friends," compiled by the American Friends' Board of Foreign Missions.

The W. F. M. Auxiliaries are studying Missions all over the Yearly Meeting, but, so far as we know, there is no single organization in Iowa Yearly Meeting in connection with which the men of the Yearly Meeting are studying Missions. If you know of such a Study Class, write us about it. Can the red-blooded, virile manhood of Iowa Yearly Meeting afford to be out of touch with the Christian heroism that is designed of God to be the salvation, not only of Foreign Lands, but of our own beloved land as well?

Reports

Please send us reports of your work for publication in the Iowa page. Are you praying, working, studying? If so let us know about it. The W. F. M. S. work should be reported to "The Missionary Advocate," but the activities of the Yearly Meeting's Board and of all Monthly Meeting Committees should report to the undersigned.

ADELINE H. HADLEY,
653 North A Street,
Oskaloosa, Iowa.

C. E. DEPARTMENT

As the winter months are approaching, it seems a fitting time to consider what line of activity will be ours for special emphasis. This season seems

most suitable for study groups where the social feature is combined with study. There are two topics which should claim our attention; (1) Friends' History, and (2) Peace.

Why study Friends' History? How many of our members know anything except a few superficial facts about the founding and growth of the Society of Friends? Have they studied the conditions out of which the movement sprang? Can they intelligently explain, as some are called upon to do, to the outsiders why we believe as we do? Why we do not practice baptism, etc? In fact, are our young people Friends because they have studied the matters relating to the church, or merely because their parents have been Friends? The church of the future is to be made up pretty largely of our present endeavorers, so it seems well worth while to devote time to the study of Friends' History.

Again, such a course is interesting and inspires loyalty. No one can read of the faith, and suffering for that faith, of the early Quakers without being fired with more zeal for the church and for Christ. The testimony of the early Friends and even of their persecutors, their exemplary lives, their whole hearted devotion to Christ and his cause—these things will make us better and more zealous in the work that comes to us.

For study groups, perhaps the best book is Emmott's, "The Story of Quakerism." If you have not had a class of Friends' History, try it this winter, and you will be more than repaid for the time it takes.

The other subject that should be claiming our attention is Peace. This is a principle for which Friends have always stood. No time has been so suitable for an active peace program as the present. Various bodies and leagues are agitating the question. Friends must not fail to take their place in this movement. Will you not try to interest a group of young people, and older ones, in your society in such study? If you desire suggestions in regard to courses, consult with Ora W. Carrell, Beacon, Iowa, or Cora M. Mattison, Oskaloosa, Iowa.

Again let us remind all societies that our treasury needs replenishing. The plan of monthly payments is strongly advised in order that we may meet our obligations as they come due. Cassa M. Conover, 712 N. Market street, Oskaloosa, Iowa, will be glad to receive your money.

At Des Moines

On October 22, at the regular C. E. Meeting, the following subject was debated, "Resolved, That Nehemiah was a Nobler Character Than Was Esther." On the affirmative were Oliver Elliott and S. S. Phillips, the negative were Mrs. Anna Edworthy and Mrs. R. R. Newby. After the subject was thoroughly debated by the two sides, the meeting was thrown open for discussion on this subject.

The C. E. Meeting of October 29, was an Honorary Members Meeting, with O. F. Comfort as leader. Several Honorary Members were present at this meeting.

On October 30, at the home of Pearl Edworthy, was held a Hallowe'en Social and Business Meeting. The majority present had on masquerade costumes.

Under the direction of the Missionary Committee of the C. E., a Mission Study class has started. It is being led by Mrs. O. F. Comfort. The book is "Mexico Today."

A class in "Expert Endeavor," with an enrollment of ten, is being taught by Walter Homan, President of the C. E. Society.

The Intermediate C. E. has started out in good shape this year. The enrollment is not as large as it might be, but good work is being done. The Intermediates of the city have a Union, and two members of the Executive Committee are members of the Friends Intermediate C. E. Adrian Stanley is Treasurer and Laura Betts is Chairman of the Publicity Committee.

NEWS ITEMS.

Des Moines—According to the day set apart by the President of the United States Armenian Day was observed in the Church, an offering of \$40.00 was quickly and gladly given.

The Monthly Meeting's Missionary Committee is composed of six members representing the Meeting, Bible School, Y. P. S. C. E., Women's Foreign Mission Society, Women's Home Mission Society, and Brotherhood. At a recent Sunday morning meeting each member of the committee spoke briefly of Missions and of the Department which he represented on the Committee. The Pastor followed with a brief missionary sermon.

It is the custom in the Bible School for young and old to give for missions birthday money, a penny a year. Recently a touching discovery was made. Joshua Hadley, who had lain sick for months passed away, later

his wife found among his personal effects 67 cents carefully put away for his next birthday offering and she brought them to the Bible School as his last gift.

Center—The C. E. Society of Center Friends Meeting is planning to give a special Missionary Program on Sunday Evening, November 26. There will be three speakers, a doctor, a lawyer and a school teacher.

The "Class in the Corner" has almost completed the study of the book entitled "Livingston the Pathfinder."

FIELD NOTES

Effie F. Gregory, wife of E. L. Gregory, pastor at Arnolds Park, Iowa, underwent two very serious operations during the past month at the Iowa Lutheran Hospital, Des Moines. It is expected that she will be able to return home the last of the month.

THE EXPERIENCE OF A TITHER.

Mr. H. Z. Duke, a well-known Baptist laymen of Dallas, Texas, is a firm believer in tithing, and gives his own experience as the ground of his belief:

"I went into a mercantile business, known as the 'five-and-ten-cent business', in Bowie, Texas, in 1894, and in January following my pastor, Brother F. M. McConnell, I agreed to tithe for one year. Before the year was out I said: 'This suits me, and I will tithe, not for one year only, but for life.' The business prospered from the start, although begun in a small way. Having only about \$700 capital, doing strictly a cash business, both in buying and selling, of course our business was limited. Yet the first year our tenth was \$110; the second year, \$154; third, \$360; fourth \$388; fifth, \$330; sixth, \$662; seventh, \$556; eighth, \$150; ninth, \$556; tenth, \$1,040; eleventh, \$650; twelfth, \$1,233; thirteenth, \$1,221; fourteenth, \$1,143; fifteenth, \$2,742. I have tried the Lord in this business way, and I would no more quit tithing than I would quit providing for my family." Missionary Review of the World.

A Valuable Offer

"The Present Day Message of Quakerism," by Charles M. Woodman...\$1.00
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Total\$2.50

Read This: The above valuable book will be sent together with each NEW subscription to The American Friend for one year for \$2.00. Address

THE AMERICAN FRIEND
Richmond, Indiana.

A NEW YORK ECHO OF CEDAR LAKE

By VINCENT D. NICHOLSON

There is nothing unusual in the fact of a conference. From the time when men first learned the pleasure and profit of co-operative endeavor, conferences have been held and conferences probably always will be held. This article is no attempt to explain the philosophy of this tendency of man. The "why" of conferences is sometimes hard to discern. They simply seem to happen, and are gone, leaving results, limited or far reaching, as the case may be.

A healthy, growing plant in the course of time produces flowers short lived, excellent and inspiring, giving promise of fruit, perpetuating the life of the plant. Quakerism in southern New York in the course of time produced a conference, short-lived, excellent and inspiring, giving promise of an increase in the things that Friends hold dear. No one knows all the "how" of its happening, nor is it important. The incidents of its happening may be of interest to the readers of *The American Friend*.

Yorktown Heights, New York, was the place, November 11 and 12 was the time. The leaders were Rufus M. Jones, Henry J. Cadbury, Thomas E. Jones and L. Hollingsworth Wood. The last named was not present, but should have been and mention of his name relieves the predominance of Jones. He was on the program to lead a class into the interesting difficulties of the American-Japanese problem, but en route to the conference his conveyance upset and to the very deep regret of us all he and his wife were unable to attend. Those in attendance from points other than Yorktown Heights numbered about fifty. They came from four Quarterly Meetings (two of each branch of Friends) and from fifteen particular meetings of southeastern New York. Every meeting in this section, excepting one or two, was represented. Including those whose membership is in other sections the representation extended from Maine to Virginia and to Indiana.

The train bearing most of the visiting Friends arrived at 3:30 o'clock Saturday afternoon. From 3.30 until 4:30 Henry J. Cadbury made tremendously vivid the eventful life of Isaiah, political seer and religious genius. The basic problems of society seem to have not greatly changed between that time and the present. With sage advice as to the immed-

iate political problems of his day, Isaiah's fundamental interest, however was in those spiritual forces which alone can bring cosmos out of the maddening maze of things. Today, amidst the babel of voices advising as to the reconstruction of the civilization that has broken down we need to give heed to the voice of sound political judgment, but the greater need is for the prophetic vision that sees beyond the troubled present to the future that can be.

This thought was carried deeper in the next hour when Rufus M. Jones (very kindly substituting for Hollingsworth Wood) gave a wonderful interpretation of the meaning of spiritual forces. The force greater than all others, irresistible in its power, is love. Practical in its operation, rational in its philosophy, transforming in its effect, this force is the only solution for all the perplexing problems that challenge our attention. In order that love may win its way we must take out of mere history the Christ in whom was incarnate the love of God, and re-incarnate Him in individual life.

After invigorating walks over the hills of that beautiful country, Friends gathered at the meeting house for a delightful supper hour together. William B. Oliver, editor of the *Daily Bible* and Secretary of the "World's Morning Watch," impressed us with the beauty and power of daily bible study and family worship and at the close we heard at the door the welcome and cheery voice of Carolena Wood, bringing news that the accident the Woods had suffered on the way resulted in but one slight injury.

At the opening of the evening meeting Howard L. Carey, late of the Friends Ambulance Unit in France, brought an extremely interesting first hand account of the troubled life of Europe that now seems so strange and far away. To say that Rufus Jones then spoke of the conscientious objector in England is to give no real indication at all of the tremendous meaning of that meeting to us all. He told the story of a persecution comparable only to the inquisition. In this twentieth century in the England of justice and liberty men of the highest ideals are being terribly tortured and even condemned to die (later commuted to 10 years penal servitude) because of their conscientious belief. As we heard read the personal letters from these young men, written from prison during the season of their persecution, we felt that we were

lead through all the incrustations of Christianity to its throbbing living center. The torch of their conviction burned into our souls. The challenge of their living proof of Romans 8:35-39 left us hushed and sober, but encouraged and inspired.

At the Bible school on First day morning Henry J. Cadbury led us to a closer acquaintance and greater appreciation of the author of the book of Acts which is the present field of the International lessons. Henry Cadbury had lived with this author several hours a day for three years and was enthusiastic in introducing him to us as a "scholar and a Christian gentleman."

At the meeting for worship were Friends accustomed to greatly varied manners of meeting. However out of the fellowship of silence in which we grew closer to one another and to God there arose service in speech and song that blended wonderfully with the spirit of the meeting, resulting altogether in the most valuable time of the Conference.

Before the afternoon meeting Susan Mendenhall told a story to the children that delighted every one really entitled to that name, as well as the rest of us who stole in to listen.

The Sunday afternoon session was an open forum in which we attempted to discover together the channels of work, new or old, through which the inspiration and consecration produced by the Conference could find expression. Thomas E. Jones was of course the leader and he took us with a dash and challenge into the fields that his recent wide experience and study have discovered. A "conservation committee" was appointed to lead in taking possession of the fields that our joint search had revealed.

We are expecting definite and tangible results that we can put our several fingers upon. However the most valuable results of a conference often give no indication of their casual connection. The mere fact that so representative a group of Friends gathered together in a fellowship of such unity of thought and purpose is in itself a significant token. A healthy, growing Quakerism may exist without a conference; but no such conference could come from other than a healthy, growing church life. Whatever the conference may mean to our collective endeavor, its individual meaning is deep and lasting. To use the language of Rufus M. Jones' theme of First day morning, each of us re-dugged the wells of eternal truth that had been

choked by the Philistine dust of modern busy life.

A final word mentioning the plans which made possible the conference seems fitting. It was one of the fruits of the Cedar Lake Conference, Henrietta Cawl of Brooklyn bringing the idea to New York from the national gathering. The idea was brought to accomplishment largely by the young Friends of the Brooklyn meeting under the efficient guidance of Walter G. Bowerman. Plans were begun six weeks in advance and an extensive advertising campaign was carried on, the most effective part of which was a series of visits by Brooklyn Friends to all the larger meetings. A registration fee of one dollar more than covered all expenses, making unnecessary the use of a fund that had been raised to finance the undertaking, a most gratifying phenomenon. Most deserving of mention is the open hearted hospitality of the Yorktown Heights Friends in entertaining us so royally and the active cooperation of their pastor, M. Davis Branon, and his co-workers in carrying forward the plans.

Three other sections of New York state are expected to hold similar conferences and the idea should spread. All those in attendance send the message to all other Friends communities in America, "Try it for yourselves".

New York City.

CONFERENCE AT PORTLAND

It is with a deep sense of thanksgiving to our Heavenly Father for his kindness to us of Portland Quarterly Meeting that we want to tell all the readers of *The American Friend* what, under the leading of the Spirit, we consider as one of the good things to do in all our Quarterly Meetings.

Some time ago the superintendent felt that a conference with all the meetings of the Quarter would be of great benefit to each individual meeting, and he expressed his concern to his own monthly meeting of Pennville, with which it most heartily concurred, resulting in a call for the conference to convene at Portland, Ind., November 18, 1916, to which all the meetings but three responded with representatives.

Our dear friend and superintendent of Indiana Yearly Meeting, Truman C. Kenworthy, was present. The meeting was called to order and a time of devotion was engaged in, in which the presence of the Lord was very manifest.

Then the meeting took up and discussed the needs of each individual meeting as they were called.

Such subjects as: How do you proceed to finance your meeting? The best ways were discussed. The budget system seemed to lead with no objection to the envelope, the enumeration of our membership and the paying the yearly meeting stock.

The explanation of the report blanks by Brother Kenworthy helped all the statistical secretaries of the meetings to be able to give reports next year that will be correct.

The social side of the church work was talked over and the conclusion was that the end did not always justify the means, but we need to take our socials to our homes instead of the church building which was dedicated to the worship of God, and that the close of our social hour should always be such as would give opportunity for some one to get into the kingdom.

Evangelistic and pastoral work and what to do to keep new converts interested and advancing in the work, was most beautifully explained and plainly held up by Truman Kenworthy. His plan to keep converts was to keep them busy, not on committees, but doing actual work, getting down with a soul before God and helping them to find peace in believing in the Lord Jesus Christ.

In all, our conference was thought by all present to be a splendid success, so much so that we expect to have another in May or June.

Our plan then is to help to get the reports right, and to group meetings, and locate pastors, so that by Yearly Meeting time, each meeting will know who their pastor will be and there will be no meeting without regular pastoral care.

May the Lord bless all our work that will be for the uplift of humanity and the extension of His kingdom.

LUTHER E. ADDINGTON.

AT VERMILION GROVE, ILLINOIS

The Lord has visited Vermilion Grove with a gracious revival. Lindley A. Wells, evangelist, and Ralph Jackson, singer, came to us on October 12 and remained until November 5. Forty-five sessions were held, in all of which a full gospel was preached with great clearness and in the power of the Holy Spirit. About 40 persons reported definite blessing, either converted, reclaimed or sanctified, and a number both reclaimed and sanctified. But the real results of the meet-

ing can never be counted by numbers. The church was greatly blessed and encouraged. We have never heard justification by faith, and sanctification through the baptism with the Holy Spirit, as a second definite work of grace, more clearly set forth than it was in these meetings, and the Lord certainly set His seal to the ministry. Brother Wells preaches the true "Quaker message," which should be heard in every church in the land. Brother Jackson rendered excellent service, both in song and in altar work.

Vermilion Quarterly Meeting was held at this place on November 10, 11 and 12, and was an unusually favored occasion. Walter Malone and Edgar Woolam, of Cleveland Ohio; Dr. Edwards, of Penn College, and Prof. Morrison, of Earlham College, were present at part of the sessions. Walter Malone brought the message on Friday at the Meeting on Ministry and Oversight, which was graciously received and greatly appreciated. Friday night Edgar Woolam preached a strong sermon, resulting in the salvation of one person. Saturday morning Edgar Woolam again preached a powerful sermon, followed by Brothers Malone and Edwards in short, earnest exhortation. After an hour of intermission, in which a bountiful lunch was served, the business session convened. The usual business was transacted in much harmony.

During the report of the missionary committee, given by Aurelina Ellis, mention was made of the great need in the African field of a traction steam engine to market the lumber which is in good demand, if only they could get it to the market. A concern came upon the pastor to start a fund for the purchase of an engine for that field and when the concern was mentioned to the meeting, in just a few minutes \$137.00 was subscribed. We believe there are many others over the various Yearly Meetings who would like to contribute to this fund if their attention were called to it.

On Saturday night and Sabbath morning, Dr. Edwards gave strong, forceful messages which were thoroughly enjoyed and appreciated.

To our Heavenly Father be all the praise.

Deeper than the need of men, deeper than the need of money, aye, deep down within this spiritless life of ours is the need of world-wide, prevailing prayer.—Robert E. Speer.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HIATT, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

HOW AN EVERY-MEMBER CAN- VASS BROUGHT IN MORE THAN MONEY

On a certain Sunday afternoon early this autumn, a visitor might have seen five automobiles and three buggies driving away from the home of Mary C. Woody of the New Garden Meeting in North Carolina. At the same time, several Friends were seen leaving on foot. It was the afternoon of the every-member canvass. Three hours later, when all the canvassers had reported at this same home, it was found that \$195 had been raised for foreign missions. Last year, this same meeting gave in all only \$115.

The New Garden Meeting has 115 non-resident members and letters have been sent to each one enclosing a subscription blank and a request for missionary offering. These cards have not yet been returned but the total gifts are expected to amount to considerably over the \$200.

The Christian Endeavor co-operated in this canvass—an Endeavorer and an older Friend going together in making the visits. Announcements were previously made at the meeting that the canvass was to take place on this particular afternoon and all Friends were requested to remain at their homes between the hours of two and six to receive the canvassers. Cards giving like instruction were sent to the members who did not hear the announcement.

But the canvass did not end with the call for money. It was continued a few days later as an evangelistic canvass, and when we last heard from the canvassers 87 persons had been definitely blessed. A number of the young people of the community, first asked to give of their money, have now given themselves in definite consecration to Christ and His Kingdom.

FOR A BETTER UNDERSTANDING OF MEXICO

(A Series of Articles and Pictures)

Most of us are in a strange state of mind with regard to Mexico. On the one hand, we can't forget it—something is always happening down there to remind us, sometimes very unpleasantly, of the existence of our

near neighbor to the south. On the other hand, definite and reliable information about Mexico has been next to impossible to secure.

Realizing the difficulty of securing trustworthy information, the Board of Missions is preparing to meet the need. R. Solomon Tice, one of our missionaries who has been actually in Mexico most of the time since the revolution began, has written a series of articles bearing the title "Some Facts Friends Should Know About Mexico and Our Missions There." The articles were prepared in the midst of the conditions of which he writes. They will appear in The American

Friend in January and February, 1917. We mention them now so all our readers may be looking for them. Perhaps some who now are not taking The American Friend will wish to subscribe when they know these articles on Mexico are coming.

In our judgment, the best single volume on Mexico is the small book, "Mexico Today," by George B. Winton. It sells for only sixty cents (forty cents in paper cover) but gives a clear and comprehensive picture of Mexico and her people, of causes which have led to the present chaos, and of religious and moral conditions, including missionary work. It is a splendid book for study classes and a number of Friends study classes are already using it. Help for leaders as well as copies of the book itself may be obtained from the Board of Missions, in Richmond, Indiana. This book and the articles mentioned above can be used together splendidly.

FREE TO READERS OF THE AMERICAN FRIEND

Our Illustrated Annual Report

READY ABOUT DECEMBER 15th

SEE OFFER BELOW

The report will be a 72-page booklet

Containing numerous pictures,

Maps of our Mission fields,

Newly-prepared charts,

A description and full statistics of work at each Mission station

Names and addresses of all Friends' missionaries,

And many other facts of interest to all Friends.

OUR OFFER

A copy of this illustrated report will be sent free to each person in Canada or the United States who will send us his name and address, before DECEMBER 10th.

On the card or letter, you need place only the two words "Annual Report" and your name and address and send it to

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS,

Second National Bank Building,

Richmond, Indiana.

NOTE:—Only one copy can, on this offer, be sent to each household. After December 10th, the report will sell for 10 cents.

Pictures often tell more than words. So, to supplement the book and the articles, the Board is preparing a packet of Mexico pictures showing conditions at our Mission stations and typical scenes round about them. These pictures will be neatly printed on enamel paper and a full description will accompany each one. The packet of pictures, selling for twenty-five cents, will be ready about January 1.

To superintendents and missionary committees, we would explain that the articles and the pictures referred to above are especially for use in this year's \$60,000 campaign. The book "Mexico Today" is the one recommended for study classes in connection with this year's study theme, "The Two Americas."

ORDER DUPLEX ENVELOPES TO BEGIN WITH THE NEW YEAR

A limited number of these envelopes can be secured through the American Friends' Board of Foreign Missions, Richmond, Indiana, at the following prices:

In quantities of 1 to 49 sets, 11c per set; in quantities of 50 to 99 sets, 10½c per set; in quantities of 100 sets, or more, 10c, per set.

The envelopes come in sets of fifty-three, one for each First Day during 1917. Each envelope is dated and numbered consecutively.

A considerable saving can be effected by ordering at this time. Several meetings have on former occasions been disappointed because their order arrived after the envelopes were all gone. We would, therefore, remind all who intend to order that these prices hold only while the limited supply lasts.

CHURCH AT WORK

Pasadena, Calif.—Pasadena Friends observed Armenian Relief Day on November 5. Dr. H. B. Yacombe, for many years a resident of the United States but a native of Armenia, a member of Pasadena Meeting, gave a clear and interesting account of the causes of Armenian persecution and appealed for aid for the victims of Turkish ferocity. The congregation contributed about \$140.00 to the Relief Fund.

On October 28 Charles S. White prefaced his sermon by a tribute to the life and work of Benjamin Trueblood, a former teacher of Charles

White and several members of the congregation.

On the evening of November 12 the Gospel team led the Pasadena Meeting and helped to lay the foundation for a revival in the church.

The intermediate C. E. Society is spending the month of November in Mission Study, and on November 12 they heard about a day in a missionary's home as experienced by the narrators, Virginia Hole Blackburn and daughter Doris, of Friends Africa Industrial Mission.

Haviland, Kansas—Edgar T. Hole is visiting the different meetings of Haviland Quarterly Meeting in the interest of missions.

L. Clarkson Hinshaw, pastor at Haviland, Kansas, began a series of meetings at Hopewell, Kansas, November 12. In his absence Nathan Brown filled the pulpit November 12 and Arthur Rush on November 19.

Oak Creek, Kansas—Walnut Creek Quarterly Meeting of Friends in Kansas, met November 10-12 at Oak Creek on account of the new meeting house at Walnut Creek not being completed. We were fortunate in having Edgar T. Hole with us Friday night with his interesting report of his missionary work in Africa. Saturday night was given to the subject of Peace. The rest of the time except the business session was given to evangelistic work and was very helpful and interesting, for, with the exception of C. A. Winslow, who is out holding revival meetings, we had with us all six of the pastors of the quarterly meeting including the new ones, Cyrus and Amy Hawkins at South Fairview; Asa and Emma Dillon, who have been at Pleasant Ridge, but who were here on their way to Independence, Kansas, as pastors, and Leonard L. Craven, formerly of this meeting, now located at Haviland.

During the quarterly meeting we raised \$120 for home mission work within our meeting and decided to set up a monthly meeting at Oak Creek, where they have been holding monthly meeting in conjunction with Walnut Creek, and to reorganize the monthly meeting at Pleasant Ridge, where they have been holding regular meetings but no business sessions. Near Pleasant Ridge, at Inavale school house, they have organized a Bible School and have held regular preaching services the past summer.

We are planning for revival meetings at each of our meetings and trust the Lord will meet with us in great blessings.

Timbered Hills, Kansas—Spring River Quarterly Meeting was held at Timbered Hills, Kansas, November 10-12. Though the attendance was not as large as in former years, it was the best that has been held in Spring River for many years. Parker Moon was present and brought helpful messages. M. F. Swafford, General Superintendent, Ross Smith, pastor at Fairview, and A. I. Knights, Pastor at Alba, brought inspiring messages. The all-day Sabbath meetings with the noon lunch and social hour, under the management of Wm. Pribbenow, pastor at Timbered Hills, was a feature not soon to be forgotten by those who were present.

M. F. Swafford will leave next week for Friendswood, Texas, where he will spend three weeks in Evangelistic work.

Unadilla, N. Y.—Friends here have cause to rejoice on account of the gracious revival that has been in progress for the past month. Friends from our own Quarterly Meeting, including Alder Larzelere, Henry and Marie Ellsworth, from Smyrna, and Edwin Meader, from Vermont, began the meeting and continued several days. This resulted in interesting a number, and one young man was converted. A few days after they closed this meeting, Martha Harris, of West Branch, came for two weeks and we felt a gracious outpouring of God's spirit. Six professed conversion, five of whom were men in middle life and old age, one, a man of 76 years. The entire meeting was helped and strengthened and a number will come into membership with Friends, either by letter or profession of faith.

West Branch, N. Y.—God greatly blessed our meeting quite recently by giving us a good old-fashioned revival, conducted by Martha H. Harris, in which a number of souls were saved and the church strengthened. At the close of the meeting five adults, all representative people of the community, joined Friends. Surely we have cause to praise our Heavenly Father.

Bloomington, Ind.—Bloomington Quarterly Meeting was held Eleventh Month, 17 to 19, 1916, with a good degree of interest manifest in every department of work. Enos Harvey, General Superintendent of Evangelistic work, was present and gave helpful discourses in the meetings for worship. He also spoke at a Men's Meeting on the evening of the seventeenth, and gave an earnest appeal for missions in the Missionary Conference on Saturday morning. In the Bible

School Conference, on Sabbath morning, Mary E. Chapman gave an instructive presentation of the Jewish Synagogue and its service, and Hubert Sanders discussed The Immigrant Problem. In the regular Sabbath morning service, the pastor gave an able and convincing sermon on "Strengthening the Church," stating that the church is the BEST institution in the world; that the character of its work makes the church great, and that the church is entitled to our loyal and liberal support, in sympathy, prayer, and finance.

The congregation at Bloomingdale held its every-member canvass on the twentieth and twenty-first.

A neat four-page edition, containing the directory of church officials and standing committees of Bloomingdale Monthly Meeting, has been issued recently by the pastors, George H. and Jane D. H. Moore.

BIBLE SCHOOL

December 10

Subject—Faithful Unto Death.

Lesson—Revelation 2:1-17.

Golden Text—Be thou faithful unto death, and I will give thee the crown of life. Revelation 2:10.

In this lesson we are to study the message which the author of Revelation has for three of the seven churches of Asia. These are on or near the west coast of what we now call Asia Minor. Ephesus, the first one mentioned was for a long period, in the early history of the church, the official center of this religious district. Smyrna and Pergamum lie in order North of Ephesus. Since one of Paul's letters is credited to the Ephesians it would be well to read that epistle in connection with this study. Indeed it would not be out of place to read Colossians also since that church was within this district, and is as an epistle very similar to Ephesians.

It is interesting to note the descriptive terms used to designate the one from whom the messages to the different churches is coming. "He that holdeth the stars," and "walketh in the midst of the candlesticks," "who is the first and the last," and "who hath the sharp sword with two edges" etc. Highly figurative terms indicating majesty, glory, authority, privilege and power. Jesus is unquestionably accepted as the living head of the Church; a being with Divine powers and functions to be worshiped along with God the Father.

Turn now to the author's conception of that which constitutes a healthy state of the Church. Ephesus is commended for patient, unceasing labor and burden bearing; Also for hating that which is evil, false prophets, and the Nicholations, the latter probably a class of people who believed that true Christians were above ALL law, that it made little or no difference what they did with their bodies so long as

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Calendars	Candy	Toys and Games
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Toilet Goods	Jewelry	Umbrellas
	Silverware	Stationery

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Philadelphia

their souls lived in the spiritual realm. But the Ephesians have a serious fault, they have 'left their first love.' This is a figure evidently intended to refer to the quality of love found in lovers and during the days of the "honey-moon." He urges the return to his early ecstatic love and sacrificing service.

Smyrna Christians have had a hard time. They have a few of this world's goods. They have had to deal with false brethren (Jews). They have suffered much in persecution and future troubles await them; but if they are faithful until death they shall have the crown of life. We may well recall here that the leaders of the early church never promised converts to Christianity that they would have a good comfortable time and should be blessed with plenty of this world's goods. Little wonder then when we read of persecution and suffering which they so frequently found as their portion of life that

these early exhortations contain so many references to a future state of ease and comfort.

The Christians at Pergamum live in a stronghold of Satan and are commended for faithfulness in the face of such conditions, but there are among them those who have lapsed seriously. Balaamites who prostitute religion for material gain; those also who feel free to eat meats sacrificed to idols; scoffers at sex purity, and the detested Nicholations. This church is shot through and through with corruption. No wonder she is admonished to repent quickly before her candlestick is removed.

There must be moments of solitary communion, if there are to be hours of strenuous service and a life of continual consecration.

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YOUNG FRIENDS BOARD

OUR PROGRAM

Young Friends Day has passed. But the work as proposed has just begun. We are in real earnest about this matter. The time has come for Friends to move forward in a large way. Some skeptic will laugh at our proposals but live, red blooded young Friends will be challenged to begin. What do we want? It is this; **THREE THOUSAND NEW CONVERTS** among the young people. That is the first and most important thing. It calls for consecration, organization and immediate action. Two months of the year have already gone by. Let us begin at once to bring our personal friends and chums to Christ. Don't be afraid to talk the matter over with them. No doubt they are waiting for you to talk about things that really matter. Prepare for the Special Meetings. Work them up. If you have no evangelist send for a Gospel team from some church or college. Three thousand is the number. That is our slogan and we must realize it. "The Field is white unto the harvest." Let us go in. Where is a real hero among Young Friends? Where is an Endeavorer who has consecrated his life to the Master's service? We need you now!

Our next Slogan is **THREE THOUSAND NEW MEMBERS OF THE CHRISTIAN ENDEAVOR**. Now this means work. It means that every existing society should seek to double its membership and that every Meeting without a young peoples organization must get busy at once to start something. Start an Endeavor if you can but if that is impossible at first start a study class, a discussion class or something. **THREE THOUSAND NEW MEMBERS** that is **TWO HUNDRED FIFTY** each month. Can we do it? Why certainly. One yearly Meeting has nearly that many new members already. Let's work hard! Are you existing to live or to bring your whole community to Christ?

QUARTERLY MEETING SUPERINTENDENT, here is a chance for you. Have you organized your Quarterly Meeting? Do you have a definite plan for work? How many Societies do you expect to put in your Quarter between now and Christmas? See the pastor of the meeting, call on some interested young Friend, talk things over, arrange a conference,

bring in some speakers, talk up the Endeavor and organize. Begin work at once. Have you said you did not know what to do? You cannot say that any longer. Here is a definite plan. Work it and see the result. The third point of our program to which I want to call your attention this week is **TO GAIN TWO THOUSAND NEW MEMBERS FOR THE CHURCH**. Have you ever asked your chum to join the church? This takes some courage, but the joy that comes from talking over such things is worth all that it costs. Persuade that fellow who sits by your side in the Sunday School class that the time has come for him to take a more aggressive place in the church. You can win him. Begin next Sunday to make yourself really felt in this manner. A steady growing church is more efficient than one that goes by fits and starts. Be a soul winner all the year around.

What about Mission Study?

How many meetings have Mission Study Classes for her young people? How can you afford to get along without one? The sustained enthusiasm gained through a Mission Study Class permeates the whole church. It clinches young people to the Church as nothing else, and turns them into ardent enthusiastic workers. Let the motto "THE ENTIRE CHURCH AT ITS ENTIRE TASK" be driven home in the minds of Young Friends. The whole world is to be His Kingdom and He is depending upon us to help Him take it to the uttermost parts. "Go ye," he says, and then in loving assurance He continues "Lo I am with you all the way."

ANNOUNCEMENT!

The Eighth Annual Summer Conference for Friends Young People will be held at Cedar Lake, Indiana, August 3-12, 1917.

It is not too early to make plans to attend. Registration and tuition will be the same as last year, or \$2.50. Watch this page for further particulars.

We have a new booklet on our shelves, it is called the "Quaker of the Future." It contains an excellent presentation of our ideas and methods, 25c. Send at once.

Watch these pages for a report of the Young Friends conference at Yorktown Heights, New York. This

can be repeated in any section of the country. Try it.

How are you going to celebrate the Christ's birthday? Would you like to be happy? Then plan to make others happy. Get in touch with the Indian Mission at Shawnee, Okla., either through us or the Supts., Clark and Elma T. Brown. We quote from a recent letter:

"You cannot tell by looking at names of meetings but what we are an 'up-to-date' Quaker Meeting, but we are not. This is a Mission, kept up by the Executive Committee on Indian Affairs. We are made up of children. If you will take some large Quaker church and take out 45 primary, 35 intermediate, 15 adults in the 'teen' age and a few grownup teachers you will have a fair sample of our make-up, but remember that we have Indians who never had the training in the home that the children in our churches have had. We are training them to give, but it is slow work. We keep up our Bible School expenses, and use the first Sabbath in each month as Missionary money. You must also remember that very few of them are Friends; they are only school children, and we train them in spiritual things while here.

What can you do to help us?

1. We are just now in need of some new song books and are raising money to buy 100 "Joy to the World," and have about half enough.

2. Any good books that would be helpful in any way (I have loaned books ever since coming—Ben Hur, Harold Bell Wrights, Porters and others), that could be placed on our loan shelf would be welcomed.

3. Anything that will be useful to give to our missionaries or Indians, such as towels, bed quilts, sheets, etc., but send nothing without writing and getting more of the particulars about it, telling just what you have to send.

4. Send some one, or ones, to visit the Indian field; it will both help us and do the Society good. Should you do so, don't send some one that will have to hurry."

Will Friends not answer this appeal?

To a soul filled with God the difference between earthly conditions (a sovereign and a peasant) is inappreciable, as if from a distant star you were to look down upon a palace and a hovel, and smile at the thought of calling one large and the other small.—F. W. Robertson.

CHRISTIAN ENDEAVOR TOPIC

December 10

"Defy Evil!" 1 Kings 21:15-20.

Assign topics for discussion or short talks; such as:

"When Is it Right to Fight?"

"What Evils May We Defy?"

"What Is the Value of 'Resist' as a Motto?"

"Why Does Right Make Might in the End?"

"A Saloonless Nation by 1920."

"A writer tells of going with a party down into a coal mine. On the side of the gangway grew a plant which was perfectly white. The visitors were astonished, that there, where the coal dust was continually flying, this little plant should be so pure and white. A miner, who was with them, took a handful of coal-black dust and threw it upon the plant, but not a particle adhered. Every atom of the dust rolled off. The visitors themselves repeated the experiment, but the coal dust would not cling. There was a wonderful enamel on the folds of the white plant to which no finest speck could adhere.

This is a picture of what every young Christian life should be. This in an evil world. We go among the ungodly continually in our daily walk and work. Unholy influences breathe about us; but it is our mission to be pure amid all this vileness, undefiled, unspotted from the world. If God can make a little plant so that no dust can stain its whiteness, can he not by his grace so transform your heart and life that no sin can cling to you? If God can keep a little flower stainless, white as snow, amid clouds of black dust, can he not keep hearts in like purity in this world of sin?"

WANTED—A competent woman Friend as superintendent of "The Bertha Esther Ballard Home for business girls in Indianapolis, Indiana. One with ability to take care of the finances as well as to be the friend and advisor of the girls, and one who can take the responsibility and full care of the Home, subject to the direction of the Board of Managers. Reply, stating age and experience with references, to MRS. EDWARD D. EVANS, 3434 Washington Boulevard, Indianapolis, Ind.

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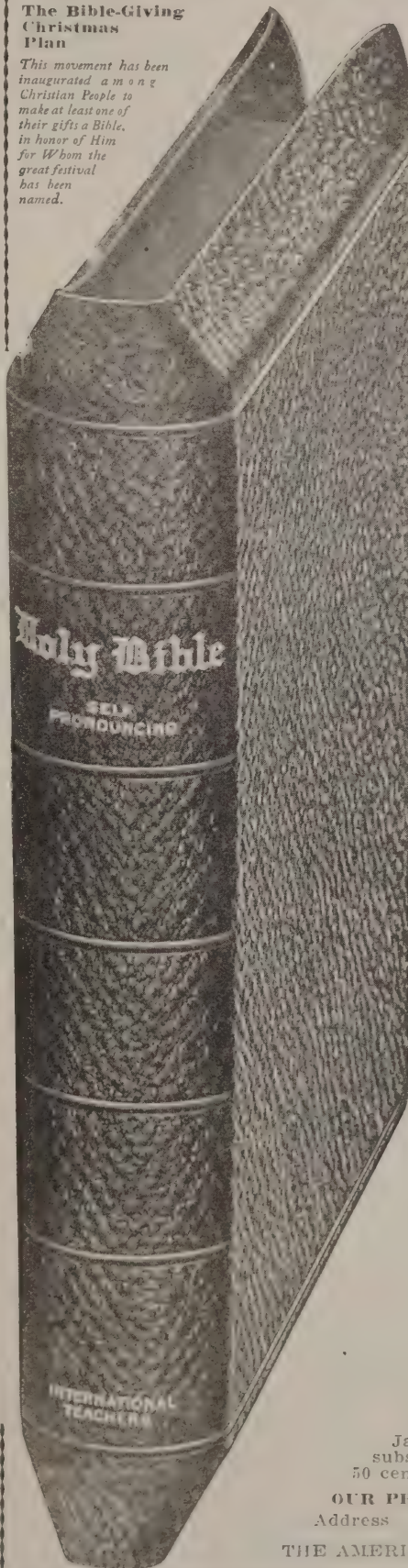
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FOR SALE—Property in West Richmond near Earlham College and West Richmond Friends meeting house. Lot 145 feet front on improved National Road; fine trees; garage. Ten-room house with pantry, bath-room, laundry and three cellars; electric lights, hot air furnace, city water, rain water with water motor, elevator. Reasonable price and easy terms. Elbert Russell, 725 Euclid Avenue, Roland Park, Baltimore, Md.

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The Friends Boarding School of New York State—Non-Friends admitted. Year begins September 12, 1916. 11 Teachers. Capacity, 75. Board and Tuition, \$275. Eighth Grade, Academic and College Preparatory. Biblical History, Home Economics, Piano and Vocal Music. Baseball, Basketball, Tennis, Skating, Coasting, Boating. Quaker ideals dominate. William J. Reagan, A. M., Principal, Union Springs, N. Y.

FRIENDS MEETINGS.

Chicago, Illinois Meeting House, at 4413 Indiana Avenue. Take elevated trains to 43d Street and walk west and south to Meeting House; or take Indiana Avenue surface line to 44th Street. Bible School 9:45; Worship 11:00; Social hour 5:30; Christian Endeavor 6:30; Fourth Day meeting 7:45.

Cincinnati, Ohio. Meeting House N. W. Corner 8th and Mound. Take Warsaw Avenue, Elberon Avenue, or Sedamsville cars to door. Meetings for worship, First day 11:00 A. M. Visitors welcome.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday: Prayer meeting, 7:45. Earle J. Harold, Pastor.

Meeting Houses, 144 East 20th Street, New York City and Lafayette and Washington avenues, Brooklyn, New York. Meetings for worship Sabbath morning at 11 o'clock.

"Minneapolis Meeting, First Avenue South and Fourteenth street, Minneapolis, Minn. Meeting for worship, Sunday, 10:30 A. M., Mid-week meeting, Thursday, 8 P. M. Take Nicollet avenue car to Fourteenth street and walk one block east. Travelers passing through Minneapolis or St. Paul and all visitors welcome."

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

UNIVERSITY FRIENDS MEETING occupies Russell Hall, Friends University, Wichita, Kansas. Sunday service: Bible School 9:45 A. M., Worship 11:00 A. M. and 8:00 P. M.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant Street car to Oxford street.

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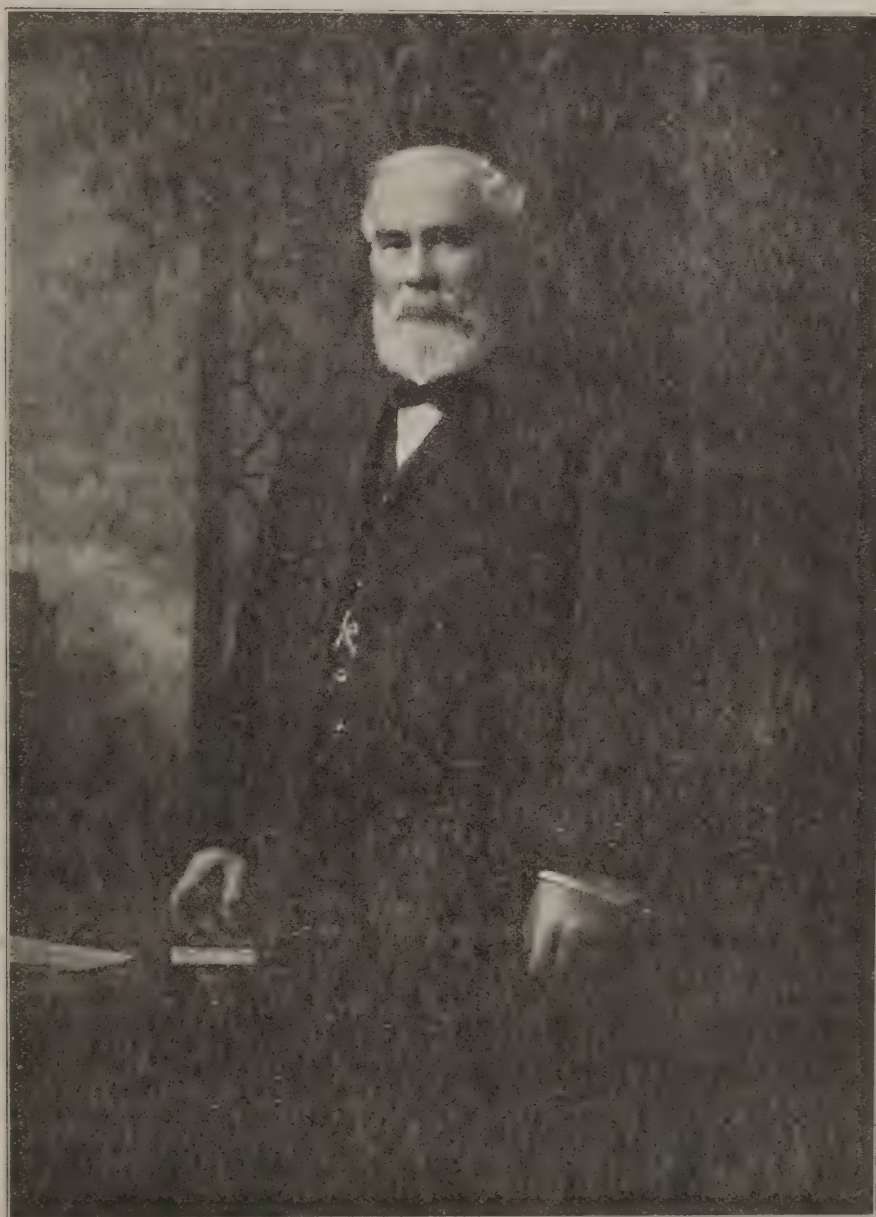
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The American Friend

Old Series
Vol XXIII. No. 49.

TWELFTH MONTH 7, 1916.

New Series
Vol IV. No. 49.



BENJAMIN FRANKLIN TRUEBLOOD

THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting

Published Weekly by

THE FRIENDS PUBLICATION BOARD
URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year

Headley Brothers, 136 Bishopgate, London, E. C.,
Agents for Great Britain and Ireland,
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.
For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

IMPORTANT TO SUBSCRIBERS

Apparently all subscribers to The American Friend have not read the announcements in these columns during recent weeks, to the effect that on and after January 1, 1917, the subscription price will be advanced to \$2.00. THIS ADVANCE APPLIES TO ALL SUBSCRIPTIONS WHICH EXPIRE ON JANUARY 1, 1917 AND AFTERWARDS. Sending in the money before January 1 does not avail to secure the paper at the present rate, IF THE EXPIRATION COMES ON JANUARY 1, OR LATER. We send notices of expiration each month, for the guidance of all subscribers. We cannot accept \$1.50 in payment for a full year's subscription, whose expiration dates from January 1, and later. All subscriptions which expire before January 1, next, will be renewed at the old rate. Our readers will readily see that a certain time had to be fixed by which the new rate is to be governed. This advance in price is due wholly to the great advance in the cost of blank paper. Will all our subscribers please take note and pass the word on to others?

DEATH OF DOCTOR TRUEBLOOD

Benjamin F. Trueblood, secretary of the American Peace society, died the other day at Boston, Mass. More than any other American he or more than twenty-five years had labored for peace between nations. From 1879 until 1890 he was president of Penn College at Oskaloosa, and in the latter year was given the degree of LL. D. by the State University of Iowa. The following poem by Maj. S. H. M. Byers was read at Penn college memorial services yesterday:

BENJAMIN F. TRUEBLOOD

(He died for peace.)

BY S. H. M. BYERS

Where, where is the field of honor,
Since ever the world began,
Like that where the Christian soldier
Uplifteth his fellow man?
There, never the drums are beating,
There, never the trumpets sound,
Where the cowards seem retreating
And the bravest are falling 'round.
Such, such, was the field of honor
Where he of our bravest fell,
The dream of his life unfinished,
Or lost in his funeral knell.

"Peace, peace!" he had cried forever,
And he cited the holy word;
For a little while they saw him,
And it almost seemed they heard.

For his was the master's teaching,
And his was the master's way,
And all men seemed persuaded—
But only a little day.

For sudden the night of madness
On all of the nations fell,
And he who had prayed God's sweetness
Saw only the pits of hell.

And over his noble spirit
The shadow of sorrow came;
But the bells in heaven were ringing
The glory of Trueblood's name.

And, spite of the world's unheeding,
When the rage of the war shall cease,
There'll be tears in the eyes of the many
For him who had died for peace.

Rest, rest—for thy limbs were weary;
But never thy work was vain,
For the torch that thy hand uplifted
Shall lighten and shine again.

The Story of Coal

It was a very cold winter night, and as Jack sat before the blazing coal fire, he felt very comfortable indeed. The fire never seemed so pretty to him, and he sat and watched the glowing coals so long that his mother thought he had gone sound asleep, as grandfather had done in his big, easy chair.

"I'm not a bit asleep," Jack declared. "I've been wishing I could go down to a coal mine and see how coal is made."

"But it isn't made," his mother said; "it is in the ground all ready to be taken out for our use. Once upon a time this hard coal was a great, beautiful forest, ferns, leaves, moss and vines and large trees of every kind. Hundreds of years went by, the old trees rotting away and new ones coming on, until at last, instead of being the lovely green things, all was black and ugly. And then, one day, after so many years of darkness, men with lamps went down into the earth with long picks in their hands and began to loosen the black pieces of rock. A boy came along and tossed it into a cart, and along the narrow covered path which led to the earth and the beautiful sunshine, the coal came out of its hiding place. This coal family is a large one, with relatives all over the world. Their real name is Peat, but only in one country, in Ireland, are they known by that name. In every country coal is found—in sunny Italy, cold Russia, China, Japan and, indeed, everywhere.

"A coal miner has a hard life, and yet how brave he is, going down into the earth to bring us this comfort and brightness! Winter would be a cheerless time were it not for coal. It's one of the things we should be thankful for. How good God is to put such comforts away, deep, down in the earth! The story of coal is a very wonderful one, and some day you will learn how beautiful trees and growing things can make the hard, black rocks we burn."

"Perhaps I'll be a miner myself and wear a cap with a lamp on it," said Jack, "that is, if I ever am brave enough!"—The Child's Gem.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol XXIII. No. 49.

TWELFTH MONTH 7, 1916.

New Series
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The Passing of a Great Man

Friends have never been hero worshipers, and it is in no spirit of mere laudation that we endeavor to pay tribute to the life and work of Benjamin F. Trueblood. His was a life that belongs to the ages. Being a student of the past, he gathered up the best from the agencies that have contributed to the making of a progressive civilization, and interpreted them broadly for the weal of the present. Concerned for his own generation, his active energies made large contribution along many lines to the betterment of the race. With prophetic soul he could look over into the future, and set in motion currents of thought and action that will find their best fulfillment in the uplift of succeeding generations.

First and foremost, Benjamin F. Trueblood was positively and constructively a Friend, not of the sectarian, provincial type that bounds its horizon with localized ideals, but of a type that considers humanity as a whole and craves the best for its uplift and encouragement. He chose to remain a Friend, not for reasons of tradition, but because he saw in Quakerism the opportunity to exhibit to the world that vitalizing Christian force that is the sum and substance of true humanitarian progress, and also to express in the best possible way his own conceptions of duty to his fellow man. His was a big soul that saw in the religion of Jesus that which could minister to all human need, and with matchless endeavor he sought to measure every great question by the teachings of his divine Master.

Amid the tremendous burdens of his life, burdens which only those could know who were closely associated with him, he found delight in proclaiming the simple gospel story, and multiplied thousands have found solace and a new light and a larger vision as they have sat under the spell of his ministry.

As an educational executive Doctor Trueblood took high rank, bringing into his leadership of youth the best ideals of his early manhood. The stamp of his virile, active life is upon Wilmington and Penn Colleges, both of which he served with efficiency in their years. His contact with young men and women during those years of official college life left its impress upon his whole career, for while the body grew older, his spirit remained youthful and buoyant, and many a group

of young people now can testify to spiritual aid and uplift received from him in private counsel and to their delightful fellowship with him as he found occasional times for recreation and social relaxation.

It was in the field of pacifism, however, that the great soul of Benjamin F. Trueblood found its best and most marked expression. One could not but marvel at the depth of his knowledge and the breadth of his interest. He was in reality a world man. For more than two decades he thought in world terms and spoke a world language. He was a type of which international statesmen are made, and had he chosen to direct his talents into that field, he could easily have become a master diplomatist. From his wonderful storehouse of knowledge, and with his well balanced judgment, he was a man who could advise with Presidents and law makers, and his conclusions were heard with respectful attention.

The passion of his life, aside from his devotion to the cause of his Lord and Saviour, was the promotion of international peace, and to this cause, he, perhaps more than any other American within the last twenty-five years, gave shape and form and constructive workmanship. It is no discredit to his efforts that so much of the world is now being rent in bloody strife, for when the great war is over, the building of the peace propaganda will be renewed upon the very foundation which he in such a large degree helped to fashion and establish.

The instrument which gave voice to his great ideals upon the peace question was The Advocate of Peace, the organ of the American Peace Society, which he served so faithfully as Secretary for nearly twenty-five years. For that period of time the files of the Advocate will reveal in permanent form the history of a great world movement, whose guiding hand in so large a degree was that of Benjamin F. Trueblood.

As educator, preacher, author, publicist and Friend he did his work well. The Society of Friends will miss his counsel and the movement for international peace his directing hand. But having served his day and generation nobly, he has gone to enter upon a larger life, wherein a "crown of righteousness" has been vouchsafed to all who have been faithful even unto death.

Benjamin F. Trueblood---An Appreciation

By CHARLES M. WOODMAN

In the passing of Benjamin F. Trueblood the educational interests of the Society of Friends have lost one of their eminent founders, the Five Years Meeting one of its earnest advocates and warmest supporters, and the cause of International Peace one of its most devoted and enthusiastic workers. Within these three chosen fields lay his life work, and here his aggressive and dynamic personality found ample room for constructive and progressive expression. He not only made himself felt where he worked, but his constructive outlook, his indomitable optimism, his convincing argument and his untiring activity left whatever field he worked in richer and more fruitful because he had been there.

He was born November 25th, 1847, at Salem, Ind., the son of Joshua A. and Esther P. Trueblood. With Quaker parents, with a Quaker setting for his youth, and with a Quaker education secured in Blue River Monthly Meeting School, and Earlham College, where he received his A. B. in 1869, he became a Quaker in heart and character. This religious outlook colored and dominated his influence in every circle where he moved.

The initial steps in his career as an educator were taken during his college course when he taught school to earn his way to graduation. After leaving Earlham College he became principle of Raisin Valley Seminary in Michigan, and then after two years returned to his Alma Mater to act as governor and professor of English Literature. In 1873 he went for one year to Oskaloosa, Iowa, where he acted as professor of Greek and Latin, and had no small part in the establishment of the institution as Penn College. Wilmington College called him to its presidency in 1874. He served Wilmington College in this capacity until 1879, when he returned to Oskaloosa to become the president of Penn College. He was president of that institution for eleven years when he left the educational field to identify himself with what proved to be his real life work, the promotion of international peace and arbitration. Benjamin F. Trueblood became a factor in the educational problems of the Friends Church at a time when the schools of the middle west were feeling their way from academy limitations to the broader lines of the recognized college curriculum. In this work of laying foundations he was a positive constructionist. Wilmington and Penn Colleges are today doing work on foundations established by this man. He received the Master's Degree from Earlham College in 1875. He was honored with the Degree of L. L. D. by Iowa Wesleyan University in 1887, by Iowa State University in 1890, and by Baylor University at Waco, Texas in 1907.

It is impossible to set forth the career of this noble man of God without touching upon his work as a Christian minister and his constructive idealism in the development of the Society of Friends. He was recorded as a minister in Blue River Preparative Meeting in 1870, in his twenty-third year. In the ministry he developed a gift of very marked power. During all his years of work in the cause of Peace

he never lost sight of, or ceased to use his talent as a preacher of the simple Gospel of Christ. Up to the last few years of his life he preached almost constantly. His messages were deeply spiritual, simple, clear and convincing. He was a "Mr. Great-heart" to many a young minister feeling his blundering way to a point of effectiveness in his Christian service. He never studied in the theological seminaries, but his library shelves were lined with theological books, and he was keenly alive to the problems of the present day, and abreast with the best constructive thought in the whole field of theology. He had a very broad grasp of the entire field of American Quakerism. He knew its main currents, and its back eddies. He was very active in the conferences which preceded the establishment of the Five Years Meeting, and was a positive force for large programs in the early meetings of that body. In church affairs he was a statesman with vision. He combined in his heart a very dear love for his own denomination with the most kindly catholicity of spirit toward all other followers of Christ who walked beneath different denominational insignia.

Benjamin F. Trueblood's early peace work was done under the auspices of the Christian Arbitration and Peace Society with headquarters in Philadelphia. He became their foreign secretary in 1890 and went to England and France where he gave some twenty addresses and studied French to further fit himself for this important international work. He became very proficient in the use of French. This together with his ability to speak German and read Italian made him eventually a most efficient member of the international peace congresses. During this period he was a frequent contributor to the "Independent" and "The Christian Work" on the peace lookout in Europe. After returning to America he took up peace work in Iowa under the auspices of that Yearly Meeting, and at the same time acted as minister of the Friends City Meeting in Oskaloosa.

It will be of interest to Friends to know that his name was proposed as Secretary of the American Peace Society by Augustine Jones who at that time (1892) was principle of Moses Brown School in Providence, R. I. A rival candidate for the place was presented to the directors and with his name an offer of \$10,000 as a gift to the then struggling society, if he should be elected. Benjamin F. Trueblood's name was presented with no promise of money, but with the assurance that he was a man who was in the Peace Cause because he loved it; that he was seasoned all through with peace, with generations of peace born in him; that he had great knowledge and weight as a public advocate, and could lecture and write on peace in French. He won the election and entered on a most notable service of twenty-three years duration. He came to the society when it was weak and small; he left it the most effective peace organization in America; possessing as its official organ The Advocate of Peace,

the best peace journal in the world. With persistent hard work he added to the force of the organization first an assistant secretary, then a field secretary, then a secretary for the Pacific Coast and one for the South Atlantic States. After this came departments with their separate directors, while branches multiplied rapidly in cities and states. When he resigned the Society had five great coordinated departments with offices, thirteen affiliating and co-operating societies, thirty-four branch societies, twenty-one sections, twenty-five new societies in the process of formation. Its members had risen in number from four hundred to nearly eight thousand, and the Advocate of Peace had increased its subscription list from fifteen hundred to more than eleven thousand. Associated with him in this work of organization were such men and women as Robert Treat Paine, who for years was president of the Society, Senator Theodore E. Burton who holds the office at the present time, Rev. George Dana Boardman, Dr. A. A. Minor, Mrs. Julia Ward Howe, Dr. Edward Everett Hale, Rev. Philip S. Moxom, John G. Whittier, Philips Brooks, Mary A. Livermore and David Dudley Field.

Dr. Trueblood's ideas found largest expression in the columns of the Advocate of Peace. His clear, penetrating grasp of world problems found here a straightforward fearless presentation. One thoroughly conversant with his work in this line has said of him: "His articles and editorials were not put together. They were living, growing, unfolding messages, unified, homogeneous, spontaneous. His editorial power grew and improved as the years slipped by, and he involved into one of the keenest students of current history. Seldom was it necessary for him to reverse his judgments. He became one of the wisest of the present day discerners of the world sky. Especially as a discriminating interpreter of the peace movement he had no equal in America, and probably none in the entire world."

He wrote but one book, "The Federation of the World," published in 1889. His pamphlets, however, were very numerous. Among them might be mentioned, "A Stated International Congress", "Washington's Anti-Militarism", "The Christ of the Andes", "International Arbitration at the Opening of the Twentieth Century," "The Historic Development of the Peace Idea," "History of the American Peace Society and its Work," "A Periodic Congress of the Nations."

As the personal representative of the American Peace Society he was its ever-present verbal advocate and indefatigable worker. He handled office work of immense proportions, and then was at the call of every organization that wished a representation of the cause to which he had devoted his life. It was here that his powers of brain and heart and physique, coupled with his remarkable personality came to their fullest expression. His clear logic, his masterful correlation and presentation of facts, his calm but forceful speech not only carried conviction, but gave to a cause which has often been sneeringly referred to as belonging to weaklings, the invincible argument of a strong, virile and aggressive personality. The peace propaganda was

never in his mind a passive affair, or a negative protest. It was a battle royal for the cause of right. How indomitable he was in this field only those can understand who have heard him pour out his great messages with the hot passion of a burning soul.

During the years of his secretaryship he was a constant attendant upon the international peace congresses. In all the years from that in Berne in 1892 to the nineteenth in Geneva in 1912 he missed only two. At the Universal Peace Congress in London in 1908 he was a member of a deputation composed of the leading pacifists from the various countries of the world which waited upon Edward VII. At the international congress held in Chicago in 1893 he was chairman of the joint executive committee of the peace societies. He bore a very active part in the arrangements for the Congress held in Boston in 1904. The American peace conferences found in him an ardent supporter. We can mention only a few of the important parts he played in this relationship. He was chairman of the organizing committee of the American Friends Peace Conference in Philadelphia in 1901. He helped to organize the New York Peace Conference of 1907. In 1895 he aided Albert K. Smiley in setting up the Lake Mohonk Conferences, and when the conferences convened from time to time Dr. Trueblood's annual presentation of the facts concerning the progress of peace during the preceding year usually followed the president's speech of welcome. Mr. Edwin D. Mead tells us, "It was Dr. Trueblood who first proposed at Mohonk the discussion of the establishment of a great international court of arbitration, which should be to the nations what the United States Supreme Court is to the States of the Union."

In 1911 the American Peace Society under Dr. Trueblood's lead moved its headquarters from Boston, Mass. to Washington, D. C. that it might take its rightful place at the center of the nation's life. Here he entered more intimately than previously into national and international affairs. He came into close touch with leading jurists, educators, legislators and diplomats. He worthily won the title "publicist", and those with whom he associated came to respect his knowledge and rely upon his judgment. He was one who could think in international terms. The facility with which he grasped large world problems, and advised upon them, even in detail, revealed him to be a man capable of handling positions of very large responsibility.

Conservative estimates of his influence rate him as fundamentally the greatest apostle of peace in America in this century. The names of men with great money and prestige have been famed far and wide in this cause. In practically all their activity, however, the influence and practical wisdom of this faithful secretary of the Peace Association have been working behind the scenes. Through Benjamin F. Trueblood the Society of Friends has made a contribution to the cause of peace comparable only, with very few if any exceptions, to that made by William Penn in the first period of Quaker history. What Elizabeth Fry did for prison reform, what John Bright did for statesmanship and political life in England, what John Woolman and John G. Whit-

tier did for human freedom, that same thing did Benjamin F. Trueblood accomplish for the cause of International Peace and Arbitration.

The physicians tell us his death was caused by arterio-sclerosis. That is doubtless true, but those who knew him in his labors appreciate the fact that the great spirit in the man undertook and pushed forward more than even his strong physique could long sustain. He resigned his position on May 7th, 1915, and was made honorary secretary.

He died young, we say. Yes, but he lived in deeds not years, and thus estimated his life will be viewed as a shock of corn fully ripe for the harvest. He died young, Yes, he never grew old; he had his eye fixed on the future. In his retirement after resignation he made plans for future activities, and followed the star of peace leading to a better day after the night of war should fade into the dawn.

On October 26th, 1916 he heard the great summons to the larger life of God, and his youthful, buoyant, joyous spirit left its broken tenement of clay at the call of its Master, which might well have come in His words of old. "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord." As a close to his simple tribute to a really great man let me quote the words of Rev. Charles E. Beal of Worcester, Mass., who for many years was associated with him in work, and knew him intimately.

"If true greatness means a desire and determination to uplift and bless humanity, if it means large and wise plans for the carrying out of such a benevolent purpose, if it means lifelong service unselfishly rendered, then does and shall Benjamin Franklin Trueblood rank high among the permanently great. He was a wholesome, many-sided, great-minded man, open to and in heartiest sympathy with every moral reform. He was not a one-stringed fiddler. Anything that would help forward civilization he was ready and glad to support and advocate. He was as sincere and simple as a child. Contrasted with his simple-minded, almost single handed, and sublimely courageous battle for a better humanity, for happier homes, for higher morals, for straight thinking, how cheap and superficial and vulgar and beastlike seems the tawdry, swashbuckling heroism of militarism, how barbarous and brutal and fiendish the man-butchers of soldierdom!"

Richmond, Ind.

THE TRAINING OF MINISTERS AND MISSIONARIES.

By W. P. PINKHAM

To those who love the appearing of the Lord Jesus, it is cheering to note the awakening of the church to the meaning and spirit of the great Commission, "Go and disciple the nations." The burden of Spirit-filled souls from the earliest ages to the present, seems to have become, more than ever before, the burden of the church.

As the commission is impressed upon the heart of the consecrated believer and he considers the grave responsibility of becoming an "ambassador for Christ," there comes a longing for the prepara-

tion which will secure greatest efficiency in this high and holy calling.

The world, ever ready to counsel the children of God, insists that civilization must precede evangelization, and demands for ministers and missionaries large stores of worldly knowledge, and the mental discipline to be gained in acquiring such knowledge.

The church, never yet fully freed from the spirit of the world, and lacking the faith and the courage to free herself, takes up the cry, and demands of candidates for the ministry or the mission field long years of study in college and university and theological seminary; and would fain refuse every candidate who has not a preparation of this quality and quantity.

I would by no means undervalue the learning or the discipline which a child of God, well saved and constantly kept, might obtain from such a course of preparation. But when it is proposed to make such a preparation a **requisite for admission** to ministerial or missionary service, or even to make it a **ground for discrimination** against those who lack just this preparation, I then venture to propound and to ask my fellow Christians to consider the question, Is it not the duty of the living members of Christ's body to dissent from the proposal, on the ground that it is contrary to the purpose and spirit of the Gospel, besides being at once unpractical and impracticable?

The Gospel is the tidings of a provision for salvation from the penalty and power of sin by the redemption that is in Christ Jesus. No one who has not experienced this salvation is Divinely authorized to proclaim the tidings. Everyone who has experienced it is thus authorized, subject only to the requirement of being "endued with power from on high." It is to be proclaimed to all nations, regardless of race, rank or culture. Its purpose is not civilization but individual salvation. Civil and social and, in a true sense, political elevation will surely follow; but **the purpose** is the salvation of the individual, and as nearly as possible of every individual.

To harness with this highest, holiest purpose any other purpose whatever, is to weaken or defeat the greater in the interest of the less. An associated aim is therefore, in this instance, a contrary aim, however plausible or even necessary the association may appear. Everywhere and always the Gospel has flourished best and witnessed the most benign and far-reaching results, when its heralds were **true to its one purpose**, the salvation of their fellow men by faith in the Lord Jesus Christ.

But the insistence upon a high educational standard as **necessary** for the minister or missionary, is also contrary to the **spirit** of the Gospel. That spirit it may be characterized as a heavenborn love for Christ and for souls. It is impossible to the unregenerate. It is known in its fulness to those only who are cleansed from all pride and selfishness by the baptism with the Holy Spirit, and who seek only God's glory and the realization of His will. But this dominating and all consuming love is never realized apart from **perfect trust**, which sees Jesus and Jesus only as its dependence for salvation and for service; and this love and this trust are alike exclusive. No other than Christ can be suffered to control our

affection, or to divide its control with Him. Nor can our confidence be divided between Him and our own attainments, without hindrance to His cause in so far as its progress is entrusted to our care. A high educational standard cannot be made a **requirement**, without a dividing of confidence, both on the part of the employing Board, and on the part of the candidate.

Paul is frequently lauded as the most brainy and the most highly educated man of his time, though the correctness of such laudation is without adequate historic proof, and is highly improbable. Two things are unquestionable clear. First, That Paul himself persistently disclaimed any confidence in natural or acquired ability, and attributed his successes to grace alone. "I came not unto you with excellency of speech or of wisdom." "God forbid that I should glory, save in the cross of our Lord Jesus Christ." "I determined not to know anything among you, save Jesus Christ and Him crucified." "My speech and my preaching were not with enticing words of man's wisdom, but in the demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." If Paul's words do not reveal an utterly exclusive confidence in his Lord, it is because words cannot reveal it.

But we are face to face with another consideration. Comparing the messages and teachings of Paul with those of other holy men of old, they cannot justly be said to surpass in pungency, in perfectness of adaption or in power the utterances of Elijah, the rustic prophet of Gilead, or Amos, the uncultured herdsman of Tekoa. Rich and valuable as the Pauline epistles are, does any of them outrank in beauty or spiritual insight or masterly comprehensiveness the epistles of Peter, the "unlearned" fisherman? And, as to **relative excellence in service**, have we any proof that the work committed to Paul was performed more perfectly than that committed to the other apostles? Have we proof that his work though more fully and ably chronicled than theirs, was really a greater work? And, even if it were greater, are we sure that it was entrusted to him because of his superior scholarship? Was not the high quality of the work of all the apostles a mere fulfillment of the promise of their Master, "I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist?"

If this be true, would not the **requiring** of a high educational qualification for ministers and missionaries be **unpractical**? To answer this question further, Quakers would do well to remember the illustrious founder of their Society; Baptists their immortal Bunyan; Methodists their Thomas Maxfield, "the first of the innumerable lay preachers, who have spread the Gospel throughout the world more successfully than any other class of the Christian community." And all Christendom will do well to remember Charles G. Finney and Dwight L. Moody, whose marvelous power in the Gospel cannot be traced to the learning or the training of College or Seminary.

If evidence were needed to show that a high educational requirement is also **impracticable**, it may

be found in the fact that it is contrary to the genius of Quakerism and of Christianity itself. "Not by might nor by power, but by my Spirit, said the Lord." "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent." "It is not ye that speak, but the Spirit of your Father which speaketh in you." It was the full recognition of these great principles that gave to prophets and apostles, and to the early Friends and the early Methodists, their singular power in the Gospel, and nothing short of this full recognition will avail now or in the future for the same great ends.

Let those "who have tasted the good word of God and the powers of the world to come," and who have been called as ambassadors for Christ, go forth, not with a divided confidence, depending upon Christ and His Spirit only. If they are learned, let them, like Paul, count all but refuse that they may win Christ and be found in Him, and then God can work in them and through them as He will. And if they are ignorant, yet clearly called, let them not plead ignorance as a ground for disobedience or hesitation, but in simple faith in the great Shepherd of their souls, let them prove to themselves and to mankind His unlimited sufficiency to those who perfectly trust Him. And let not the church forbid any, whether learned or ignorant, who give clear evidence of the Divine call and the enduement of power from on high. If the church of today ought to be sitting in sackcloth and ashes over her failure to win men to Christ, it is not because she has not a larger proportion of learned members, but because she has too few that are made perfect in the faith of Christ, and who with a single eye follow the Lamb whithersoever He goeth. Let her not, therefore, demand of the Lord's anointed children forms or degrees of qualification which His word has not enjoined.

Huntington Park, California.

INDIANA YEARLY MEETING EVANGELISTIC BOARD.

(The following is the third article from Yearly Meeting Evangelistic Boards, solicited by The American Friend, this one being from Indiana Yearly Meeting.)

The Evangelistic Pastoral and Church Extension Committee of Indiana Yearly Meeting presented the "Family Altar League" to all our families last year and 1000 families enrolled as members. The Yearly Meeting was so well pleased with the result that it instructed the committee to stress this the coming year. The every member financial canvass and budget system have come to stay, and an increasing number of the meetings are adopting these plans with good results. These will be vigorously pushed by the committee the coming year.

We are gratified at the religious community canvass that several country meetings have carried out last year. The Yearly Meeting endorsed the suggestion of the Committee that all the pastors attend the country church conferences to be held in all parts of the state during the winter. We mean to put forth our best efforts to make the country church movement a great spiritual blessing.

We regret that the statistics of the Yearly Meeting were not accurate enough to publish this year, simply because many meetings failed to get adjusted

to the new blanks. The Yearly Meeting appointed the Yearly Meeting Superintendent as statistical secretary, giving him two assistants, and instructing him to spare no pains to bring accurate reports to the next Yearly Meeting. Already he is perfecting plans to insure better returns next year. As he goes about he is correcting the list of clerks, recorders, and statistical secretaries and personally instructing them as to their duties.

The number of conversions, renewals, additions to the church, etc., showed a splendid year so far as the reports have been received. Pastoral evangelism was one notable thing. Some pastors conducted their own revival meetings, some exchanged with other pastors, but most of the meetings had some evangelist to lead them in their special work. Four gospel teams and several individual students of Earlham were aided by the committee to find places for service. This work will receive our careful attention the coming year.

The Superintendent was chairman of the Committee on "Yearly Meeting Day" last year and is continued for the same service the coming year. Last year a bulletin of information was sent to each meeting and family, with information for carrying out the plan, so that November 19 was generally observed by meetings and families as a time of prayer and thought on all the work of the Yearly Meeting. This year a list of some twenty-five questions, based on the Yearly Meeting minutes, will be sent to each pastor with the request that he look up the answers in the Minutes and give the information to his meeting on December 17th; then a little later a list of some one hundred questions will be sent to each home for it as a family circle to find the answers in the Minutes. We hope by this plan to obtain a thorough examination of the Yearly Meeting Minutes, first by the pastor and later by each family.

Three new Meeting houses have been built last year. The largest one, West Richmond, is just nearing completion at a cost of \$24,000. Nine have been remodeled, at least two of which, Traverse City and New Westville, cost near \$3,000 each. Five parsonages have been provided during the year which now make twenty-five substantial ministers' homes in the Yearly Meeting. The Yearly Meeting enthusiastically endorsed the suggestion of the committee that all church property, needing it, be painted and put in good repair, also that the grounds be planted with trees, flowers, shrubs, etc., to make them neat and attractive, and that the names of each meeting be put in a conspicuous place, so that passers by if strangers, may see them and perchance stop for worship. These suggested improvements are already being carried out by several meetings.

The circuit plan continues to work well for the small and scattered meetings. The support of more than half of our ministers is inadequate, and this is increasingly so in the face of the advancing prices for most of the necessities of life. For three years we have had as a minimum salary \$500.00 and a house, but meetings must now do better, or many pastors' families will not have the necessities. Pastors cannot do satisfactory work without a comfortable support.

Workers' conferences have been held in two quar-

terly meetings, so far this year, with splendid results. At these the vital questions claiming the attention of our workers were presented and discussed. The Superintendent thus has the opportunity to present personally the plans of the committee. It is hoped to hold in each Quarterly Meeting one or more of these conferences, during the year.

Indiana Yearly Meeting with its more than 20,000 members means not only to keep abreast of the times, but to lead out all that proves to bring the best spiritual results. We believe that the only permanent results will come as we preach repentance from sin and faith in the Lord Jesus Christ, followed by the Baptism of the Holy Ghost and fire, thus removing the **guilt** as well as destroying the **power** of sin. To this task are definitely committed the one hundred pastors, together with a hundred and forty ministers, who are not pastors, as they work in the sixteen Quarterly Meetings, divided into sixty-eight Monthly Meetings, embracing the one hundred and thirty-eight individual meetings of Indiana Yearly Meeting.

TRUMAN C. KENWORTHY,
General Superintendent.

Richmond, Ind.

A TRIBUTE OF APPRECIATION

(We reproduce here the following paragraphs from the address delivered by Chas. E. Beals at the funeral of Benjamin F. Trueblood on October 28, 1916.)

"As Secretary of the American Peace Society, he was the official public spokesman and representative of that historic peace organization, and, as such, was constantly being called upon for addresses and lectures on all sorts of subjects and all sorts of occasions. For example, we find that in one year he delivered no less than forty public lectures and speeches. Does the National Reform Association meet in convention? Then Dr. Trublood must remind the reformers of The Nation's Responsibility for Peace." Does a Southern Lecture Bureau wish to thunder forth a broadside from the heaviest peace artillery in the country? Then the genial peace secretary must turn suit-case dweller and campaign through Kentucky, Tennessee, Georgia and South Carolina, firing off twenty-three lectures. Does a College, like Haverford, plan a Summer School of Religious History? Then must our peace interpreter prepare and deliver his now well-known "Historic Development of the Peace Idea."

Is an imposing statue of William Penn to be placed on the top of the tower of the Municipal Building in Philadelphia? Then William Penn's most illustrious living successor must tell about Wm. Penn's Holy Experiment in Civil Government." Is a tablet to be unveiled to John G. Whittier in the Hall of Fame? Then the Secretary of Peace must discourse on "Whittier, the Poet of Peace." Is a college looking for some really big man for its commencement orator? Then our Quaker giant must be impressed into service, as at Goshen College. Is a new church to be dedicated? Then Dr. Trueblood must preach the sermon, as at the Friend's Church at Worcester, Mass. Does a world-renowned lecturer fail a great audience on some important occasion, as in the Sunday evening

meeting at the opening of the New England Peace Conference at Hartford, Conn? Then no one but the humble, humorous, broad-visioned Dr. Trueblood can make people forget their disappointment and indignation.

Is the Association of Cosmopolitan Clubs to hold a session at Cornell or Madison? It would be "Hamlet with Hamlet left out" without, "the venerable (how he disliked and laughed over the adjective!) Dr. Trueblood to give the key-note message. Does a Bible conference aspire to introduce to its patrons the most famous pacifist in the United States? That means that Dr. Trueblood, in mid-summer, must travel up from Washington, D. C., to Winona Lake, Indiana, to tell about "The Breaking down of National Boundaries." Does the Economic Club of Providence, R. I., wish to allure its members to a banquet with such a compelling appeal that they will respond five hundred strong? Then said club need only announce a debate on "The Fortification of the Panama Canal," the word duellists being the Judge Advocate General of the United States Army and the "Captain of the Lord's Hosts" of American pacifists. If a meeting is to be held on ship-board in mid-ocean? Who is so well qualified to preside as this tall, broad-shouldered, imposing kind-faced gentleman of choice language and obvious culture?

"It was always a joy to listen to Dr. Trueblood in public address. Some quaint phrase or humorous story would put the audience in responsive mood. Then in earnest, honest, pleasing tones, the argument would be unfolded with such sweet reasonableness and manifest sincerity as often to produce surprising results. There was not a particle of "spread-eagleism" in his delivery. He was simple, natural, transparent, true. But his command of facts was so comprehensive as to be irresistible.

"Out of his *Advocate* articles and his public addresses and lectures grew Dr. Trueblood's permanent books and pamphlets. Many of the addresses which we have mentioned were printed in the *Advocate* after their delivery and then re-published in pamphlet form. These pamphlets would run through edition after edition, until the circulation mounted into many thousands of copies." * * *

"Dr. Trueblood's work naturally brought him into close contact and even intimacy with leading publicists, jurists, educators, legislators, editors, reformers, etc. These men came to respect his knowledge and to rely upon his judgment. He repeatedly visited the State Department at Washington, and, year by year, his voice gained weight in the councils of the nation. The remonstrances against the increase of the navy which he annually formulated and submitted to Congress probably had more to do with the defeat of "Big Navy" programs than any other single influence. I have been told that it was Dr. Trueblood who suggested to Mr. Roosevelt, in a personal interview with the President, the tender of friendly offices which led to the ending of the Russo-Japanese war by the Peace of Portsmouth.

"Thus, from the time our beloved one succeeded Secretary Howard in 1892, until he was first stricken on June 7, 1913. Yes, until he laid down his active

secretaryship on May 7, 1915, he was no unimportant factor in the stirring events of a stirring quarter century. During these years he not only witnessed and opposed and lamented the ominous expansion of the United States Navy, the war with Spain and with the Filipinos, the Boxer outbreak in China, the Boer war, the Russo-Japanese war, Imperialism, Rooseveltism, Preparedness and the present European welter; but also it was his privilege to behold, with gratitude and joy, as he stated in his letter of resignation, "the organization of nearly all the peace associations, more than six hundred in number; the holding of twenty international peace congresses; the development of the Interparliamentary Peace Union, with its annual conferences, the holding of two Hague peace conferences, and the establishment of the Hague Court; the increasing number of peace and arbitration treaties; the establishment of the Noble Peace Prize Foundation; the organization of the Association for International Conciliation; the inauguration by Mr. Albert K. Smiley of the Arbitration Conferences at Mohonk; the creation by Mr. Edwin Ginn of the World Peace Foundation; by Mr. Carnegie of the Carnegie Endowment for International Peace, and, more recently, of the Church Peace Union; the establishment of the American School Peace League and many similar organizations.

"One is almost staggered at seeing at close range the amount of hard work accomplished by this man. Now we behold a quiet, plodding, conscientious administrator of multitudinous office details, patiently pouring over the problems of finance by the hour. Then he is in distant Texas, thrilling a state peace congress and organizing a new state branch of the American Peace Society. Next we catch a glimpse of him on an express train, writing an annual report and his annual reports were almost state papers. Again he is appealing for a permanent endowment realizing that victory is still distant and that dark days are sure to come when it will not be easy to raise money for so unspectacular and unpopular a cause as world peace. His next appeal may be to the churches for the observance of a Peace Sunday or to the schools to commemorate the holding of the first Hague Conference by special peace exercises on May 18."

THE CALL.

Use me, my God, in Thy great harvest field,
Which stretches far and wide like a wide sea;
The gatherers are so few, I fear the precious yield
Will suffer loss. Oh, find a place for me.
A place where best the strength I have will tell;
It may be one the other toilers shun;
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done.

—Christina Rossetti.

Beginning with Abraham, a man who loved God and worked righteousness, God endeavored to make of his descendants a righteous nation. Is the same God today interested only in righteous individuals or does He still desire righteous nations also?—Methodist Protestant.

Religion is the tie that connects man with his God.

YOUNG FRIENDS BOARD

SOME INTERESTING REPORTS OF RALLY DAY

Indiana Yearly Meeting

North Grove—"North Grove is a small country Meeting of 30 resident members. We are near Jonesboro, Back Creek and Bethel Meetings, so do not have much to draw from. There were 42 present at our Rally Day service. Edith Shugart gave us a splendid talk. The few young people we have had charge of the singing and took part in the prayer service. Our collection was 45 cents."

Fountain City—"The Christian Endeavor here is a Union one and the Friends cannot do successful denominational work in that organization; so the "Live Wires" young people's Sabbath School class gave the program. We were organized two years ago with six or eight, and now have 40 members enrolled. We have an average attendance of 30, from 18 to 35 years of age. We took full charge of the hour for worship. One member, a mute, rendered the Lord's Prayer in the sign language and sat with the speakers on the platform. We feel that it was a beautiful service and a profitable meeting. Our collection was \$6.56—am sending \$6.46. Our class holds regular business meetings and are now thinking of taking up some form of Gospel Team work. Three of the young men have gone to Williamsburg to help in a revival meeting. Two of the young women will be in a league at a Meeting nearby, and the others work in the services here."

Kennard—Young Friends Day was observed here at the morning meeting. The young people had charge of the singing, and took part in the prayer service. Lillian E. Hayes, of the Young Friends Board was the speaker. She spoke of the open doors of service that are before our young people today, and suggested ways in which that challenge can be met. Plans were made to organize a Quaker Study Class, and a Gospel Team. The collection was \$3.05.

Offerings were received from the following, with no report:

Lewisville, \$2.51; Knightstown, \$3.75; West Richmond, \$13.25; Western Yearly Meeting, West Newton, \$3.00.

Darlington Quarterly Meeting—"Our young peoples' meeting was a success.

W. O. Mendenhall, of Earlham, brought us such a fine message and his sermon at the service Sunday morning was wonderful. Many were there from other churches, who were deeply impressed." The young people of this Quarter will make the Every Member Canvass for funds for the Young Friends Activities.

Syllabus Stating, "THAT FOR WHICH YOUNG PEOPLE'S SOCIETIES STAND"

The Function of Young People's Societies is:

First—To lead young people to a definite commitment of themselves to Christ and His work:

A.—By creating a Christian organization of young people for young people, thus developing a normal atmosphere for such commitment.

B.—By enlisting young people in private prayer and Bible Study.

C.—By revealing God's will to the young people through the channels of the devotional meetings and study groups.

D.—By personal work.

E.—By surrounding the young people with normal, wholesome Christian sociability.

Second—To cultivate the spiritual life of the young people.

A.—Through Christian fellowship.

B.—Through reading the Bible.

C.—Through testimony.

D.—Through prayer.

Third—To lead young people to the discovery of themselves and the cultivation of their powers:

A.—Spiritually, through the devotional exercises; prayer, song, Bible interpretation, testimony, etc.

B.—Mentally, through reading, study, and the exercises of the meeting.

C.—Practically, through leadership tasks.

D.—Socially, through sociability and the recreational activities.

Fourth—To lead young people to realize and accept their responsibility:

A.—To their society; through accepting offices, taking part in meetings and giving to the support of the society.

B.—The Church; through attendance upon church services, through supporting the Church and assisting in her work.

C.—The Home; through a right interpretation of the relationship within the home.

D.—The Community; through enlisting in movements for civic righteousness, social uplift and Kingdom building.

E.—The World; through study of, the support of and personal work for World Evangelism.

Fifth—To interpret the Church and its work to young people.

By study classes in Bible, Church History, Doctrine, Missions, Citizenship, Temperance, Personal Work, etc.

THE YOUNG PEOPLES' PROGRAM

During the coming year we plan to gain 3000 new converts, 3000 new members of Christian Endeavor, 2000 new church members, 3000 new members of the Peace Union, 200 new Christian Endeavor Societies, 100 new Comrades of the Quiet Hour, 1000 new Life Work Recruits, 1000 New Tenth Leigoners, 100 New Mission Study Circles, 50 New Peace Study Circles, 100 New Quaker Study Classes, 2000 New Christian Endeavor Experts, 100 New Subscribers to the Christian Endeavor World, and 500 new Subscribers to the American Friend. These items are found under the third point of our program. They can be realized by serious consecrated effort. Will any Yearly Meeting fail to bring up her share? Yearly Meeting Executive Committees should be in close touch with Quarterly Meeting Superintendents. Each should know the program and be organized to work it. The first report to the Five Years Board will be due by the first of the year. How good a showing can you make at that time?

YOUNG FRIENDS IN BALTIMORE

At a most enthusiastic meeting of Young Friends in Baltimore recently a Yearly Meeting Program was discussed and an organization affected to reach the goals set. The country will look with interest upon the strides taken by Baltimore Young Friends during the coming year.

It is not in the truths, stupendous as they are, it is not in the facts, transcendent as they are, it is not in the tender and terrible solemnity and pathos of the cross of Christ, even; it is in the power of the Holy Ghost given unto us.—Richard S. Storrs.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HIATT, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

WORK ADVANCING IN A LAND OF DIFFICULTIES

(Note.—We print the following article with apologies to the writer, as she distinctly stated that parts of it were solely for the "eye of the secretary." The secretary, however, wants to share with Friends at large this thrilling account of some of the things that do not always find their way into the reports.—R. A. H.)

When I started out last night for the long drive to Cedar Hurst, I little anticipated the experience that was awaiting me. The road leads up across the mountains, along a precipice, and over a river. It is 12 miles, and on dark nights, when we have had a good meeting up there on the hill, the time passes rapidly enough, as I meditate on the needs and the inspiring endeavors of the poor Jamaicans who come to our meetings; but when the night has been rainy, as it was last evening, the roads muddy and the people few, then it seems interminable.

My stable-boy and I started out, as usual, about 3 o'clock. I had been writing my report earlier in the afternoon and was just about to finish when a centipede, seven inches long, came walking across the floor towards me, from I know not where. I stopped to kill it with a stick and continued writing, but, when I found myself in the cart with the 12-mile drive ahead of me, my mind kept reverting from time to time to the ugly thing. Why this incident should have affected me I do not know, for we are quite used to such things, but with the rain and the approaching darkness the ride seemed to me even longer than usual.

At last we reached the little church, however, and had a blessed little meeting, getting near to Christ and, I feel sure, helping materially the six or eight natives who gathered in. But the heavy rain had kept many away from the meeting and had prevented our reaching as many as we might otherwise have done. It is a land of difficulties.

When we started home, it was quite dark. We had to feel our way along in many places and only succeeded in doing so by the fact that the horse was accustomed to the road. Just as we were coming down towards the river and were skirting the precipice a shaft suddenly snapped. My boy jumped from the cart and ran to the

horse's head. He seized the reins and dragged the animal's head back towards the roadway. A step more and the poor thing would have dragged us down and over the great drop to the river below. But with a jerk the animal righted himself and stood snorting and trembling with fear. We tied up the shaft with a rope and with nerves at a tension came on down the road and safely home. The angel of the Lord encampeth and delivereth.

But such difficulties as these are some of the least with which we have to deal. At Orange Bay, where several hundred Hindu coolies work, we have a continual fight against immorality. The third Sunday in September we made a special day for these East Indians and called it Indian Guest Day. One hundred and six of them were present. Mr. Sourl, the government interpreter, a Christian from South India, was present and spoke strongly on moral issues, urging his fellow-countrymen not to take up with the ways of the natives. This served as an opening wedge for a campaign against vice, and we followed it by several telling meetings. In August, we had a Mother's Day, when, with the help of Mr. and Mrs. Farr and Miss Andrews, we presented scores of mothers with flowers; but it seemed as a straw against an avalanche of sin.

Other difficulties we have to face are sickness, malaria, want of teachers, lack of funds, and lame horses. The teacher of our day school has just been sick with malaria and jaundice. Estella Lewis, who has bravely stepped into her place, is troubled with her heart and should perhaps not undertake the work; but her beautiful Christian life among the people made her the choice of the community. We often have difficulty in getting anyone to lead the service, since Mr. Phillips, a rare Christian man with Christian ideals, has left. These wants often force us to call upon Wesleyan and Baptist laymen to take charge of our services.

But the work is pressing and, in spite of these things, is moving forward. We can only hope for your prayers at home and for our own success here. H. ALMA SWIFT.

OPINIONS VS. KNOWLEDGE

Opinions about Mexico are as plentiful and worthless as knowledge of that country is rare and difficult to acquire.

The readers of *The American Friend* are, however, soon to have the opportunity of learning from an eye-witness about present conditions in the perplexing country lying south of the Rio Grande. It is an opportunity many of us have wanted, to enable us to exchange our opinions for knowledge.

While working at C. Victoria, Solomon Tice this year was collecting data which he has just put into a series of seven articles. Here are some of the things he discusses:

The Geography of Northeastern, Mexico.

Friends' Mission Field.

Roads and Travel.

Farming and the Implements and Products of Agriculture.

Effects of the Revolution.

Missionary Opportunities.

Our Evangelistic Work and Its Future.

Present and Future Educational Work.

Industrial Education.

Our Industrial School.

The entire series bears the title "Some Things Friends Should Know About Mexico and Our Missions There."

Beginning on First Month, fourth, these articles will appear in seven successive issues of *The American Friend*.

Missionary Societies and Auxiliaries, Mission Study classes, and Young People's Societies are invited by the American Friends' Board of Foreign Missions to assign these articles for reading and study as a part of their regular program this winter. "The Two Americas" being the Mission Study theme suggested for this year, this series on Mexico can very appropriately be read and studied at this time.

"ESSENTIAL FACTS"

Every Friends' family within the borders of the Five Years Meeting is to be supplied with an eight-page folder prepared by the American Friends Board of Foreign Missions. The title of the folder is "Essential Facts." And this title well describes its contents. For it seeks to answer the following questions:

How is the American Friends Board of Foreign Missions made up and for what purpose does it exist? Where

are its headquarters? What foreign fields are under its care? How many missionaries are on each mission field? What were some of the main lines of work carried on last year? What does the Board propose to do this year? How much money will be needed and how will it be spent? What could be done with one postage stamp each week?

Wherever Friends are ignorant of the answer to any of these questions, "Essential Facts" will wish to go.

A supply of these folders is being place in the hands of every Yearly Meeting Missionary Committee. And every particular Friends meeting may secure from the Yearly Meeting Committee copies for distribution.

JANE E. WHITE

Jane E. White was the daughter of Richard M. and Sarah H. Janney. She was born in Anne Arundel County, Md., 8th Mo. 31st, 1831, and died 10th Mo. 19th, 1916. Her mother, her sister Margaret H. Elliott and herself, were all women of marked mental and spiritual power. Brought up in the atmosphere of old time Quakerism, they bore in their characters, distinctive acknowledgement of the presence and guidance of the Holy Spirit.

Jane E. White very early in her girlhood took a decided stand for a life of separation from the fashions of the world, and chose simplicity of living and close obedience to the will of her Lord.

She was a niece of Johns Hopkins, the founder of the great institutions which bear his name, and presided over his household for some years prior to her marriage to Francis White, by whom she had three sons and one daughter. Domestic in her tastes, she made home a happy abode for her family.

Her mind was trained under Baltimore's best teacher of his time, N. H. Morrison. This training prepared her for the continuous reading and widespread knowledge which she pursued throughout her long life. She was also a very extensive traveller, both in Europe and America, so that she became a woman of extraordinary information and ability, somewhat veiled by her naturally shy and retiring disposition, and by her Christian humility. Her beautiful life of unselfish service for others was an inspiration to all who had the privilege of her friendship and acquaintance.

A woman of deep and tender sympathy for the sufferings of the needy, she loved to minister to them as op-

portunity offered, both to physical necessities, and to persons in bereavement and in spiritual difficulties. In numerous instances, she was remarkably guided in her ministrations. A right education of the young people was much on her heart, and many have been prepared for lives of usefulness by her assistance.

She had an earnest concern for the spread of the Gospel both at home and throughout the world, and she loved to contribute liberally for this purpose.

For many years she was an esteemed Elder in Baltimore Monthly Meeting. The faith and love which enabled her to do much for her Lord, enabled her also to bear the sad bereavements that came from time to time. Perhaps the sharpest was the sudden death of her only daughter, just entering womanhood, yet no murmur seemed to be felt or expressed.

While not physically strong enough to enter upon public Christian work, she maintained a good degree of health and activity to the last, speaking in Meeting just one week before her death, and only a few days before her death, arranged matters in which she was interested, pertaining to the Y. W. C. A., saying that she felt the end was near and she wanted to go.

She was suddenly attacked with an acute disease that rendered her unconscious. She fell peacefully asleep in Jesus, in the eighty-sixth year of her age, surrounded by her beloved children.

AT POPLAR RIDGE, N. Y.

The Friends Church at Poplar Ridge, N. Y., is being favored under the excellent ministry of Lavinus Painter from Indiana, who came to us last May. He preaches a clear, plain gospel, and we feel that not only the church, but the community is being benefited by his services. In addition to his own church services on Sabbath morning and evening, he is preaching now also in a church three miles from here, in the afternoon, one formerly used by the Presbyterians, but who have for some time closed their services.

Early in October we were much favored by a visit from Edgar T. Hole, which was greatly enjoyed. He gave us some very interesting accounts of his missionary work in Africa. Since then, we had also a very acceptable visit from Thomas Jones. He preached a searching sermon, wherein he urged upon us, both as a church and as individuals, the necessity of a "thorough, down-right, uplifting, vi-

talized Christianity," which we certainly need, both here and elsewhere, that we may **have**, and **let shine**, our Light before the world as we are commanded to do. In the evening the young people of the church were invited to meet with Thomas Jones at the parsonage, where a very enjoyable evening was spent.

On November 16, 17 and 18 Scipio Quarterly Meeting of Friends was held at Perry City, Schuylers County, N. Y. In addition to all of our local ministers we had the company of Albert G. Shepard, whose services were timely and very acceptable. He came to Poplar Ridge the following Third Day, met with the Pastoral Committee at the parsonage in the evening, and was with us at our prayer meeting on Fourth Day evening. His company and services were much enjoyed and appreciated. If we with all our many privileges, both as a church and as individuals, fail to **grow**, the fault certainly lies at our own door.

CORRESPONDENCE

Stafford, Kansas,

Nov. 12, 1916.

Editor The American Friend:

I noticed in The American Friend of the eleventh month 2nd an article about the extension pastor of Denver Quarterly Meeting. I was present at the meeting when the appointment was made, and while it looked (from the common view of things) useless to appoint a man to that position without any means to support him, and having no means of his own, yet I believed it to be of the Lord.

Since I have been over a part of the country, I realize to a small degree what a great task he has. I think this one of the most needy fields with the prospect of the best results of any of our meetings. Thomas Jones of the Young People's Movement, who was present, would agree with me, I think. The pastor has no way of his own to travel and nothing on which to support his family while he is gone.

Most of the people are poor having gone into that new country to take claims; they cannot contribute any for traveling expenses of the above. If there are any who want to help in the Lord's vineyard, either with money or clothing, they will find this a very good place.

J. S. BOND.

Religion is such a belief of the Bible as maintains a living influence on the heart.—Richard Cecil.

NEWS NOTES

Ezra G. Pearson is now pastor at Star, Idaho.

Henry Jones has taken work as pastor at Boise, Idaho.

Charles I. Whitlock has located as pastor, at Greenleaf, Idaho.

Charlotte E. Vickers, of Chicago, is spending a few weeks in California.

The Indian Mission at Seneca, Oklahoma, reports a revival at Tiff City, with 15 converts.

Harry Rimmer is serving as temporary pastor of the meeting at Los Angeles, California.

Elden H. Mills, a student in Earlham College, is pastor of the meeting at Dunreith, Indiana.

The Wyandotte Indian Mission reports the largest enrollment in the Bible School in its history.

"World's Fellowship Week" was recently observed by the Christian Associations of Whittier College.

Andrew F. Mitchell addressed the congregation at Whittier, California, November 5, on "California Dry."

Earlham College will observe Indiana centennial day with appropriate chapel exercises on December 11.

The Montabello Friends Bible School, California, held a picnic at Central Park in Whittier on November 11.

Whittier Quarterly Meeting was held on November 18. Wallace E. Gill, of Bell, California, brought the message.

Auretta M. Thomas, of Fountain City, Indiana, is matron of the Girls' Home at Friendsville Academy, Tennessee.

California C. E. Union held a conference at Huntington Park on December 1. An excellent program was rendered.

President Thomas Newlin, of Guilford College, preached an excellent sermon at Springfield, N. C., on November 4.

Marlboro Monthly Meeting, N. C., celebrated its one hundredth anniversary on November 30 with an appropriate program.

The student body at Haverford College this year represents 19 states, as against 21 last year. Five foreign countries are represented.

From Charlotte E. Vickers, who is in California, we learn that John Henry Douglas, though feeble, is as bright and cheery as ever.

Milo S. Hinckle, pastor at East Main street, Richmond, Indiana, recently conducted a short series of meetings at Carthage, Indiana.

Merl Wilson has pastoral charge of

the Van Wert, Ohio, circuit, consisting of Antioch Friends Chapel, Prodigious Home and Mt. Pleasant meetings.

The Friends Messenger comes to us for November in new and attractive dress, with Fred E. Smith, pastor at Greensboro, N. C., as the new editor.

The Harvard University Press announces "The Spiritual Interpretation of History" by Shailer Mathews as a book for the times—227 pages. Price, \$1.50 net.

The sad news has reached us that Sarah M. Hadley, widow of David Hadley, died at her home at Danville, Indiana, on November 21. We hope to have a fuller account later.

New Garden Meeting, North Carolina, has recently been blessed with a revival, which reached the community, the college and the graded school. The services were in charge of L. W. McFarland and Bessie Fields. There have been twenty or more applicants for membership, and about half that number seeking to be associate members.

Seth and Hannah Lewis Smith, of Selma, Ohio, are spending the winter with their son-in-law, Dr. Herbert E. Tebbetts and family, at Whittier, California.

Sarah H. Hoge, of Lincoln, Va., President of the Virginia W. C. T. U., was reelected as Assistant Secretary of the National W. C. T. U. convention.

The Friends Messenger reports revivals at eight points in North Carolina, with a record of 143 conversions, 76 renewals and 76 accessions to the church.

On account of illness, Lewis I. Hadley has been obliged to give up his work in the Training School at Nampa, Idaho, and with his wife has returned to East Whittier, California.

Albert Votaw, a well known Friend, and Secretary of the Pennsylvania Prison Society, has recently put out a reprint of research work which he has done along prison reform lines.

Albert W. Macy discoursed on "Some Early Recollections of James Whitcomb Riley" at the regular monthly meeting of the Women's Club at Western Springs, Illinois, on November 27.

Prof. Harlow Lindley, of Earlham College, is President of the Conference of Historical Societies, a section of the American Historical Association, which meets in Cincinnati, December 27-30.

Mead A. Kelsey, who has been with the National Christian Association for the past fifteen months, will be

open to engagement in pastoral service after the first of the year. Address, College avenue, Richmond, Indiana.

John L. Kittrell and wife, of West Milton, Ohio, together with Margaret Mast, a singer, are expecting to spend the winter in North Carolina, holding evangelistic services. He held a fifteen days' meeting at Greensboro recently.

President Elwood C. Perisho and wife, of State Agricultural College, Brookings, South Dakota, spent a few days in the east recently, taking in Baltimore Yearly Meeting and the National W. C. T. U. convention at Indianapolis.

The evening service at Wilmington, Ohio, on November 26, was in charge of the young people, who celebrated Young Friends Day, with Raymond Starbuck, Helen Hawkins, Prof. Frank Elliott and Ruth Anna Cowgill on the program.

The sad word has been received of the sudden death from heart failure of Albert I. Bailey, a prominent citizen and business man and leading member of the meeting at Wilmington, Ohio. An obituary notice and a fuller account of his life will be given later.

The Visitation Committee of Philadelphia Quarterly Meeting has arranged for public meetings for worship at various points; at Exeter, November 19; at Wilkes-Barre, December 8; Pennsdale, December 9 and 10 and Williamsport the evening of the tenth.

Austin and Irene Hatcher, missionaries to Big Jim's Band, report the need of song books, and ask for donations of same. Response can be made to Clark Brown, superintendent, Shawnee, Oklahoma, and the same need is expressed for the Mission there.

Newberry Monthly Meeting, at Martinsville, Ohio, Emma S. Townsend, pastor, celebrated the centennial of its existence with appropriate exercises on last Sabbath. The pastor, Judge Edward J. West, Prof. E. P. West, Wm. Hunt and Albert J. Brown were on the program.

A meeting was held at Haverford, Pa., recently to discuss the present crisis of Quakerism. Walter Haviland reported for the Yearly Meeting Peace Committee against the practice of military training for school boys; Rufus M. Jones spoke on the "Conscientious Objector," while Stanley R. Yarnall asked Friends to send a delegation to study conditions in Mexico.

THE IOWA PAGE

TEMPERANCE DEPARTMENT

At Bear Creek

The temperance pageant "Columbia's Awakening," was presented to a full house Sunday evening, November 5th. It was prepared and managed by the temperance superintendent of the Sunday School. It proved to be something out of the ordinary and did credit to the manager and all those taking part which were more than fifty, many of them in costume, and all home folks. After a song by a chorus of forty voices, prayer by the pastor, greeting by Alma Curts, the program proper began, Mrs. D. M. Applegate taking the part of Columbia, seated in a chair draped with Old Glory asleep when the Guardian Angel, Miss Esther Nealey, enters, and speaks of our country's peril on account of the Drink Demon.

She discovers that Columbia is not only asleep, but that her ears are stopped with gold; two hundred million dollars a year revenue. Columbia now awakens and demands to know what means these cries and sounds of weeping. The angel assures her it is the sound of pain for men who have loosed the Dragon Drink for gain and he is causing all of this.

But says Columbia, "Is this really true?" The Angel then calls witnesses from Columbia's own subjects in proof.

A drunkard's wife is first called, who tells her story well. This part was taken by Mrs. Lottie Nolte. Then follow others giving testimony on crime, insanity, poverty, mortality. Little Velma Brock very tenderly gave the story of the drunkard's child. Then the consumer comes and asks: "What is there in it for me?" His answer in part was: "My thirst costs me more than my clothes and my food, that's what there is in it for me. The booze took my money, and did me no good, and that's what there is in it for me. The brewer is rich, he has gold by the peck. The barman gets good pay, he is always on deck. But whatever I get I get in the neck; and that's all there is in it for me."

As the scene grows more interesting, three young ladies enter and tell Columbia plainly what they want, all speaking in unison: "We Want National Prohibition." "We want a Saloonless Nation." "We Want a Stainless Flag," and then make an appeal

to the people by singing "Just a Little Ballot."

A representative of the Anti-Saloon League now appears and makes his plea.

The W. C. T. U. comes next. Economy also presents a vital testimony.

At this point Mrs. D. A. Brock gives a very touching recital as to "How the Question Came Home" to a mother and how her heart's cry was that the liquor traffic be destroyed before her boy grew up. Immediately in the distance was heard a voice singing, "Where is My Wandering Boy Tonight?" The Guardian Angel at once tells Columbia that is the cry of mothers all over the land. Columbia, now thoroughly aroused, arises and in a dramatic manner begs of the angel to stop, as she could bear no more, and asks is there nothing but misery and want.

The Angel then presents the other side and introduces Kansas to tell what Prohibition has done for her. She brings in the governor of the state who confirms her report and he in turn produces corroborating testimony by calling a judge of the United States court. The testimony continued by introducing one by one the nineteen dry states, speaking a word of commendation for each. For Iowa it was said: "Iowa is free from the saloon today, and it's our desire to keep it that way."

Columbia now calls a herald to send forth to the sister states with her proclamation to fight and win for liberty, right and justice against the drink demon, but, seeing liberty and justice approaching, call him to stay.

Each tell what they stand for and asks Columbia to chose whether they shall go or stay.

While awaiting her reply a voice from without sings, "Holy Bible, Book Divine." Immediately enters a young lady dressed in white bearing an open Bible, and addresses Columbia. "A Guide Book for Her Way."

Columbia now sends forth the herald in haste with the additional proclamation that this Holy Book shall be our guide, for this demon drink shall be slain when I, Columbia, speak.

Two little girls, Thelma Brock and Murrel Morse, are then seen approaching from opposite sides, one bearing the banner of the Cross, the other the United States flag.

After Bernice Cook addresses the flags, Columbia calls for the standards and proclaims, as she holds them one

in either hand, that the two shall wave in the same breeze.

Then with the Guardian Angel, Liberty, Justice, Economy, little standard bearers, closely grouped about her and surrounded by all the various characters who had appeared, all joined in singing "'Tis Coming, 'Tis Coming, the Doom of the Saloon. See God's Handwriting on the Wall, It Must Die Soon."

Immediately the strains of "Home, Sweet Home" came from the organ and the Guardian Angel left the platform and moved slowly down the aisle, presently re-appearing, leading the way for a group of small children, she presented them to Columbia, and, standing with one hand on Columbia's shoulder, the other outstretched over the little children, she made a very impressive and touching scene. Thus ended one of the best programs, according to the verdict of those present, that was ever given at Bear Creek.

—From Earlham, Iowa, Echo.

AT RICHLAND, IOWA

The Friends church here was filled on the night of October 29 when Alvin Hoskins gave his illustrated lecture on Foreign Missionary Work. The stereopticon slides used were made by Mr. Hoskins and were a success.

The Rural Life Conference will be held at the Woolson Friends Church December 7 and 8.

The Woolson Gospel team conducted the services at Hopewell on the night of December 3. At Hopewell recently W. I. Kent presented the subject of the sufferings of the Armenians and a collection of \$15.00 was taken. On the following Sunday a collection of \$10.00 for the same purpose was taken at Rubio.

Quarterly Meeting was held in the new church building at Richland November 18 and 19. The attendance was good. Prof. W. I. Kelsey of Oskaloosa and Charles Haworth of Pleasant Plain were present and all who attended enjoyed the excellent sermons. On Saturday the visiting members were requested not to bring dinners and lunch was served in the basement by the ladies of Richland Monthly Meeting. The ladies were highly commended for their work.

Mrs. Eli Jones has returned to her home at Boulder, Colorado, after a two months' visit with her father, Franklin Hadley of Richland.

AT DES MOINES, IOWA

Richard R. Newby, pastor of the First Friends Church here, went to

Muncie, Indiana, to begin a series of meetings on November 27. He will be absent from his pastorate over two Sundays.

The religious census of Des Moines was taken by the church men of the city on November 26 between the hours of 2 and 4 o'clock. A number of men, with Charles George as captain, went from the Friends Church to help in this movement.

Young Friends Day was observed by Des Moines Friends on November 26. At the morning meeting our pastor, R. R. Newby, gave an interesting address on the subject of what constitutes a Friend. The evening session was conducted by the Young Friends. The choir sang hymns composed by Whittier, and Mae Comfort read several selections from his poems. Walter Homan spoke on "Friends Contribution to the World" and Altie Jewel on "Young Friends Movements."

NEBRASKA PAGE

AT ELK VALLEY, NEBRASKA

An eighteen days' revival meeting closed here on the evening of November 26. Lindley A. Wells of Wichita, Kansas, and Ralph Jackson of Cherokee, Oklahoma, rendered us very acceptable service as evangelists. They are spirit-filled men who walk carefully and prayerfully before God. Thirty-one services were held. Brother Jackson gave us some very inspiring messages in song and his labor added much to the interest at every meeting. Many persons have spoken of their appreciation of Lindley Wells. In every message he was clear in doctrine and based his teaching upon the scripture. Regeneration was extended to all who had not found Christ as their Saviour. Sanctification was taught to be just as essential as forgiveness of sin.

God honored every effort made in permitting us to see five persons reclaimed, nine finding Christ as their Saviour and nine stepping out into the experience of complete sanctification. The church is stronger today than it has been before. All who were especially helped are residents of this community and with few exceptions are land owners, giving us this hope of a lasting support. The doors of the church were opened on the last evening. The husband of one of our members united with the church and his four-year-old son was taken in as an associate member, also three men

and their wives were admitted who will add much strength to the church. So we thank God and take courage.

AT CENTRAL CITY, NEBRASKA

Platte Valley Quarterly Meeting was held at Central City, Nebraska, November 17-19, 1916. Several were present from the other monthly meetings, and the various sessions proved to be times of spiritual refreshing. Walter Wilson, who has lately taken up the pastoral work at Alda, was present and gave helpful messages. George Hicks of Cleveland, Ohio, Prof. Lewis, field secretary of Nebraska Central College, and Prof. Coppock of the College were also present and gave inspirational addresses. On Sunday, dinner was served at the church and in the afternoon reports were given by S. J. McCracken and Mrs. H. A. Foreman of the recent meetings of the Executive Board and the Board of Foreign Missions of the Five Years Meeting. These reports gave to the meeting a clearer understanding of the work and problems of the church as a whole.

The Christian Endeavorers have almost finished raising funds for a new piano for the church and hope to have it installed by Christmas time.

Young Friends Day was observed at Central City the evening of November 26 with a rally by the young people at the C. E. hour, and in the service following, a sermon was delivered by the pastor addressed to the young people. Especially interesting and impressive were the talks explaining the origin and purpose of the Young Friends Movement and the origin and significance of the name Friends. A paper was read showing what the local society and church had accomplished the past year, and the goal set to be reached the coming year also proved very interesting. Striking mottoes, hung about the room, emphasized the importance of the church to the young people and of the young people to the church.

Seventeen new members were welcomed into the church at a recent Sunday morning service. The increased enrollment at Nebraska Central College this year is cause for encouragement. The college department is the largest it has been since Friends opened the school. In athletics the school is gaining a place of recognition in the state, the football team having won six of the seven games played this season. The number of young men in school who are preparing for definite Christian

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work is another cause for encouragement to the church.

The Central City meeting had been running behind in its finances, until last spring the Monthly Meeting adopted a budget and the every member canvass and weekly envelope system. This proved very satisfactory for current expenses, but an indebtedness of \$350 remained unsettled. November 5 was appointed as a time for meeting these obligations and at the close of an impressive service, the entire amount was subscribed in about 15 minutes.

OPPORTUNITY FOR FRIENDS

Our friend, Dr. Joshua L. Barton, of New York, calls our attention to the presence in this country of Prof. Albert Van Hecke of Louvain University, who is giving lectures by the use of moving pictures, which among other things show the work of Friends in the concentration camps of Europe. Dr. Barton suggests that these lectures will be of interest to Friends in this country. Prof. Van Hecke will be glad to get into communication with Friends. His address at present is in care of Marshall-Fields Co., Chicago, Ill. Friends in New York City are hoping to secure a lecture from him when he returns east in February.

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CHURCH AT WORK

Berkeley, California — Berkeley Friends celebrated the opening of their new basement Sunday School rooms on Friday evening November 17. Following a dinner, prepared by the ladies of the meeting, the various organizations of the church reported their plans for the future, participated in by the Men's League, Christian Endeavor, Sunday School and Ladies' Aid Society.

Fountain City, Indiana—Young Friends Day was observed here on November 26 by "The Live Wire" Bible School class, which gave an interesting program. All hearts were tendered at the beginning by the motion prayer offered by a mute young man. All members of the class were seated in their place in the choir corner or before the desk. After good music one young woman gave "The Origin of Young Friends Movement," another "The Activities of the Movement," and a young man whom we feel has a call to the ministry spoke very nicely from the call of Samuel, bringing out some deep lessons on the importance of local work. The meeting was then opened to all the class. Thirty-two members of the class were present and many responded with some short but feeling remarks. We wonder if Friends generally might not take this gentle hint, and more often make a place for the exercise of the gifts of the young. The size of the congregation showed it was acceptable, for this is not the first time they have had charge of the services. While the regular church offering was taken in the envelopes, the loose change, amounting to \$6.50 went to the Young People's Movement. All felt that the young people have a large place in the church.

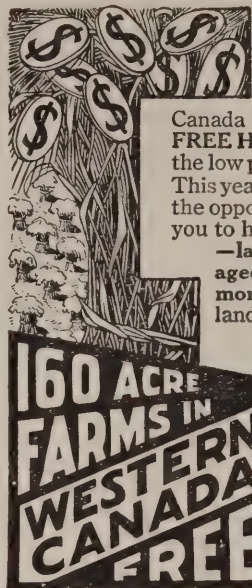
Ludlow Falls, Ohio—On October 22, the members of the local meeting planned to spend a day at the home of their pastor, Elwood Hinshaw, of Lynn, Indiana. At 8:30 o'clock eighteen automobiles started for Lynn, carrying 119 of the members, with well filled baskets and with three banners with this inscription, "Ludlow Falls Friends Bible School." For fear some might be delayed, arrangements were made to hold the Bible School at the pastor's home after all had arrived. Eight autos reached the home just in time to see the pastor leave the house for church. It seemed opportune that Enos Pemberton was one of the first

to arrive, as it gave him the privilege with a few others of attending the Friends meeting at Lynn, while the others proceeded with the Bible School at the house as planned. It was an ideal day, the dinner was fine and all received a hearty welcome. We felt that it was a red letter day for all who were present.

Richmond, Indiana, South Eighth St.—The work of the young people at this place has recently been reorganized. A Junior C. E. Society has been started with a growing attendance, twenty-two being in attendance at the last meeting. The Senior C. E. Society has been merged into a Fellowship Group, which meets every alternate Sunday evening at the homes of the members. At the last meeting forty were in attendance. The Group is studying Emmott's "Story of Quakerism." On Friday evening, November 24th the annual supper of the meeting was given at the church. E. Gurney Hill was toastmaster and the address of the evening was given by Charles M. Woodman, pastor of the West Richmond Meeting. Remarks were made by Benjamin Johnson, Edward Bellis, Dr. N. S. Cox, Prof. Allen D. Hole, Mary Doan Hole, Naomi Harrison Jay and others. It was a most interesting gathering with a splendid musical program. Nearly 200 persons were present. Francis C. Anscombe is the pastor.

Young People's Day was observed by our meeting on November 26. An address was delivered at the close of the Bible School by Donald Snyder, the prize orator of last year of Earlham College. At the meeting for worship four young men took part in

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The Government this year is asking farmers to put increased acreage into grain. Military service is not compulsory in Canada but there is a great demand for farm labor to replace the many young men who have volunteered for service. The climate is healthful and agreeable, railway facilities excellent, good schools and churches convenient. Write for literature as to reduced railway rates to Supt. of Immigration, Ottawa, Can., or to

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the services, this being their first public speaking in a meeting for worship. They were Josiah P. Marvel, Ralph Nicholson, Charles Daniels and Donald Snyder. The services were very impressive and inspiring.

Oak Grove Seminary—A group of some twelve or fourteen young Friends here are taking up a regular reading course in Friend's works, and are showing a deep interest in those things which must make for future leadership in the problems of the Society of Friends. Of this group some are preparing definitely for the ministry and others for other lines of Christian work. A deep religious spirit prevails throughout the student body, and a reverence for those things which are truly Quaker.

Westbury, Long Island—On the afternoon of November 18th our Peace Board of the Children's Crusade for Peace held a most interesting meeting and party in the meeting house. About one hundred persons were present, including members, friends and parents. Mr. May of New York told us of the House of Friendship. It was decided that we would take into our House of Friendship children the world over, from our playmates here to the children of the countries at war. A splendid magician entertained us with many sleight of hand tricks and a Punch and Judy Show. Peace literature was given out and the members of the Board had a short program, followed by the serving of ice cream and cake. Mrs. J. Sergeant Cram, a worker for Peace, who gave us this party, presented each child with a fine game.

Danville, Ind.—The Temperance Committee had charge of the Sunday School on November 25th and secured twenty-eight new signatures to the temperance pledge. One hundred of our membership signed last year. At the evening service on November 12th the committee had arranged for an illustrated temperance sermon with forty-seven slides showing "The Voyage of Life", "Life of a Country Boy in a City", "The Drunkard's Career", "Drunkard's Reform" and "The Way of Salvation." Several songs were also illustrated. On the afternoon of November 19th, twenty-three of the C. E. members held an interesting service at the County Home.

On the evening of November 26th the C. E. Society had charge of the service with the following program, the Sunday School orchestra assisting with the music, the offering being given for the Young Friends Movement.

PROGRAM.

Processional—Onward Christian Soldiers.
 Sentence Prayers.
 Song—"Plant the Church of God."
 Responsive Reading, Psalms 111.
 Violin Solo—Florence Osborne.
 Announcements and Offertory.
 Vocal Solo—Iva Dickerson.
 Five Minute Talks on: "Principles For Which We stand"—Goldie Henderson; "Friends in Education"—Anna Martha Osborn; "Friends in Literature"—Helen Parker.
 Song—"The Victory May Depend On You."
 "Friends in Art"—Iva Lambert.
 "Home Mission Work of Friends"—Sarah Roach.
 "Foreign Mission Work"—Edith Barker.
 Remarks—Mary Miars Harold.
 Song—"White Are the Fields."
 Benediction.

The Union Thanksgiving services will be in the Friends Church Thursday evening. The special music will be a cello solo, "The Palms", by Anna Martha Osborn and a vocal solo "Jerusalem" by Kenneth Easley.

We are endeavoring to use our young people who have talent in the services as often as possible, feeling sure they will be more interested in the work of the Church if they are recognized in a musical way. We have more than a dozen new members in the C. E. Society. A class in the Study of Quakerism meets twice a month.

Indianapolis, Indiana, First Church—The members of the First Church have recently made an "every member visit" throughout our congregation. The effort was a success from every viewpoint. The weather was ideal and the spirit of enthusiasm in which the work was done was gratifying. The visitors used thirty-four autos and there were 103 callers who made 450 visits.

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tions. These distributed about 4000 pieces of Friends literature, including the Yearly Meeting Minutes. The visitors solicited for "The American Friend," "Missionary Advocate", and presented literature and talked of the claims of the different Boards of the Five Years Meeting. At the same time they represented all departments of our own local work. Expressions are general that the visitors enjoyed the most pleasant afternoon in their history, while many have voiced their appreciation of the visits made. We are classifying the card reports handed in and are following up all cases that need particular attention, such as prospective new members for the Bible School, the Missionary Societies, Ladies Aid, Young People's Society, the Church, etc. The work here this fall is proceeding most excellently. W. O. Trueblood is pastor.

RURAL CONFERENCE WORK.

Ancil E. Ratcliff, of Fairmount, Indiana, is spending a month in Iowa Yearly Meeting, and with Charles O. Whitely, Superintendent of Evangelistic and Church Extension work, is speaking daily at various places according to an itinerary previously arranged. Speakers from Iowa State College and Penn College, are also assisting in the work, the theme being the uplift of communities in the country through the rural church. The people at one place were so well pleased, that by a vote they decided to send a telegram to the next place of appointment urging the people not to miss the good opportunity coming to them.

Be so rich in God that you can afford to do without everything else.—
B. M. Adams.

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BIBLE SCHOOL

December 17

Subject—"The Holy City."

Lesson—Revelations. 21:1-7; 22-27.

Golden Text—Behold the tabernacle of God is with men and he shall dwell with them, and they shall be his people. Rev. 21:3.

Revelation closes with a picture of the New Heaven and New Earth; a fitting climax of all that has gone before. The period of struggle is over. Sorrow and suffering are now to be things of the past. No more shall there be in existence any of those things which have produced distress. This is the end of the long lane which seemed to have no turn.

Few people have been satisfied with the world as it is. All seem to feel that it is decidedly imperfect. Many reasons have been given for these conditions; few have been satisfactory. Like blind men we grope in the dark for the ultimate cause. No reason adduced has changed the existing facts or mitigated its evils. Christians are not alone in their assertion that this world is full of evil. All religions seem to be based on that idea. Almost all seek a Happy Hunting Ground, a Nirvana, a New Heaven and a New Earth. There have been and are a few bold spirits professing a belief in the possibility of so changing the existing order that this old earth shall in very truth be a real paradise. The expectation of the Disciples that Jesus would return in a few days has been delayed and long centuries have come and gone—we are still looking for the consummation of "this age," and it will come, we know not when nor how, but we trust in God. He will bring to pass according to His own purposes, in His own way, at the proper time.

How must we interpret these lines? Shall we take them as a faithful presentation of the New Jerusalem as it actually is? Many will say yes; but shall we be literal here and not in some of the other presentations of Revelation? Take for instance the description of the Son of man in 1:13 following. We can hardly think of the living Jesus appearing in such guise. Are the streets of the New City gold or transparent glass, or a transparency of a golden hue? Would it not be better to say that the writer fails to find in all the imagery sufficient expression for the actual facts? Whatever may be our conclusion we are assured that when God brings His plans to perfection, the actual will be beyond the power of any present writer—even an inspired writer, to picture to ordinary human beings.

This new order is to come down from God to men. It is a gift of God just as the Saviour was. The dwelling place of God is to be among men and God Himself is to dwell among men. There are some changes to be made marking it from its prototype. There is to be no temple, no sun, no moon, instead there is a new order of transcendent worth and beauty. To this new city the rulers of the earth shall come with their gifts and offerings. It is a place for the clean and pure—

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CHRISTIAN ENDEAVOR

December 17.

Topic—"Big Jobs Awaiting Us." Exodus 3:1-14.

"There is a story of Washington that, being called upon unexpectedly to entertain a fellow officer, in order to make room for him, Washington repaired to the quarters of his negro servant to sleep, and, in waking up in the night, and finding his servant sitting up because there were not sufficient straw and blankets for both, insisted upon the negro lying down beside him under his blanket. Here was a man who was big enough for any job however small. For it takes a bigger man to be big enough for a small job, and to see it and seize it, and make of it a big job, than it does to take over a big job that some other man has passed on to him ready-made."

One of the biggest small jobs in the country is the job of the country church. Paul did not feel above it when, on his way to Rome, he stopped at the little country town of Puteoli, spending seven days there. No doubt some one suggested to him that he was too big for such a small job, and should not waste his time on those poor country folks when he was called to preach to the Gentiles. But Paul wasn't too big for the big small job.

In a country community in Minnesota, a church had fallen away in numbers and become discouraged. A college man who was ready for a big job, organized the community, bought the old church, made a park of the grounds, redecorated the church and turned it into a centre of community life of the district. There the socials and business meetings of the Farmers Clubs are held; a Sunday School with weekly Sabbath services are kept up. Baseball teams and bands have been organized, and there are concerts at regular intervals during the winter. This is one of quite a list of similar instances. There was a young man with a purpose. The job was big enough for him.

CALIFORNIA PASTORS' ASSOCIATION

The Pastors' Association met in Long Beach, November 14. Present, John S. Kimber, Yearly Meeting Superintendent of Pastoral and Evangelistic work; A. Rosenberger, President of Whittier College; H. E. McGrew, W. Mahlon Perry, Emma F. Coffin, Miss Effie Howard, Sanford

and Blanche Pickering, Wallace E. Gill, Clifford Jones, Harley M. Moore, Mr. Vernon, Andrew F. Mitchell, Chairman of the Conference, Tyler Cobourn, Secretary.

The Conference opened at 10 a. m., led in devotional exercises by John S. Kimber. The first subject for discussion was: "The Hope of the Church," opened by Emma F. Coffin with a paper outlined as follows: (1st) The Second Coming of Christ as the Hope of the Church. (2nd) The Unity in Its Spirit, the "Hope." (3rd) Reaching the People with the Gospel and Socially. (4th) Practice of the Stewardship of Life. (5th) World Evangelization following the Program of Jesus—"Beginning at Jerusalem," etc.

Wallace E. Gill followed in earnest, helpful discussion on the subject. The next topic, "The Failures of the Church," was ably presented by Harley M. Moore, followed with a well-written paper by Clifford Jones.

A bountiful dinner was furnished by the host and hostess, Andrew F. Mitchell and wife.

The afternoon session opened with President Rosenberger in the chair. The topic, "Hindrances to Prevailing Prayer," was handled by Blanche F. Pickering, in a carefully prepared paper, scriptural from every standpoint and practical withal.

H. E. McGrew gave a paper on "Sermon Preparation," written in the form of a letter, presumably in answer to one received from a young man first entering the ministry and who desired help in added knowledge in sermon study. All the subjects were followed by open discussion.

This Conference was blessed of the Lord and one of the best ever held, and all felt the uplift and fellowship which the day brought.

—Pacific Friend.

WANTED—Position as Principal or President of Friends' School. Graduate of a State Industrial School, also have a master's degree from a State University. Have had twelve years teaching experience as rural teacher, H. S. Principal, and City Superintendent. Can give best of references. Address The American Friend.

The heart that trusts forever sings
And feels as light as tho' it had wings.

NEWS NOTE

Word has been received here of the safe arrival at Foochow, China, of Prof. Roderick Scott and Mrs. Scott, the latter being a daughter of President and Mrs. Kelly. They will enter upon missionary work there, Prof. Scott to be a member of the faculty of the Foochow Union University.

Other Earlham missionaries who have gone to foreign fields this summer are: George E. McCreary, 1907, and wife, who have returned to British Africa after a furlough in America, and Lester C. Haworth, 1910, and wife, of the Youngstown, Ohio, Y. M. C. A., and Harold G. Peterson, 1916, of Chicago, have now arrived at Calcutta, India.

BORN

Hoskins—At Indianapolis, Indiana, October 26, 1916, to Walter D. and Lillian Greist Hoskins a son, Joseph Elbert.

DIED.

Cook—Dolly Jane Cook, widow of George Cook, Sr., was born in Gates county, New York, October 16, 1832, and died at her home in Haviland, Kansas, October 31, 1916, aged 84 years and 16 days. She was a true Christian and a loyal member of the Friends Church. She rests from her labors, and her works do follow her.

Cunnington—Annabel Angell Cunningham died at Eitel hospital, Minneapolis, October 5, 1916. She was a birthright Friend, the daughter of William Penn Angell, a well-known minister among Friends. In 1906 she was married to Arthur Cunningham, of Muncie, Ind. After a few years they removed to Minnesota and later to Minneapolis, where she has been an active member of the Friends Meeting. Her life was a manifestation of Christian faith and love. She is survived by her husband and two children and by a sister and three brothers.

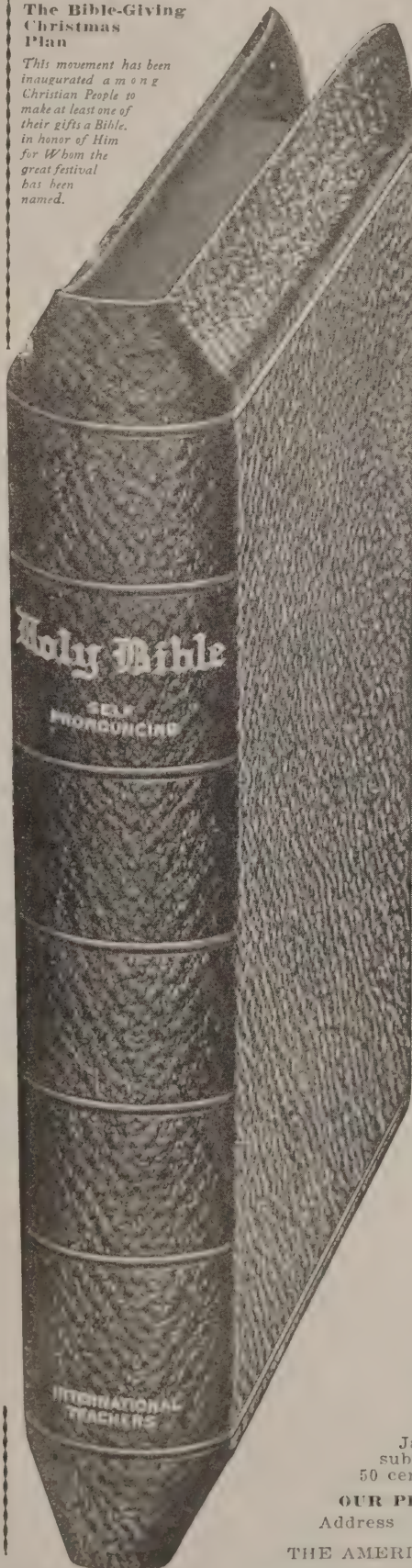
Pierson—Herbert J. Pierson, aged 23 years, 7 months, only son of John and Emma Pierson, died November 17, 1916, in a Chicago hospital from injuries received while at work in the Standard Oil plant at Whiting, Ind. The body was brought to the parents' home in Bloomington, Ind., where impressive funeral services were held on November 21 from the meeting house, the pastor George H. Moore having charge.

Trueblood—Benjamin Franklin Trueblood, son of Joshua A. and Esther Parker Trueblood, was born at Salem, Indiana, November 25, 1847, and died at Newton Highlands, Massachusetts, October 26, 1916, in his sixty-ninth year. He had been in failing health for about four years, due to arteriosclerosis. In May, 1915, the condition of his health caused him to resign his position as Secretary of the American Peace Society, which he had held for 23 years. On October 5, 1916, he was stricken with a cerebral hemorrhage and lived only three weeks. Funeral services were held at the Congregational Church in Newton Highlands, Mass., October 28, conducted by Wilbur K. Thomas, and participated in by Rev. Charles E. Beals, of Worcester, Mass.; Rev. Samuel C. Bushnell, of Arlington, Mass.; Elihu Grant, of Northampton, Mass., and others. The remains were then taken to Wilmington, Ohio, where funeral services were held on Monday, October 30, conducted by Rev. Ellison Purdy, and shared in by David M. Edwards, S. Edgar Nicholson, Charles M. Woodman and others. Interment was in Sugar Grove Cemetery, Wilmington, Ohio. Dr. Trueblood was a lifelong Friend; he was recorded a minister at Blue River, Ind., in 1870.

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The above books may be procured from the Young Friends Board, Dunreith, Indiana.

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The Friends Boarding School of New York State—Non-Friends admitted. Year begins September 12, 1916. 11 Teachers. Capacity, 75. Board and Tuition, \$275. Eighth Grade, Academic and College Preparatory. Biblical History, Home Economics, Piano and Vocal Music, Baseball, Basketball, Tennis, Skating, Coasting, Boating. Quaker ideals dominate. William J. Reagan, A. M., Principal, Union Springs, N. Y.

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Cincinnati, Ohio. Meeting House N. W. Corner 8th and Mound. Take Warsaw Avenue, Elberon Avenue, or Sedamsville cars to door. Meetings for worship, First day 11:00 A. M. Visitors welcome.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday; Prayer meeting, 7:45. Earle J. Harold, Pastor.

Meeting Houses, 144 East 20th Street, New York City and Lafayette and Washington avenues, Brooklyn, New York. Meetings for worship Sabbath morning at 11 o'clock.

"Minneapolis Meeting, First Avenue South and Fourteenth street, Minneapolis, Minn. Meeting for worship, Sunday, 10:30 A. M., Mid-week meeting, Thursday, 8 P. M. Take Nicollet avenue car to Fourteenth street and walk one block east. Travelers passing through Minneapolis or St. Paul and all visitors welcome."

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

UNIVERSITY FRIENDS MEETING occupies Russell Hall, Friends University, Wichita, Kansas. Sunday service: Bible School 9:45 A. M., Worship 11:00 A. M. and 8:00 P. M.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant Street car to Oxford street.

WESTTOWN SCHOOL

is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about sixteen Yearly Meetings. It has all the attributes of an efficient high school and successfully prepares for College some twenty pupils a year.

Will Friends kindly bear Westtown in mind in laying plans for their children's education? If their current plans have been interrupted, perhaps Westtown will satisfactorily fill out the balance of the year. Our school is much smaller than usual, though of better quality than the average in some years.

Thomas K. Brown, Principal,
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John B. Garrett, Chairman of the Peace Committee, Philadelphia Yearly Meeting of Friends, said in a recent letter:

"We know of but one daily newspaper in the East which has had the moral courage to oppose this militaristic trend,—that paper is The New York Evening Post."

The Saturday Edition of The Evening Post contains four sections and is sold for 5 cents a copy, subscription by mail \$2.50 a year; Daily edition, week days only, \$10.00 a year. Sample copies free on request.

THE NEW YORK EVENING POST.

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1916-1917.

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Map, 15 cents; Soldiers of the Prince, (Junior), 29 cents; Set of Paper Dolls, (Children of the War Zone), 29 cents; Set of Ninety-six Flags of the Nations, 29 cents; Puzzle (How to Make Peace out of War), 13 cents; Pageant of Peace and War, 25 cents.

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The American Friend

Old Series
Vol XXIII. No. 50.

TWELFTH MONTH 14, 1916.

New Series
Vol. IV. No. 50.



Friends Meeting House
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(See Page 980.)

THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting

Published Weekly by

THE FRIENDS PUBLICATION BOARD

URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year

Headley Brothers, 136 Bishopgate, London, E. C.,
Agents for Great Britain and Ireland,
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

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All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

IMPORTANT TO SUBSCRIBERS

Apparently all subscribers to The American Friend have not read the announcements in these columns during recent weeks, to the effect that on and after January 1, 1917, the subscription price will be advanced to \$2.00. THIS ADVANCE APPLIES TO ALL SUBSCRIPTIONS WHICH EXPIRE ON JANUARY 1, 1917 AND AFTERWARDS. Sending in the money before January 1 does not avail to secure the paper at the present rate, IF THE EXPIRATION COMES ON JANUARY 1, OR LATER. We send notices of expiration each month, for the guidance of all subscribers. We cannot accept \$1.50 in payment for a full year's subscription, whose expiration dates from January 1, and later. All subscriptions which expire before January 1, next, will be renewed at the old rate. Our readers will readily see that a certain time had to be fixed by which the new rate is to be governed. This advance in price is due wholly to the great advance in the cost of blank paper. Will all our subscribers please take note and pass the word on to others?

FOR THE FASHION OF THE WORLD PASSETH AWAY

By LUKE WOODARD

This life's a changing drama, all things tend
Upward or downward to the final scene,
Beginnings are but preludes to the end,
And all are varying interludes between.

Time has his scythe which with enormous sweep
Doth level empires and the thrones of earth;
Each moment has its sickle and doth reap
Affections, bloom and desolate the hearth.

This sin-cursed earth affords no life elysian,
A life in Christ is Paradise restored
Within the soul, and fits it for transition
From earth to be forever with the Lord.

Since we have no continuing city here,
Let us seek one to come where severed ties
Shall be united, and where every tear
By God's own hand shall be wiped from our eyes.

There far removed from every tongue of strife,
And where the wicked never more molest,
Beneath the shadow of the Tree of Life,
To weary pilgrims, Oh, how sweet the rest!
Fountain City, Ind.

CORRESPONDENCE

Quite a concern rests upon my mind which I wish to place before the ministers who are readers of The American Friend. It is with no spirit of criticism that I mention a very common defect in our ministers and public speakers, viz: The falling of the voice at the end of a sentence.

In every congregation, there are persons who are more or less hard of hearing, who are anxious to hear the speaker, but as is very often the case, the person addressing the meeting will speak in a voice which can be heard by all, and then lower it to a degree, that those whose hearing is defective, lose that part and its connection, thus being deprived of a greater part of the address.

If our ministers will make it a conscientious concern to speak in a voice which all can hear, they will confer a great favor and blessing upon many persons: "A word to the wise is sufficient."

ELIZABETH G. UNDERHILL,
Richmond Hill, L. I.

THERE IS MORE THAN THAT

Two or three young men, who once were visiting Washington, went into the National Museum. On one of the cabinets was a label with these words: "The body of a man weighing one hundred and fifty-four pounds." "Where is the man?" asked one of the young men. No one answered him. In the cabinet were two jars of water; other jars in which were phosphate of lime, carbonate of lime, potassium, sodium, and other chemicals. Another section held a row of clear glass jars filled with gases—hydrogen, oxygen and nitrogen. The materials in those cabinets are given in exact proportion as combined in an ordinary man.

After looking at the assortment for some time in silence, one of the young men said: "And that is what I am made of—that is all that goes to make me?" "That is all," said a bystander, smiling, and walked on. But the young man did not smile. "If that is all—that is needed," said one, "so much lime, so much gas, so much water, we should be exactly alike. There is something more which they can not put into cabinets." "Yes," said another under his breath, "that added by God, who puts into these senseless elements that which makes a living soul."—Youth's Companion.

You want to be true, and you are trying to be. Learn these two things: Never to be discouraged because good things get on slowly here, and never to fail daily to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord.—George MacDonald.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol XXIII. No. 50.

TWELFTH MONTH 14, 1916.

New Series
Vol. IV. No. 50.

The Task of The Church

A writer in *The Venturer* for November asks the very pertinent question: "What part will the church take in the rebuilding operations which must follow the war?" and answers it somewhat hopefully by citing the extraordinary capacity for self-renewal, which the church has always manifested. The hope of the world has always been the maintenance of a religious spark, which ever and anon has blazed forth in passionate protest against wrong and in equally passionate appeal for individual and corporate righteousness. There has never been an age so despairing that has not found its star of hope, tardy though it has often been, in the flaming forth of some prophet of God or some consecrated group of saints who for the moment not only stand for the church but typify the divine will in human affairs. The pity of it all is that the fires at the altar of the church have to be renewed so frequently. What the world needs most is a constantly enlarging stream of spiritual warmth in the lives of men that will blast sin by its rebuke and quicken and lift up erring humanity everywhere.

Speaking constructively about the mission of the church, the writer, referred to above, has the following: "The business of the Church in the world is the manufacture of salt, the creation of moral personality. It is called to offer to men a grace and a power which will arrest and destroy the principle of self-regard and degeneration and will achieve in them that personal transformation which the New Testament calls 'the new nature'. To this end it is intrusted with a Gospel, the heart of which is the revelation and gift of God in the Cross of Christ. Into this, we may not at the moment enter in detail. It is sufficient that we say that the Cross is God's method of solving the moral problem of the world, the rendering in the idiom of history of the reaction of the divine nature to the sin of man. It involves two processes, first, a judgment, a revelation of moral reality, and of the standing of the soul in the light of a 'moral order which cannot be repealed'; and secondly, a grant of forgiveness, freely and royally given to the penitent and suppliant soul. Its aim is the willing and lowly return of the rebellious soul to God, the reconcillation of God and man. It is the act and gift of the Holy Love of God in judgment and mercy, and it is this ter-

rific thing that the Church is commissioned to offer to, yea, to urge upon the world, 'to bring us to God.'

The author then proceeds to show that "the Church provides not only the creative energy of the new nature but its social setting as well," and remarks that "the solitary unattached Christian invariably tends to become a religious crank; and a wholesome, robust, all-around Christian life is only possible by active participation in the life of the Christian society." The church is a brotherhood, a fellowship, but it must be more than that. Too often it has encrusted itself within the shell of a religious club, and has failed to find its mission in a point of contact with a world of sin, which the Gospel alone can regenerate and transform into a world of righteousness.

While the world is making inquiry about the place which the church will occupy in the reconstruction of European civilization, it is pertinent to consider the place of the church in the reconstruction of any situation which has been marred and distorted by the blight of sin. Indeed it is quite pertinent to go further and inquire whether or not the time is at hand when this "moral personality," begotten by the church, should not be potent enough to prevent the machinations of evil, and thus in fact build a civilization along many lines that is positively Christian, unmarred by the touch of organized iniquity. Aside from the problem of sin in individual personality, the church should be in a position to prevent the development of organized evil in the social order, as well as to destroy it, when once it has gained a foothold.

It was to the discredit of the church that for so long a time it ignored the question of human slavery, and that even to the last there were found its apologists among the ministers of God. It has not been greatly to the credit of the church that it turned aside so long from the evil of the saloon, and that it waited until the reform was well under way before it cast in its lot actively for prohibition.

The sorrow of today is that the church has been so ready to follow the drum, and to be not only apologetic for militarism but in many instances to become clamorous for the bearing of arms.

The church can never advance and Christianity must take a back track, when personality, singly or in groups, that has been regenerated from sin, yields to the demands of evil, whether it be under the guise of patriotism or of so-called practical endeavor. The church must stand for the best ideals of spiritual truth and the best standards of moral worth, in individuals and in society, and it must stand for them continually or it will fail, and the coming of the kingdom of God will be tremendously delayed. Christianity is a ministry of transformation, of redemption, of change in the human order, the incarnation of the spirit of Christ in men and women, until even human society shall feel its regenerating touch and shall be fashioned after the precepts of our Lord.

OUR MINISTERIAL STANDARDS

In considering the recent action of the Executive Committee relative to ministerial standards, it is quite easy to fall into the error of concluding that the emphasis of the ministry has been misplaced. Certainly there is no one in the church who feels that any less importance should be attached to the call of God to preach the gospel than has always been recognized in the acknowledgement of the ministerial gift. And certainly no one feels in the slightest degree that educational equipment and practical pastoral training can ever be substitutes for that degree of spiritual attainment and equipment which is the very ground-work of effective ministry.

To the extent that a college education would tend toward a professional ministry, will it prove the unfitness for the task of anyone who is so influenced. On the other hand, it will hardly be denied that the preaching of the gospel deserves the best preparation

and equipment which the church can provide. The church has suffered and the gospel propaganda has been handicapped all too long, because we have been raising our standards of efficiency in every other department of life except in the ministry.

Is it not more than probable that if Quarterly Meetings can be impressed with their responsibility in providing the necessary education for those who appear to be called to the ministry, they will even more carefully inquire into the evidences of the call and the character of spiritual equipment than has often been the case under the existing plans? If necessary, that injunction can be emphasized more strongly as a part of our system of recording ministers, for all persons will readily admit that this is fundamental to an effective gospel ministry.

The problem before us is to get the church to see, and to get everyone called to the ministry to see the value of the best social and mental equipment as an important supplement to the all important spiritual equipment that is the basis of the ministerial gift. In *The American Friend* last week, our friend cites the case of Paul, who may have been educated, and Peter who was not. But Paul had a world vision of the mission of the gospel, and Peter saw little beyond the scope of the Jerusalem Church, even after his wonderful vision, and it must be said that after all, one's outlook on life makes all the difference in the world in the effectiveness of his ministry.

Our concern now, however, is that we shall not make the mistake of concluding that the demand for a more efficient ministry is a demand for the substitution of that which is mechanical for that which is spiritual, for, in our judgment, that is not a vital element in the problem now confronting the church.

The Part of Friends in the Indiana Centennial Observance

By WALTER C. WOODWARD
(Director Indiana Centennial)

In round numbers, of every one hundred people in Indiana, but one is a Friend. Yet one-third of the Friends in America are residents of Indiana. In a word, this gives an idea of our numerical unimportance or insignificance in state and nation. In either state or nation, however, it is universally conceded that the Quaker influence has been far out of proportion to its numerical strength. The observance of anniversaries affords a good opportunity for stock taking. The year 1916 marks the one hundredth anniversary of the admission of Indiana into the sisterhood of states, and has been made the occasion of a statewide observance, at once historical, educational and patriotic.

The part which Friends have taken in this ob-

servance has been commensurate with the contribution which they have made made to the century of the state's history just closed. The nature and significance of this contribution may be briefly indicated. In the first place, coming as did so many of the Friends from the Carolinas, their appearance in Indiana was a protest against an unholy institution and an assertion of a principle, the asserting of which was not unaccompanied by much sacrifice. The Friends were dominated by lofty convictions, by high purpose, that gave moral tone to the nascent state. Their ideals were woven into the very warp and woof of the new Commonwealth. They contributed largely, for instance, to the principle of human freedom, first by manumit-

ting their own slaves in the South and then by assisting in preserving in their new home the principle declared in the Ordinance of 1787. They did more. Throughout the ante-bellum period they were the leaders in "rail roading" escaping slaves to Canada and in creating a public sentiment which would later uphold the Chief Executive in declaring their emancipation. And when the test came, although as a body they could not conscientiously take up arms, they upheld in a score of ways the cause of freedom and union, giving at critical times the support so sorely needed by Indiana's man of the hour, Governor Morton.

The Quakers have manifested a facility in civil affairs that enabled them to co-operate heartily and effectively in the early days of political organization and construction. The genius of Quakerism is in peculiar harmony with democratic institutions, giving place for individual initiative. It is not surprising therefore to find Friends taking active and prominent part in the organization of new units of government and in assuming in a positive way, civic duties and responsibilities.

It needs no detailed statement to suggest the leadership which Friends have maintained in the fields of peace, and temperance reform. In the first peace society organized in the State, as early as 1819, but three years after the admission of Indiana, of the fifty-seven members, we are told that thirty-nine of them were Friends. From that day to their energetic protest in the Centennial year against militarizing our free institutions, Friends have ever pointed the way toward the Christian ideal of peace. Similarly, have they been in the forefront of the struggle against the liquor menace, the high mark of anti-liquor legislation in Indiana bearing the name of a prominent Friend.

In the realm of Philanthropy, the Quaker contribution to Indiana's history has been marked. True to the traditions of their fathers, in recognition of the claims of brotherhood that knows no color, the Quakers have been most active, both within and beyond the confines of the State, in the cause of the Indian and the Negro. In the founding of institutions for the care and betterment of our own unfortunate, they have likewise been leaders. They were largely responsible for the establishing of the state reform school for boys, the woman's prison, the majority of whose superintendents have been Friends, and the promotion and organization of the State Board of Charities, under the leadership of Timothy Nicholson. To the credit of the Friends are such institutions as the Bertha Ballard home for young women, in the capital city, expressive of Quaker ideals of practical service.

But nowhere can the Quaker contribution be more definitely shown than in the field of education. Briefly, the Friends furnished the pattern for our modern public school system. As a pro-

test against schools supported by fines and military exemptions, they set up the subscription or monthly meeting schools, primary schools in a word. In places of demand for more extended education, courses of study were extended and the Friends Academy or high school appeared. The first public high school in Indiana was established in 1850, before which the Friends had a dozen such schools in the State, some of which were attracting students from far and near. At one time, eleven states of the Union were represented in the students in attendance at one of these academies, that of Bloomington. These academies or high schools were largely attended irrespective of church affiliations, so well recognized were their standards and efficiency. In a large measure the teachers of the state were recruited from them, from which standpoint their influence upon the Commonwealth was incalculable. One of the men largely responsible for the organization of our school system was the Quaker educator, Barnabas C. Hobbs. It was he more than any other who founded the Indiana State Normal School. As State Superintendent of public instruction he contributed largely to those educational reforms which have long been taken for granted. In the field of collegiate education, it was Earlham College that, under the guidance of Joseph Moore, stood in the front rank of the higher institutions of learning, in the incorporation of the natural sciences in the curriculum. The museum of natural history which he established at Earlham is recognized as the finest in the State. It was a positive contribution also which Earlham made to the principle of co-education, being the first institution in the State to receive women on an equality with men.

Enough has been said to show in general the nature and import of the Quaker contribution to Indiana history and to justify the active part which Friends have taken in the observance of our centenary.

To begin with, the state-wide observance has been conducted under the auspices and direction of a State Commission headed by the Governor. The secretary of this Commission and the director of its general activities are both Friends.

As an impressive and sympathetic means of portraying the century's history, the new art of pageantry has been fully drawn upon. The stirring chapters of both state and local history have thus been reproduced in the open on nearly a half hundred hillsides and meadows in Indiana. One of the first among these was the Earlham pageant, "In Quest of Freedom," presented on the campus by the Senior Class, assisted by the student body, during the Commencement season. The pageant was written by an Earlham alumnus and portrayed the settlement and activities of the Quakers in the Whitewater Valley and the founding and development of Earlham College. The motif is given in

the title and runs throughout the pageant, giving it a unity which made it distinctive.

In the final episode, in which Quaker history is linked with the State's Centennial, Earlham in addressing Freedom, breathes the spirit of the pageant: "Some pay their tribute in this Centennial Year in bronze and brick and stone. They do well. If such thou seekest, look about the scene. We rather come to bring remembrance wherein, in quest of thee, we have befriended men. If mine it is and has been to point my sons and daughters to paths that lead to service; to paths that lead toward peace; toward brotherhood of man, or white or black or red or brown; to all that leads to satisfy the human need however felt—to save from self and save for thee, then **this our** tribute be."

In their various communities over the State in which formal observance of the anniversary has been made, the Friends have taken an active and in some places the leading part. Important addresses at three county celebrations were made by Friends. The climax of the year's Centennial activities came in the fortnight's celebration at the State capital, in the first half of October. The one big feature of the celebration was the state pageant, given throughout the first week, presenting in dramatic form the history of Indiana. In recognition of the work of Friends in behalf of the slave, the Underground Railroad episode was given to the First Friend's Church of the city for presentation. Led by the pastor, members entered heartily into the spirit of the scene. They also contributed largely to the success of another episode. In the very early days of the Northwest Territory, when but very few settlers had found their way thereto, a rare soul, humanity loving and eccentric, wandered about over the unbroken wilds, scattering apple seeds in the open places, that the home-makers who should come in the later years might partake at once of the fruit of the land. "Johnny Applesseed," he was called and thus he is known to history. From this stray leaf of history, the pageant writer created a beautiful, semi-symbolic episode which he called most appropriately, "St. Francis of the Orchards," and which was put on largely by the Friends, who thus appeared before thousands of Indiana citizens in two of the most effective scenes of the pageant.

But there were many other interesting features of the State celebration, the different days of which were devoted to various developments. Of two of these days, Friends were chairmen and had charge of the arrangements—County, or the all-state day, and Historic Highway day, on which President Wilson was the honor guest and speaker. Furthermore, the man largely responsible for the success of the great historical parade of the religious organizations, the secretary of the Indianapolis Federation of Churches, is a Friend, former pas-

tor of the First Friends Church. In connection with the celebration, the Ohio Valley Historical Association held its annual meeting in Indianapolis, and was presided over by a Friend, its president, and the Centennial address was delivered by Prof. F. L. Paxson of the University of Wisconsin, a Friend.

In the procession of the counties on County Day, a company of students from Earlham represented Wayne county, in the coming of the Quakers to Eastern Indiana. In the Centennial Cavalcade on that day, of ninety-two young women, representing on horseback the counties of the State, probably five at least were Friends. In the religious parade, Quaker ideals and contributions were effectively shown. First came a young woman in white, riding a beautiful white horse, and bearing a torch suggesting light. Behind rode Quaker-garbed pioneers on horses, representing the Quaker migration from the Carolinas to Indiana. Our contribution to the cause of Freedom was shown in a float representing the striking of the shackles from the bondsman; to philanthropy, by a decorated auto bearing Timothy Nicholson, the dean and leader for a half century in the field of charities and corrections in Indiana; to education in a float representing Earlham College. On Educational day, the part of Friends in the educational history of the state, taken through their academies and college, was similarly shown.

At their sessions of last year, Indiana and Western Yearly Meetings appointed committees to make preparation for appropriate participation in the Centennial observance. Acting together, they issued a circular recommending that Sunday, October 8, be made a day of observance in Friends meetings throughout the State. A tentative program was outlined, covering Quaker history in Indiana, state and neighborhood, arranged with the idea of a morning and an afternoon service, with dinner together and a social hour at noon.

The committee expressed the desire that all the material prepared relative to the history of local meetings be preserved, with a view to its being collected by the respective Yearly Meetings as an integral part of the history of Quakerism in Indiana. It is believed that Friends co-operated very generally and heartily, thus making a very fitting conclusion to their participation in the Centennial activities of the year.

Richmond, Indiana.

The old shepherd who offered prayer in a Welsh revival meeting put it exactly right when he lamented his backsliding in these words: "Lord, I got among the thorns and briars, and was scratched and torn and bleeding; but, Lord, it is only fair to say that it was not Thy ground; I had wandered out of Thy pasture." And there are many others whose scars were obtained in the devil's thickets outside the field where duty called them.—Selected.

IN MEETING WITH JOHN WOOLMAN

By CLARENCE IRVING PINKHAM

From accounts at hand, it appears that in 1758, in the Yearly Meeting at Philadelphia, one of the subjects discussed was concerning the policy which should be pursued by the meeting with regard to those members who purchased slaves.

John Woolman being present, and feeling a concern to cast in his mite, said in substance as follows:

"In the difficulties attending us in this life, nothing is more precious than the Mind of Truth inwardly manifested; and it is my earnest desire that in this weighty matter, we may be so truly humbled, as to be favored with a clear understanding of the mind of truth, and follow it; this would be of more advantage to the Society than any medium not in the clearness of Divine wisdom. The case is difficult to some who have slaves, but if such set aside all self-interest, and come to be weaned from the desire of getting estates, or even from holding them together, when Truth requires the contrary, I believe way will so open that they will know how to steer through those difficulties."

The above quotation is sufficient to introduce the underlying principle, the love of the truth, (as professed by Friends) as the true psychological basis of Friends' manner of worship.

To show that John Woolman was a devoted follower of Jesus Christ, we have only to quote from John 18:37, "To this end was I born and for this purpose came I into the world, that I should bear witness to the truth. Everyone that is of the truth, heareth my voice."

That the Apostle John, himself, recognized truth as the dominant principle in the life of Jesus Christ and applied it to his own life, we can clearly see by reading the Third Epistle of John. There we see that his great love of the truth was the underlying basis and the uppermost thought in the writing of said epistle.

In John Woolman's Journal, we find a copy of a general epistle, he being one of the signers of the original. In this epistle the emphasis is on truth. We read as follows:

"We are desirous that all who profess the truth may be inwardly acquainted with it, and thereby be qualified to conduct in all parts of our life as becomes our peaceable profession." Please note that the profession of the truth is referred to as a peaceable profession. Was there ever greater need than now of this same profession?

In this same epistle referred to we also find the following:

"For the Truth is but one and many are made partakers of its spirit, so the world is but one and many are made partakers of the spirit of it, and so many as do partake of it, so many will be straightened and perplexed with it, but they who are single to the Truth, waiting daily to feel the life and vir-

tue of it in their hearts, these shall rejoice in the midst of adversity."

Having introduced this great principle of Truth (as professed by Friends) through incidents in the life of John Woolman, who was no doubt one of the best representative Friends of his or any other time, it now seems apropos to read into this paper some of the writings of George Fox concerning truth as follows:

"All Friends and brethren everywhere that are imprisoned for the Truth, give yourselves up in it, and it will make you free, and the power of the Lord will carry you over all the persecutors."

"Live the Life of Truth and let the Truth speak in all things and righteousness."

"So in all husbandry, speak truth, act truth, doing justly and uprightly in all your actions, in all your words, in all your dealings, buyings, sellings, changings and commerce with people, let Truth be the head, and practice it. This brings righteousness forth, and deceit to the judgment bar. In this ye answer the light of Christ in everyone."

Having in view all the above thoughts and expressions concerning truth (as professed by Friends) and recognizing the love of the truth as the real basis for spiritual worship, can we modern Friends in the light of modern knowledge bring forth a form of worship that will prepare our minds to realize truth according to our utmost capacity?

In teaching and learning, it is now generally recognized that much repetition is necessary. Brain substance must be taken into account, thoughts must find their regular channels and sequence before a highway of the mind can be prepared. Step by step procedure seems necessary, and always with some definite end in view.

Jesus Christ was a composite being. He declared three principal elements of his being, namely: The Way, the Truth and the Life. The Greek word "dromos," translated "way," means a highway really. His passion for the Truth made his mind a perfect highway for the mind of truth. This was also true of him with regard to the life principle. We might draw a parallel, in the three principal elements of a great river, namely: The channel, the water in the channel and the law of gravitation which makes the water to flow. It is only by a combination of these three elements that we have the highest type of being for these same elements.

It is quite possible that a form of worship might be both formal and spiritual. The necessary unity of form and spirit in worship has not been adequately recognized. A form of worship whose sole purpose is to make a highway through the mind for the manifestation of truth and to promote the love of truth could not enslave or bind the mind, because truth makes free.

The form could and should include both verbal preparation and silent surrender to the Spirit of Truth. We think the early Friends believed that

truth was not realized through violence and struggle, but through humility, self-denial and waiting. The meeting was made a veritable highway for Truth, hence it's silent waiting and singleness of eye for the manifestation of truth inwardly.

To realize vision, we exercise the power of the eye to fix and focus light. So to realize the mind of truth we must fix our attention upon it and make it the central principle of our lives.

Experience in the knowledge of natural laws, goes to show that when we know the rules and play with these laws according to the rules of the game, they yield great power into our hands. By use of natural laws even thoughts as expressed in words, are now transmitted by mechanical means through great intervals of space almost instantly.

The knowledge of the laws of light, has been the means of revealing to us great knowledge of the material universe, and has given to us the wonders of photography, and, most likely that great revealer, The Spirit of Truth, is subject to law, which, if we learn it aright, will yield great power into the hands of man. This Spirit of Truth is the same spirit whose fruits are Love, Joy, Peace, etc. This is our preparedness and the evidence of our efficiency, to stand with our loins girt about with truth.

We suggest that our Five Years Meeting weightily consider whether or not any method can be introduced generally into Friends meetings for worship which will quicken our love for, and promote the general knowledge of truth, making us a united people, in the Unity of Spirit.

Dover, N. H.

STORY OF THE CIVIL WAR

Fifty-one years ago, Ninth Month 5th, Eliza P. Gurney, a representative Quaker of Burlington, N. J., received a letter from Abraham Lincoln that today ranks among the finest productions of his pen.

Eliza P. Gurney was a minister of the Society of Friends, of national reputation.

On Eighth Month 8, 1863, she wrote the president a long letter on war, and in approval of the emancipation proclamation.

President Lincoln allowed thirteen months to elapse before he replied to her. Then he penned a letter that showed not only his depth of feeling as to the irrepressible character of the war, but also displayed the remarkable capacity of the man who, while conducting the greatest war of modern times, could write a letter on the subject of that war which would prove acceptable to a woman among the leaders of a sect which advocated peace and non-resistance on religious grounds.

Lincoln's letter was as follows:

"Executive Mansion, Washington, Sept. 4, 1864.

"My Esteemed Friend:—I have not forgotten—probably never shall forget—the very impressive occasion when yourself and friends visited me on a Sabbath forenoon two years ago. Nor has your kind letter, written nearly a year later, ever been forgotten. In all, it has been your purpose to strengthen my reliance on God. I am much indebted to the good Christian people of the country for

their constant prayers and consolations, and to no one of them more than to yourself.

"The purposes of the Almighty are perfect, and must prevail, though we erring mortals may fail to accurately perceive them in advance. We hoped for a happy termination of this terrible war long before this; but God knows best, and has ruled otherwise. We shall yet acknowledge His wisdom, and our own error therein. Meanwhile we must work earnestly in the best lights He gives us, trusting that so working still conduces to the great ends He ordains. Surely He intends some great good to follow this mighty convulsion, which no mortal could make, and no mortal could stay.

"Your people, the Friends, have had and are having a very great trial. On principle and faith opposed to both war and oppression, they can only practically oppose oppression by war. In this hard dilemma some have chosen one horn, and some the other. For those appealing to me on conscientious grounds, I have done, and shall do, the best I could and can, in my own conscience, under my oath to the law. That you believe this I doubt not; and believing it, I shall still receive for our country and myself your earnest prayers to our Father in Heaven.

"Your sincere friend,

"A. LINCOLN.

Lincoln and the Quakers.

President Lincoln had an hereditary fondness for Quakers. He was himself of Quaker ancestry. His grandfather Abraham, who hailed from Berks County, Penna., was a Quaker. The President was always ready to receive a Quaker: "For I know," he once said, "that they are not seeking an office."

At the outbreak of war the Quakers stood between their desire to see slavery abolished and their abhorrence of warlike means to that end.

The President was showered with Quaker congratulations on the Emancipation Proclamation, as well as with deprecations of the method of securing their freedom by strife and bloodshed.

On First Month 5, 1862, Lincoln wrote the Iowa Quakers upon the necessity of war. On Third Month 19, 1862, he said to the Rhode Island Friends that it would be difficult for the world to understand how fully he appreciated the principles of peace which were inculcated in a letter they had sent him.

The letter of Eliza P. Gurney was an elaboration of that of the Rhode Island Quakers, and Lincoln's fullest expression of ideas in reply to the various communications on the war he received from the Friends.

Philadelphia Friend.

BALITMORE YEARLY MEETING

Possibly the most striking feature of Baltimore Yearly Meeting this year was the frank way in which the present situation was faced, and what seemed to be the necessary steps authorized. This was most in evidence in connection with the report of the Evangelistic and Church Extension Committee, when it was pointed out that conditions had so changed that it was no longer possible to carry on the work of the committee efficiently by volunteer workers. When there were a number of such persons whose time was at their own disposal, suc-

cessful work had been done, but now there were so few such workers in the field there was much less accomplished.

The problem the meeting faced was the familiar one of making democracy efficient, how to secure efficient leadership and develop the powers of the individuals who are led, how to have a leader and not a master. The meeting was just as determined as ever that the freedom of the Meeting for worship must be preserved, and while recognizing the tendency of the average congregation to allow the pastor to carry the heavy end of the load, especially the spiritual burden, it had the courage to set itself to secure spiritual leadership in local meetings which should develop and not stifle the gifts of the membership. Fortunately the Yearly Meeting has had a little experience in this line, which had been successful to a considerable degree, and it believed that the position so long occupied by Baltimore Friends would assist in preserving a proper balance. The Minute finally adopted is as follows:

"We authorize the Committee to endeavor to secure for those meetings which desire such help, workers who shall assist in developing the spiritual resources of the Meetings in co-operation with its existing officers and in harmony with our recognized principles."

This being the end of the three year period for which the Standing Committees are appointed, the precedent of the Foreign Mission Board was followed in their selection this year. Relatively small committees were chosen with an eye to efficiency and each Monthly Meeting was directed to name an Advisory Member of each. It is hoped that the sense of responsibility may be made stronger by reducing the number of those among whom it is to be divided.

The reports of the Committees did not bring out much that was striking, although they mostly indicated progress. Naturally the Peace Propaganda caused the most thought, but the triumphs of the Prohibition cause brought forth many expressions of thanksgiving, and incidentally the name of the committee was changed from "Total Abstinence and Suppression of the Liquor Traffic" to "Prohibition." This shortened the title considerably, but one Friend facetiously suggested that we go farther and call it the "Dry" committee.

S. Edgar Nicholson of The American Friend, President David M. Edwards of Penn College, Albert G. Shepard, Field Secretary of New York Yearly Meeting; Charles E. Peaslee of N. E., Fred E. Smith of Greensboro, N. C., Sarah Ecroyd of Ohio and Martha J. Woody, a worker for years past in Cuba, were helpfully present, and the spiritual life of the gathering was strong.

A pleasant feature of the week was a simple "banquet" on the twenty-first, when the visiting members and many of the local Meeting took supper together and had a little speaking afterward. President Edwards told of Penn College, its history and

ideals; Albert Shepard gave his understanding of the position a Friends' Meeting should occupy in a rural community; and then the chairmen of the Standing Committees each in turn told what the plans were for the year.

The Delegates to the Five Year's Meeting who were chosen are Allen C. Thomas, Samuel R. Neave, Elbert Russell, John R. Cary, Margaret T. Carey and Sara H. Hoge. JOHN R. CARY.

CORRESPONDENCE

I was struck with a paragraph in the editorial of the American Friend of 10-19: "No congregation can afford to be without a definite, specific issue, around which the membership may be always rallying as the expression of their religious zeal and devotion," adding very discriminately; "For lack of it members are falling away with the consciousness that there is nothing particular to do, while multitudes fail ever to find a place in the ranks of busy discipleship."

Most of us, old Friends in particular, are aware that we have laid aside most of our peculiar denominational issues, but there is one of surpassing moment that we as a body have shown no disposition to lay aside. This is the question of war or peace, but we have failed to emphasize it as we should, to meet the unparalleled opportunity afforded by the unprecedented horrors of this great world's war.

These huge military exploits have hitherto been mostly confined to distant lands across the ocean, but by virtue of the marvelous progress of invention these lands are not so distant as they once were, as the recent appearance of submarines, and blockading squadrons on our coasts afford startling examples. Furthermore the enforced contemplation of all these things has aroused a spirit of militarism in our own land, that calls for all the opposition that we as Friends are able to bring against it. For nearly three centuries we have been the consistent followers of the Prince of Peace, but are now in greater danger of being tried for our devotion to principle than perhaps ever before, as our less conspicuous attitude on other points will tend to the belief that our opposition on peace will not amount to much and can easily be brushed aside, thus imposing upon us unusual effort to maintain our integrity.

On the other hand, there is an enlightened sentiment largely pervading the community that war is an unmitigated evil, hell! as some competent judges have declared it, and many are ready to concede that the Friends have always been right in their opposition to it.

Having divested ourselves largely of these non-essentials, considering them as "behind the times", or "in advance of the age," as some prefer, let us make this peace question one of our specific issues, that those who think as we do on this important subject, may become Friends by name, as we are friends of Christ, as those who keep His commandments.

WM. DAME.

East Lynn, Mass.

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ENTERTAINING AN AFRICAN CHIEF ON CHRISTMAS DAY AT KETOSH, AFRICA.

Murunga, the big chief of our district, was invited to the station for Xmas. He arrived about 10 a. m. attended by a retinue of 10 or 12 chiefs and headmen, all on bicycles. It is 10 miles from his village. Murunga himself wore an official robe trimmed with gold and silver lace, and others were dressed in suitable fashion. Mwanza, the big chief of the district south of us, brother of Murunga, who was visiting him, accompanied him. He wore simple European clothing. Later a squad of 10 native police, several of whom attend our school at Murungas, arrived. These seemed to enjoy the day very much. Still later, and not in time for the service, several of the chief's wives came.

After Murunga and his company had partaken of some simple refreshments, we all went to the chapel for the services. There were about 90 school boys present, and 15 or 16 school girls beside some visitors. Most of the boys were dressed in long white gowns, of the Swahili type, called Konsu. They made a pleasing appearance. Murunga seemed quite pleased that the girls also were beginning to attend school, and that they were dressed.

After I had spoken of the Birth of Jesus and what His coming means to us here today, and while the teacher was speaking, Murunga was asked if he would like to speak. He did so, and urged all the younger generation, both boys and girls, to attend school. He expressed a desire that all his people should get and wear clothes. Both he and Mwanza, who also spoke, warmly commended the work of the Mission, and told the people to hear and follow the Message of God. Both of these Chiefs referred to Jesus as the Son of God, and the Saviour. This is the more remarkable when it is remembered that, at least until very recently, they have been Mohammedans, and they still are strongly influenced by the teachings of the false prophet of Islam. Perhaps still if they were asked they would say they are Mohammedans.

One of the older school boys spoke

briefly before the service closed. We felt that it was a very profitable time, and that a distinct advance was made in the work of our Lord in this district. When it is remembered that two years ago Murunga strongly opposed this work, his present favorable attitude is the more appreciated.

After the service, while Mrs. Ford entertained the "court ladies" there were sports for the boys. A football, which takes the place of the former native dance, is a favorite among them. Beside this there were sack and three legged races and a tug of war, in which the chiefs took keen interest.

About 2 p. m. Murunga expressed a desire to return home. Food was being prepared for his company, but as they went before it was ready a goat was sent as a present for them, according to the custom of the land.

THE BONDS SAIL ON DECEMBER FIFTEENTH

On the S. S. "City of Glasgow" sailing from New York on the fifteenth of this month will be a missionary family going out for the first time to our Africa Mission. Dr. Archibald A. Bond, Mira Cope Bond, and their little daughter, Dorothy, will begin their long journey, occupying probably seven or eight weeks in all. Both Dr. Bond and his wife are graduates of Earlham College, Westfield, Indiana, has recently been their home. They go to Africa believing that God has called them to that distant field and that competition with the African witch doctors will be more worth while than with qualified physicians here in Christian America.

The steamer on which they travel for the first stage of their journey should reach Durban, South Africa, about the middle of January. At Durban they transfer to a steamer going to Mombasa. From Mombasa the 580-mile journey to Kisumu is made on the Uganda Railway. And 25 miles from Kisumu on the open road will bring them to their journey's end, Kaimosi Station, where they should arrive shortly after February first.

All Friends, and especially those who are acquainted with the Bond's and those familiar with the Africa

Mission, formerly known as the Friends Africa Industrial Mission, will await with eager interest a report of their safe arrival. The Board of Missions bespeaks for these Friends your earnest prayer that their journey may be safely completed, and their work on the field and especially the task of learning the language may be successfully undertaken, under the abiding consciousness of the presence of our Heavenly Father.

HOW THE MEETING AT LYNN, INDIANA, HAS INCREASED MISSIONARY GIVING AND PRAYER

Missionary Sunday was observed monthly in the Bible School, short talks being given or some interesting missionary article read. In some cases, a missionary recitation was given by one of the scholars.

At Easter time, the school followed out the program of "The Hope of the World." The picture of Christ surrounded by the children from the different countries of the world was presented to the Bible School by one of the members. It hangs now upon the church walls, and serves as a constant stimulus to the members of the meeting and Bible School.

The pastor at least once a quarter brought to the morning meeting a message on missions, trying to show our privilege and duty in sending the gospel to those who have never heard it.

One of the stereopticon lectures provided by the American Friends Board of Foreign Missions was given in the spring with good effect. The pictures gave a much better idea of the work being done by our missionaries.

When the canvass was finished, it was found that the missionary offering was more than double that of the year before—a total of \$274.36 as compared with \$132.24 in the previous year.

A new plan is being employed this year in having the Missionary Committee take charge of a mid-week prayer meeting at frequent intervals. The church is encouraged to pray for missions as well as to give.

The increase in missionary offerings has been accompanied by a remarkable increase in the financial work of the church along other lines.

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it; and the loftier your purpose is, the more sure you will be to make the world richer.

YOUNG FRIENDS BOARD

RALLY DAY REPORTS, CONTINUED

New York City—20th St. Meeting. "Thomas Jones was present and gave us a strong and inspiring address." Offering \$50.

Poughkeepsie, N. Y.—Thomas Jones speaker. Offering, \$16.39.

High Point, N. C.—"We had a good day in the Sabbath School, Church and Christian Endeavor Society." Offering, \$4.85.

Iowa Falls, Iowa—Offering, \$4.33.

Christian Endeavor of the Smyrna Meeting, Ackworth Quarter, Iowa. Offering, \$1.65.

Kokomo, Indiana—Offering, \$11.27.

Selma, Ohio—Offering, \$3.

Dunreith, Indiana—"The Organized Sabbath School Class of young people had charge of the Sabbath School hour. There were only a few present but the program was interesting, and the offering amounted to \$5.

Salem Meeting, Liberty, Indiana—Offering, \$1.45.

RALLY DAY

As you have perhaps already learned, Rally Day was a splendid success. We will continue to publish all collections on that day in these columns. If you have not yet observed the Day, it is not too late. Material will be sent upon request. We are very grateful indeed to all those who have with untiring efforts made the Day such a success.

OUR PROGRAM

THREE THOUSAND CONVERTS: That is our slogan for the coming year. The Christmas Holidays present unique opportunity to push this work. Every Lookout Chairman, every Study Class Leader and every Fellowship Group director should organize his Band to work for this slogan. What Christmas joy will come to one who permits God to use him in bringing a close friend to Christ. The Master is waiting for youth courageous enough to spread his kingdom through personal work.

TWO THOUSAND NEW CHURCH MEMBERS is second in importance only to the above. Halleluiahs, "Sound Doctrine" or Play Grounds are not sufficient to keep young people in the church. These may repel but practical Christianity will always attract. Absolute honesty, patience, love and optimism must be built into life. The church should be the great

school master. Follow these slogans with establishing a **YOUNG PEOPLES SOCIETY IN EVERY MEETING IN THE COUNTRY.**

CHRISTMAS RALLIES

How many young People's societies will hold special meetings during the holidays? Read Vincent Nicholson's article on the Yorktown Heights Conference. It appeared in a recent issue of *The American Friend*. Any Quarterly Meeting in the country can hold one of these gatherings. It is simple. Appoint a Program Committee, then work it up. Write for the best speakers you can find. Saturday afternoon and evening and Sunday morning, afternoon and evening, furnish ample time for a most efficient meeting.

OUR MOTTO

YOUNG FRIENDS EAST, WEST, NORTH AND SOUTH: Our motto is "The Entire Church at Its Entire Task." Are you helping realize this? California answers, yes. She has the highest percentage of Christian Endeavor Societies per Meeting in the whole country. Oregon is hustling. With her efficient organization and definite program she is showing marked results. Baltimore has started on a new plane of life, and we can expect big things. It is astonishing the way New York is coming to the front.

I am sure that Western Meetings will have to change their notion that the East is dead. All see reports of happenings in Iowa which thrill us with a challenge to do our best. Indiana says that since she is the largest in size she is going to show the greatest results in work. But what of Wilmington? It must have been a great sight to see all meetings represented by young Friend delegates at the last Yearly Meeting. North Carolina Endeavor is on the "Boom". She more than doubled her membership last year and expects to make a clean sweep of all the Meetings this year.

In religion as well as politics Kansas and Nebraska stand for progress. Show them a thing is right and they will do it regardless of precedent. Until within the last year they have been looking over the Young Friends Movement, but now they are carrying out its plans and ideals with great energy. No doubt they will soon lead us all. Western Yearly Meeting is continually surprising us with new things. The

Young Friends Automobile Campaign is an example of this. We will discuss it in a later issue.

New England and Canada, although not large in numbers, are doing remarkable work for their young people. As we approach this Christmas time let us thank God that we are rapidly becoming a great united church of exceptionally high ideals and most modern methods for work. Our responsibility is to show to Every man, Everywhere, Everything that Christ is to us. Our Lord says, "Behold I have set before thee an open door, which no man can shut."

T. E. JONES.

PUSH!

On the doors of some public buildings we see the word, PUSH. If that advice is taken for that particular door, especially, if your hands are full of bundles, suit case, and umbrella, the way out is easy.

Rally Day has passed. We had a good time with the program. We learned what had been accomplished among the young people of our church. We listened to the program of work as outlined for our new year's work, the goal toward which we are driving. It is going to be a hard drive, and will take us a long time. But let's never give up until we reach it! Just now when your hands are full, when you are loaded down with plans, now, is the time to PUSH! The door may be hard to open so will need your entire weight, and the help of all your comrades. But we must go through, we must win, we must accomplish all that we have set out to do. Now, altogether,—PUSH!

L. E. H.

COLLEGE YOUNG FRIENDS

For sometime the Young Friends Board has been working on a plan to become more directly connected with Friends Young People in the Colleges and Boarding Schools. In this we are co-operating with the Educational Board of the Five Years Meeting and the International Committee of the Y. M. C. A. We will also need the assistance of pastors and parents in our efforts to reach these young people. Our first attempt is to get the names and addresses of all young Friends in the Boarding Schools, Colleges and Universities of the country. This will no doubt include most of the thousand schools in the United States and Canada. We shall be greatly aided in our work to receive these names at once.

PEACE DEPARTMENT

NOTE—It is hoped that this page may present in brief form a record of activities typical of the work Friends are doing for peace. News items, short, pointed arguments, suggested plans, all will be welcome, and will be used subject to the limitations of space and the proper distribution and arrangement of the matter received. All communications intended for this page should be addressed to **Allen D. Hole, President, 615 National Road, West, Richmond, Indiana.**

STATE LEGISLATION VS. FEDERAL LEGISLATION

In a large proportion of the territory covered by the United States a double effort will no doubt be made to secure the enactment of laws providing for an increase in the requirements for military training. One line of effort is to be launched at Washington in the form of bills to be enacted into federal laws; the other will find expression in bills introduced into the state legislatures which convene this winter. The following is believed to be a correct list of the states in which legislatures meet this winter, viz:

Alaska, Arizona, Arkansas, California, Colorado, Connecticut, Delaware, Florida, Georgia, Hawaii, Idaho, Illinois, Indiana, Iowa, Kansas, Maine, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New York, New Mexico, North Carolina, Ohio, Oklahoma, Oregon, Pennsylvania, South Dakota, Tennessee, Texas, Utah, Vermont, Washington, West Virginia, Wisconsin, Wyoming.

Relative Importance.

It is difficult to say which line of effort is likely to produce most disastrous results; possibly there may be little difference in some states; in others there may be conditions which will make one line or the other of preponderating importance. So far as the National Security League is concerned, the following paragraph addressed especially to members of the American Union against Militarism is of interest as being the opinion of men who have been giving careful attention to practically all phases of the military training problem, viewing them, moreover, from the standpoint of those who are opposed to any considerable increase in the power of the military arm of the government. The comment referred to is as follows:

"While it is undoubtedly true that the schools can not be captured by the

militarists except through state legislation and that therefore the National Security League hopes to influence state legislation to this end, the fact remains that this particular group is not fundamentally interested in state legislation. It has no real confidence in the ability of the states to provide military training with sufficient 'pep'! It believes in federal control of national defense and the bill in which it is primarily interested is the Chamberlain bill providing for compulsory military training, under officers of the Regular Army, of all youths between the ages of twelve and twenty-three. While our members must be vigilant in meeting, and emphatic in resisting proposed state legislation modeled on the Welch-Slater acts which have been saddled on New York, they must not lose sight of the proposed federal legislation designed to furnish compulsory military training free from the 'molly coddling' influence of school teachers."

WORK OF THE FRIENDS' EMERGENCY COMMITTEE IN ENGLAND

The work of Friends for the assistance of Germans, Hungarians and Austrians in distress is still being prosecuted with vigor and success as is shown by the Fourth Report which is now being distributed. This "labor of love" is in many respects needed more and more as the months of the great conflict pass into years. Financial help is still much needed. Any readers of this notice who can assist in this work are invited to send contributions to Allen D. Hole, 615 National Road, West, who has been authorized to receive and forward donations of any amount.

The various phases of relief work hitherto engaged in, are still claiming attention, though the relative importance of each may be constantly changing. One of the phases demanding a much larger expenditure of time, effort and money within recent months is that of providing employment for men held in Internment Camps. The following extract from the Report above referred to shows how the committee is attempting to meet the needs which exist, and may suggest to some who read ways in which help may be given by assisting in making a market for the articles manufactured. The extract follows:

Work for Men in Internment Camps.

The bulk of the articles hitherto produced have been fancy goods, ornamental wood, bone and metal work, but we are anxious to develop the making of goods of more general use and commercial value. Under the scheme prepared by the employment Department of the Board of Trade (with whom we are in cooperation) it should be possible to arrange for the manufacture in the camps of many necessities of which there is a shortage in the market.

As practically every trade is represented in the camps, it is possible to arrange for a supply to firms or private customers of almost any goods which can be made under camp conditions and without elaborate machinery; or the finishing of partly manufactured goods can be undertaken.

Under the auspices of the Friends' Emergency Committee work has already been started in the following departments:—

Cabinet Making and Polishing.

Turnery.

Toy Making.

Tinsmithing.

Beaten Metal Work.

Basket Making.

Bookbinding.

Hand Weaving.

Tailoring.

Boot Making.

Felt Slipper Making.

Hosiery Hand and Machine Knitted.

Help is asked for in making this work known, and in obtaining small or large orders.

Correspondence should be addressed to the office of the Committee, 177 St. Stephen's House, Westminster Bridge, S. W., London, England

NOTES

Ruthanna M. Simms, the Chairman of the Peace Committee of the Friends Church on Indiana Avenue in Chicago, Illinois, arranged for a Mass Meeting at the church on Sunday afternoon, December 3, "to protest against the increasing persecution in England of Conscientious Objectors to Military Service, and against the growing sentiment in the United States in favor of military training in the public schools."

The CHICAGO TRIBUNE for Sunday, December 3, had the following sentiment printed in prominent type at the head of its editorial columns:

"Our Country! In her intercourse with foreign nations may she always be in the right; but our country, right or wrong." STEPHEN DECATUR.

THE IOWA PAGE

EVANGELISTIC AND CHURCH EXTENSION

Walter F. Dexter, endowment secretary of Penn College, preached at LeGrande November 11 during the absence of the pastor, John R. Wright, who was conducting a revival meeting at Marshalltown.

Viola Smith attended Winneshiek Quarterly Meeting the latter part of October, held at Valton, Wisconsin, and has remained there since conducting some special meetings and doing valuable work in the community. Birdie V. Bachelor, of Hubbard, Iowa will move to Valton to become pastor January 1st.

Zenos L. Martin of Holguin, Cuba, spoke of the things that have been accomplished in Cuba at the 'night meeting of the College Ave. Friends Meeting in Oskaloosa, November 19.

Elgie McCarger held a very successful series of meetings at Stuart, following Bear Creek Quarterly Meeting on November 11.

Oskaloosa Quarterly Meeting was held in New Sharon, November 4. In the meeting on Ministry and Oversight, a committee was appointed to arrange for the discussion of some suitable subject during the next meeting. Charles O. Whitely brought the message before the Quarterly Meeting in a very strong manner, that was helpful to all. He also spoke at both the morning and evening meetings on Sabbath.

Dorsey and Amy Dobson closed a three weeks' meeting at Linden on November 19. About twenty made profession of having received definite blessing during the meetings. Several are expected to unite with Friends. Willis K. Craven is pastor here.

The H. Street Friends Meeting House was rededicated November 12. Charles O. Whitely preached the dedicatory sermon, closing with a service of consecration of pastor, people and the house. Under the leadership of Morris Lemmon, the pastor, the work of remodelling the building has been progressing just as funds were at hand for the work, so that it was completed without any indebtedness and no collection was taken in the dedicatory service. The building has been repainted in and out, half of the building re-roofed, a furnace placed, three new class rooms finished at the rear, new carpet put in the aisles and electric lights added. The ex-

penses amounted to more than six hundred dollars. The largest gift was \$100, made by one lady formerly a worker in the Bible School, but now living in a distant state and not a member of Friends. This Meeting is in a large field, in a section of the city of Oskaloosa with a population of perhaps two thousand and no other Protestant church for white people in it.

Pleasant Plain Quarterly Meeting was held in the new meeting house in Richland November 11 and 12. Prof. W. I. Kelsey, of Penn College was the only visiting minister in attendance. He preached four times during the Quarterly Meeting.

Eli Reece held a series of meetings in West Branch during the early part of November.

The College Ave. Meeting of Oskaloosa held its annual church social on the night of November 14. On account of Penn College using the building for college purposes, it was impossible for the usual supper to be served. This year the main feature was the "Birthday" idea. Tables were arranged for each of the months of the year. Decorated in accordance with the prominent idea of the month. After a short program in the main auditorium of the Meeting House, the crowd was taken to the dining rooms where each one found his place at the table representing the month in which his birthday occurred. In the center of the table was a large birthday cake. Ice cream was also served. Following the general good time here, including the fun of seeing the pastor attempt to cut the tin pan iced as the April Fool birthday cake, a short program of music and talks was given.

Three of the Rural Conferences have been held up to this time. They have been even more successful than was anticipated. The speakers and leaders have been Ancil Ratcliff, Fairmount, Ind., Charles O. Whitely, Evangelistic Supt. of the Yearly Meeting, Mr. Hauser of Iowa State College of Ames, Clarence M. Case of Penn College and Edgar H. Stranahan, chairman of the Evangelistic and Church Extension Committee of the Yearly Meeting. The attendance has been good and the interest remarkable. One pastor said of one of the conferences, "It was evangelistic in spirit throughout. For myself it was the best revival within the church that I have ever attended." From the meetings touched directly or indirectly by the conferences, the following

results have been noted:—One meeting that was about to be laid down is to be revived and the men of another meeting have undertaken to see that the task is cared for, a brotherhood organized and a survey of the community undertaken; a partly completed meeting house that had been somewhat neglected by the rush of farm work, is now to be hurried to completion. Men began work on it before the conference had finally closed, and one meeting that has been using a meeting house that is inadequate came face to face with the fact that they could not do the needed work in such a building, and over \$2,000 was offered toward a \$15,000 house. These are but some of the outward visible results. It is quite as evident that a large number in attendance caught visions of work and made vows to do their own tasks that will tell mightily in the days that are to come.

C. E. DEPARTMENT

If the observance of Young Friends Day proved as interesting and inspiring in all our meetings as it did in Oskaloosa, it was well worth while. At the morning meeting for worship, Mr. Stranahan preached a sermon which made a special appeal to the young people to invest their lives in service. He emphasized the special opportunities in the ministry in the Society of Friends.

In the evening, the Senior and Young People's C. E. Societies had charge of the service, and gave the following program:—

Processional—The two societies and choir.

Prayer—Ruth Stewart.

Scripture Reading—Mildred Haworth.

All Hail Immanuel—Both societies and choir.

The Origin and Purpose of the Young Friends Movement—Henry Bogue.

Vocal Solo with Saxophone Obligato—Mr. Guthrie and Claren Coffin.

What the Young Friends Accomplished Last Year—Alice Michener.

Reading, "Speak a Good Word for Jesus Christ"—Eva Wickersham.

Anthem—Choir.

The Cedar Lake Conference—Willard Reynolds.

The Coming Year's Program—Duane McCracken.

The talks were all short and to the point, giving a clear view of the work already accomplished, and appealing to our loyalty and most earnest effort to make the slogan of the Young Friends Movement a realization, "The Entire Church at its Entire Task."

Both Societies at Oskaloosa have taken up the efficiency work and the Young People's society has a class in Expert Endeavor.

What about those study classes in Peace and the History of Friends?

CHURCH AT WORK

Corinth, Va.—A series of meetings began here on November 23rd, and continued for six days. Fred E. Smith of Greensboro, N. C., was the evangelist, while L. Oscar Moon of Baltimore had charge of the singing. Charles Mesner, of Sedley, assisted the pastor in the work of visitation. The gospel messages were plain, practical and convincing. A great many came for a deeper experience and many were reclaimed. The old fashioned altar was made use of, and many knelt and asked God for his blessing. It was one of the greatest spiritual awakenings we have ever experienced. Ten persons have requested membership and five associate members have expressed a desire to become active. The community church idea is very rapidly becoming realized here.

A sunrise prayer service was held in the home of Alonzo E. Cloud on Thanksgiving Day. Thirty members of the C. E. Society were present and after a very helpful time of prayer and praise, the service was concluded out of doors with a consecration hymn, sung with the members facing the sunrise. It was indeed a blessed occasion in which the power of God was felt. The conclusion of the services was followed by the distribution of baskets, each containing a dinner for a needy family. The Thanksgiving services were held in the church at 3:00 o'clock and were conducted by Charles Mesner who gave an able address.

Berkeley, California—Our young people had charge of our meeting on the evening of November 26th, the older ones participating in the after part of the meeting. We had one of the most lively and interesting meetings we have had for a long while. Talent appeared that we had no idea of. We are glad that the young people's activities are amounting to so much. May the good work go on.

Arba, Indiana—The Friend's meeting here celebrated the evening of Thanksgiving day with appropriate exercises of music, recitations and a short sermon by John Hardwick, a visiting minister. We are expecting to begin revival services on the evening of December 31. John Hardwick and wife, of Morgan's Creek Chapel, will assist the pastor, Scott Duncan, in the services. We hope for good results.

Dublin, Indiana—The W. F. M. S.

of Dublin gave a missionary social at the church on the evening of November 10th, a very interesting program was rendered, consisting of music, songs, missionary talks and a missionary dialogue, after which a social hour and refreshments were served. It was a pleasant and profitable occasion.

On the evening of November 29th the Penn class of Dublin Sunday school entertained the Whittier class. After song and prayer the question was discussed: "Resolved, That Woman be Given the Privilege of the Ballot." Seasonable refreshments were served. Lines appropriate to the occasion and composed by T. O. Henby were recited by his wife, Emma Henby, and were given as a welcome.

Farmland, Indiana—The Friends Church has united with the other churches in the town and community in a tabernacle meeting. The tabernacle belongs to Jacob Frazier, of Winchester, Indiana, and he has a party of five. Henry Roller of Huntingburg, Indiana, is doing most of the preaching and is a strong evangelist. They are doing good work. Quite a number of people have been definitely blessed, and many are taking advanced grounds. The meeting will continue one week longer.

Gasport, New York—The Gasport Friends C. E. Society has quite a number of little wooden barrels, which the missionary committee gave out three weeks ago with the request that the members enclose their thank offering and return the barrels to the C. E. meeting on Thanksgiving day. By this method \$21.00 was received and sent to the DeVols at Luho, China. In the same manner the Bible School sent their missionary offering of \$10 to Margaret Holme at Luho, China. Both of these offerings were sent as Christmas gifts with the best wishes, love and prayers of the Gasport Friends.

Poughkeepsie, New York—November 26th was a red letter day in the meeting here. It was observed as "Young Friends Day" and the services from the beginning of the Sabbath school to the closing services in the evening were devoted to the interest of young Friends. At the morning meeting the pastor spoke upon the subject "The Challenge of the World to Youth" and a special appeal was made that Friends might be more attentive to the young members of the church. At the C. E. meeting the young people had as their guests the Society from a neighboring meeting

and a most delightful time of spiritual uplift and fellowship was enjoyed. The crest was reached in the evening meeting when some fifty young people marched into the auditorium to greet Thomas E. Jones, who brought to them an impassioned address on the subject "The Quaker of the Future". A collection was taken for the support of the Young Friends Board, and a hearty response was made.

Westfield, Indiana—Charles and Lena Lescault of Los Angeles, California, began a series of meetings here on November 5th which closed on the evening of November 26th. In general there was a good attendance throughout these meetings, except when the weather was disagreeable. A deep interest was manifested and we feel that lasting impressions for a closer work with God were made on the hearts and minds of many. Brother Lescault is a minister of great power and we believe that his exposition of Gospel truth and his fervent appeals to sinners will long be remembered. His wife, who is also a recorded minister, was very helpful and rendered effective services in prayer, exhortation and teaching. E. Howard Brown and wife, who are pastors here, were very faithful and rendered valuable services in the work.

These evangelists have now gone to Russiaville, Indiana, where they began meetings on the evening of November 29th.

KANSAS NEWS

Hopewell, Kansas—We have just closed a very successful revival here. L. Clarkson Hinshaw, pastor at Haviland, was in charge and brought us plain spiritual and helpful messages. The church was greatly strengthened and a number of the people who were helped in the meeting are expecting to join. Thirty-five persons knelt at the altar and were definitely blessed, twenty-five were renewed, three were converted and seven sanctified.

Glen Elder, Kansas—Glen Elder Monthly Meeting was held here on November 24 as an evening service. Invitations had been sent to the neighborhood in general. The services began at 7:30 with an active song service and prayer by the pastor, A. E. Wooten. The pastor then gave a talk on "Our Heritage." He spoke of the subject first with reference to men and second with reference to principles. More than sixty persons were

present and partook of the refreshments which had been provided by the ladies. A Mission Study Class of about twenty members has been formed for the study of South America. Preparation has already begun for Christmas time.

Kansas City, Missouri—The Sunday School had charge of the morning church services on November 12. The program proved profitable to the entire congregation. Plans are well under way for the appropriate observance of Christmas in the Sunday School. A cantata has been selected, "The Uninvited Christmas Guests," and it will be rendered on the evening of December 23. Thanksgiving Day was observed appropriately at 10:30 in the morning. The last of the Sunday evening addresses to young people was given by the pastor on December 3, using the subject, "Characteristics of Youth."

Spring Grove, Kansas—A. Y. Harris, our Quarterly Meeting Superintendent, visited our meeting here from the 18th to the 22nd of November. His services were very helpful. The secretary, W. L. Rohenkamp, gave us a good talk on C. E. work on November 25. We certainly appreciated the coming of these young people among us. Jacob Perry and wife, who have been pastors here during the last four years, have accepted a call to Pleasant Ridge, Kansas, and will move there soon. Their address will be R. F. D. No. 1, Republican City, Nebraska.

NEWS NOTES

The word comes from Portland, Oregon, that our Friend John Frederick Hanson is still critically ill.

The Y. M. C. A. of Haverford College has arranged for the coming of a number of strong speakers during the winter.

Luke Woodard and wife have returned to their home at Fountain City, Indiana, after a visit of some weeks with their daughter at Rochester, N. Y.

Joseph Elkinton and Vincent D. Nicholson attended the meeting at Westtown School, Pennsylvania, on Thanksgiving day and brought appropriate messages.

G. M. Jackson has moved to Pennville, Indiana, and is now pastor of the meetings at Walnut Corner and at Glenwood. He began a revival meeting at Olive Branch on the evening of December 4th.

Mary Sibbitt of Wichita, Kansas, spent seven months in reform work in

the state of Iowa last year. She expects to spend this year in her home state of Kansas. She attended the National W. C. T. U. at Indianapolis in November, and spoke twice on Sunday.

Edward Wistar of Philadelphia, chairman of the Associated Executive Committee on Indian Affairs, spent some days recently at the Indian mission stations in Oklahoma. He stopped at Richmond on his way home, and was a welcome visitor at the office of The American Friend.

The Pacific College Bulletin for November is before us and is a valuable number. It contains interesting accounts of the observance of the 25th anniversary of the opening of the college. The largest Freshman class in the history of the college is enrolled. The need of \$100,000 additional to the endowment fund is expressed.

Subscribers should not overlook the announcement on page 2, about the increase in price of The American Friend, due to the great advance in the price of blank paper. All renewals dating from January 1, 1917, will be taken at \$2.00 per year. Ministers 50 cents less. Foreign subscriptions, including postage will be \$2.50. New subscriptions will be taken at the old rate until December 31, and all re-

There is a Real Difference

Cream of tartar, derived from grapes, is used in Royal Baking Powder because it is the best and most healthful ingredient known for the purpose.

Phosphate and alum, which are derived from mineral sources, are used in some baking powders, instead of cream of tartar, because they are cheaper.

If you have been induced to use baking powders made from alum or phosphate, use Royal Baking Powder instead. You will be pleased with the results and the difference in the quality of the food.

ROYAL BAKING POWDER CO.

New York

newals, dating prior to January 1, will be received at the old rate.

The meeting at West Richmond, Indiana, will dedicate its new church building, the Allen Jay Memorial, on next Sunday, December 17, with appropriate exercises. Charles M. Woodman, the pastor, will bring the message in the morning, while brief remarks will be given by Naomi Harrison Jay. Professor Alexander C. Purdy of Earlham College will bring the message in the afternoon at 3:00, and greetings will be brought from the college, from the Ministerial Association and church federation of the city, the Y. M. C. A. and others.

Other people may need watching, and we may have some responsibility for them, but our first business is to watch ourselves. This is a responsibility no one can lift off us. We should take heed to our own hearts and be sure that they are kept with all diligence. We should take heed to our personal habits. We should take heed to our companionships. Watchfulness has abundant rewards.

Patronize The American Friend advertisers.

CENTENNIAL OBSERVANCE

Central Village celebrated the two hundredth anniversary of its Meeting on November 25th and 26th. On Saturday evening the Community assembled to honor the memory of those rugged souls who maintained a Friends Meeting uninterruptedly and in the face of odds for two whole centuries. The following program was carried out:

PROGRAM

November 25, 7:30 P. M.

Prayer

Reading—"Ye Olden Quaker"
Edward L. Macomber
Historical Sketch.....Khalil A. Totah
Reading—"The Exiles".....K. W. Tallman
Present Day Quakerism.....Perry D. Macy
(Evangelistic Supt. N. E. Yearly M.)
Tableau—"An Old Time Quaker"

Meeting
Reading—"First Day Thoughts"

(Whittier)
Mildred A. Brightman
Adaption from Whittier's "Meeting"
Robert A. Gifford and Amasa E.

Remington
A Typical Business Meeting of 1777
Recitation—"A Little Quaker Sinner"
Elizabeth S. Macomber
A Glimpse of a Modern Sunday School

November 26, 10:30 A. M.

Devotional Services

Solo.....Lizzie E. Remington
Reception of New Members
Address.....H. E. Dodge
Gen. Sec. Fall River Y. M. C. A.

7:00 P. M.

Music by members of New Bedford
High School Orchestra
Address Wilbur K. Thomas, of Boston

The "Typical Business Meeting of 1777" consisted of actual minutes and business that was carried on in that early period. One item of business was the appointment of a committee in 1777 to relieve Friends who were unable to attend Rhode Island Monthly Meeting, on account of the British warships that blockaded Narraganset Bay.

The "Star" of the evening was the four year old Elizabeth S. Macomber who read "A Little Quaker Sinner" remarkably well. With her little Quaker bonnet, cape, gown and clear enunciation she won the admiration of the audience. All those who participated in the silent and business meetings appeared in Quaker costume. The best part of the celebration was the reception of four new members.

On Sunday evening the house was filled. Music was furnished by some pieces of the New Bedford High School Orchestra, and Wilbur K. Thomas, a former pastor, gave a fitting address on "What of the future?" It was a strong appeal to the Community to help shoulder the burdens of the meeting in trying to serve it.

A neat souvenir booklet with an

FOR A CHRISTMAS PRESENT

"The Present Day Message of Quakerism"

By CHAS. M. WOODMAN

*A Readable, Appealing Presentation of Fundamental Quaker Principles*Order Direct
fromTHE AMERICAN FRIEND
RICHMOND, IND.PRICE
\$1.00

historical sketch and ten halftone pictures of the Meeting house, parsonage, ministers, clerks and other active workers is published and now on sale. It was a great time of encouragement and renewed faith for continued activity in this field.

(Booklets may be had from Edward L. Macomber, Central Village, Mass. 50c a copy; three for \$1.00)

ONE HUNDREDTH ANNIVERSARY
OF THE SILSBEE STREET MEETING
HOUSE, LYNN, MASS.

One of the best preserved old meeting houses in the country is the Silsbee Street Meeting house in Lynn, Mass., the one hundredth anniversary of which was celebrated in Tenth Month with appropriate exercises. Mary Miars Harold of Danville, Indiana, who was for eleven years pastor of the Lynn Meeting, preached the anniversary sermon on Sunday morning which was enjoyed by a very large congregation.

At 4 o'clock in the afternoon the special anniversary service was enjoyed by another large audience. An interesting historical sketch of the old house was read by George C. Herbert, responses were given by pastors of the other Churches in the City and an address on "The Function of the Modern Church" was given by Walter Healy of St. Paul's M. E. Church.

On Monday evening a congregational supper was served by a local caterer, followed by a program of short speeches by members and visitors on the work of the Meeting for the coming year; it was a "boosters meeting." Pictures of some of the prominent members of the Meeting of the past hundred years were thrown on the screen and something was told of their contribution to the life of their times. Among them was the picture of Peter Neal, the War-Mayor of Lynn, John Ellwood Paige, for many years Clerk of New England Yearly Meeting, and Nathan Breed, who left a legacy of \$50,000 for the founding

of the Childrens' Home. This has just become available and some of the members of the Meeting are engaged in the carrying out of the provisions of the will.

The Meeting house has been undergoing some extensive repairs and it presented a beautiful appearance in its new white interior, indirect lighting system, two new rooms, new flooring of steam-ship linoleum, new steam heating plant and minor improvements. The Meeting is in a good condition and has a vigorous program of work for the Winter. Earle J. Harold began his second year of pastoral work September 1."

Visitation Day in Silsbee Street Meeting
Lynn, Mass.

Sunday afternoon November 9th was "Visitation Day" in Silsbee Street Meeting, in Lynn, Mass. Twenty six persons made forty three calls on other members and attenders of the Meeting and a verbal report of the experiences and results was given at the evening meeting. Every one spoke of the benefit to both those who did the calling and those upon whom calls were made. The callers went out by twos, and the calls were made upon the shut-ins, the non-attending members, the near interested non-members, parents of children in the Sunday school and others who could not themselves get out to do calling. Another such day will be observed later on in the winter.

"SUMMER SCHOOL OF MISSIONS"
June 13-20, 1917

Midway District, St. Paul.

Speakers:—

Bible Study, Miss Angy M. Taylor of Chicago.

Foreign Study Book, Mrs. Lena Leonard Fisher of New York.

Home Study Book, Mrs. H. L. Hill of New York.

Normal Methods, Miss Mary Smith of Minneapolis.

Yours truly,

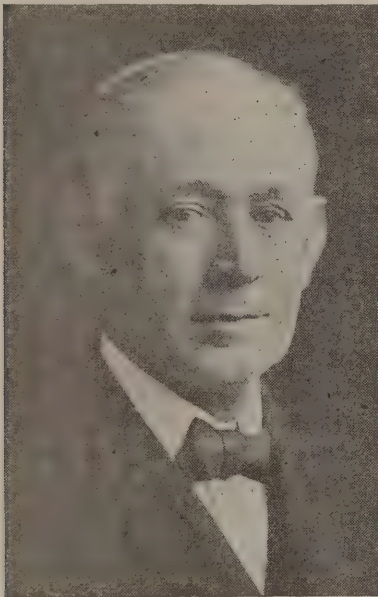
Mrs. A. Matchett,

Com. on Publication.

PRESIDENT SHARPLESS RESIGNS

After nearly thirty years of active service as President of Haverford College, Dr. Isaac Sharpless has felt it expedient to hand in a final and insistent resignation, which has been very reluctantly accepted by the Board of Managers. The resignation will take effect at the end of the present year. As yet no successor has been appointed and the managers are at a loss to know how to fill the position.

Isaac Sharpless has been President of Haverford since 1887, and a member of the faculty since 1875—more than forty years. He will be sixty-eight years old next month. He came to Haverford as instructor in mathe-



Isaac Sharpless

matics and was made professor of mathematics and astronomy in 1879. He was appointed dean of the College in 1884, a position which he held for three years until his appointment to the presidency.

He was born in Chester County, Pa., December 16, 1848, and was graduated from the Lawrence Scientific School of Harvard University in 1873. He holds a number of academic degrees: Sc.D., University of Pennsylvania, 1883; LL. D., Swarthmore, 1889; L.H.D., Hobart, 1903. One of his latest honors was the conferring by Harvard of an honorary LL. D. in 1915.

He is the author of a number of text-books on physics, mathematics, and astronomy, and has long been interested in local and Quaker History, some of his books on these subjects being: "A Quaker Experiment in Government"; "Two Centuries of

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Pennsylvania History"; "Quakerism and Politics." Along educational lines, his recent book "The American College," shows a deep interest and sympathetic study of the function of the small college in this country. In scholastic matters he has long been a devoted champion of the cause of liberal education, and the advantage of broadening, general studies over a mere vocational training. A few years ago he was chairman of the Pennsylvania Association of College Presidents, of which he is still an active member. He is a member of the Westtown School Board, The Penn Charter School Board, and President ex-officio of the Board of Haverford School.

He is much interested in local politics from the standpoint of clean citizenship, and is a former president of the Main Line Citizen's Association.

In recent months he has been very active in the Peace Movement, and in opposition to the growing spirit of militarism in America. He is one of the vice-presidents of the League to Enforce Peace.—Haverford News.

FRIENDS' RELIEF COMMITTEE
Holland.

Women's Hostel at Flushing
The Home Belge continues to supply

a want in the case of Belgian woman and children either arriving from or returning to Belgian towns. The former are generally wishful to join their husbands who are at work in France; the latter are returning to obtain definite news of relatives, or trying to get some relative out of Belgium. Our most interesting inmate is a lady who made her escape from Antwerp on foot, being unable to get a passport to join her former mistress, a French officer's wife, now in Tours. She and two lads, brother and cousin, braved all dangers; and after hairbreadth escapes got through the morasses which border the frontier. They hid in sand-hills from sentries, being helped by peasants, and arrived in Flushing the fourth day after leaving Antwerp.

(Printed from the Friend, 10 November, 1916.)

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Matron.

BOOK NOTICE

"The Inner Life," by Rufus M. Jones. Published by The Macmillan Company, New York City. 194 pages, price \$1.00.

The book contains an introduction of five pages and the work is grouped in six chapters under the following heads: "The Inner Way"; "The Kingdom Within the Soul"; "Some Prophets of the Inner way"; "The Way of Experience"; "A Fundamental Spiritual Outlook"; "What Does Religious Experience Tell Us About God?" The book is written in the author's well known vigorous and interesting style. The purpose of it may be set forth in the closing paragraph of the introduction as follows:

"This little book on the 'Inner Life' does not assume to deal with the whole of the religious life. It recognizes that the outer in the long run is just as essential as the inner. This one inner aspect is selected for emphasis without any intention of slighting the importance of the other side of the shining shield. Men of today are so over-whelmingly occupied with objective tasks; they are so busy with the field of outer action, that it is a peculiarly opportune time to speak of the interior world, where the issues of life are settled and the tissues of destiny are woven. There will certainly be some readers who will be glad to turn from accounts of trenches lost or won, to spend a little time with the less noisy but no less mysterious battle-line inside the soul, and from problems of foreign diplomacy to the drama of the inner life."

BIBLE SCHOOL

December 24

Subject—"Unto Us a Son Is Given."
Lesson—Isaiah 9:1-7.

Golden Text—For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. Isaiah 9:6.

The prophet had met Ahaz at the conduit of the upper pool, hoping to dissuade him from his purpose to ally himself with Assyria. He had failed. That weak king had even refused to consider a sign from Jehovah. Isaiah saw the great need for a man of real worth on the Hebrew throne. Here was a weakling but in the vision which was before him the seer realized that the time would soon come when the perfect man would be ushered into the world. In the crisis men have always longed for a strong man, a man able to lead them safely through to the safe side. Men did not look for a Messiah until they were face to face with ruin, unless one came. When the hour of darkness

came they found the light shining across the way. It was a great light as the prophet declares.

As a result of the coming of this great successor of Ahaz the prophet in his vision saw the salvation of those parts of the Hebrew territory which had already been lost to the house of David—and also to the house of Israel—the regions West and North of the sea of Galilee and the territory East of the Jordan. In other words, Israel was in this coming time to be restored.

When that day shall have arrived the hand of the former oppressor will be helpless, all his accouterments will be fuel for the fire, because a wonderful victory will have been accomplished. Peace will be at hand, a permanent peace, with Israel and Israel's king the world leaders. So Isaiah, seeing on the one hand weakness, coming ruin, the blackness of despair and utter desolation, if Ahaz had his way, turned to the situation as it was to be when God should send Israel's Redeemer.

The quality and character of this leader to come is indicated in the names that are to be given him. Wonderful counsellor. His wisdom to excel that of ordinary mortals to such an extent that it is to be wonderful, appearing all the greater when contrasted with the utter lack of quality shown in the weak judgment of Ahaz. Mighty God, a term which the people of that time could not understand as we understand it, but would to them mean that he was to be as one of the Gods of the first rank—a mighty God. This was an idea within the comprehension of the people of that and more recent times. Even as late as the days of Paul it was so popular that that apostle had hard work to keep the people of Lystra from offering worship to him as a God.

Early Christians were martyred for not offering incense to the emperors as Gods. An Everlasting Father, a father to his people in the truest sense, not only for a time but for time unnamable. Prince of peace. The period of conflict was then to be over. He would bring—had brought peace, ever lasting peace. Elsewhere the prophet speaks of turning the implements of warfare into agricultural tools.

Whatever the common Hebrew of the time may have thought of this great personage, we who have the fuller light across the way know that this prophecy has never been realized in a material sense. No king, no deliverer completed the vision. Jesus the Christ alone was complete enough to fulfil its requirements.

CHRISTIAN ENDEAVOR

December 24.

Topic—Helping to Accomplish the Purpose of Christ's Coming. John 10:1-16. (Christmas Meeting.)

How can we help "Christ's other Sheep?"

How can we help forward good will and peace?

How can we fulfill His will in us?

Publish the Message.

In the words of Isaiah, comes this admonition: "O, thou that tellest good tidings to Zion, get thee up on a high mountain; O, thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid, say unto the cities of Judah, behold your God! Behold the Lord Jehovah will come as a mighty one, and his arm will rule for him. Behold his reward is with him. He will feed his flock like a shepherd, he will gather the Lambs in his arm, and carry them in his bosom, and will gently lead those that have their young."

Praying for men.

In James, we read, "Confess therefore your sins one to another, that ye may be healed. The supplication of a righteous man availeth much in its working. He who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." Let us then be soul winners, fishers of men, Matt. 4: 18-20.

Examples for men.

In Paul's letter to Titus he says: "Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men."

Lovers of men.

John says, "We know that we have passed out of death into life because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer. Hereby know we love, because he laid down his life for us, and we ought to lay down our lives for the brethren. But whoso hath the world's goods and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue, but in deed and truth."

Victory!

Revelation 5: 6-14.

The pure in heart see God, not because they enjoy the vantage ground of a better location in the universe—they see God because they have something to see him with.—Charles R. Brown.

WANTED—Position as Principal or President of Friends' School. Graduate of a State Industrial School, also have a master's degree from a State University. Have had twelve years teaching experience as rural teacher, H. S. Principal, and City Superintendent. Can give best of references. Address The American Friend.

MARRIED

Bond-Mills—At the home of the groom's mother, Mrs. Hannah Bond, southwest of Farmland, Indiana, November 4th, 1916, Parvin W. Bond president of the C. E. Union of Indiana Yearly Meeting, and Rose E. Mills of Wabash, Indiana, the latter being a teacher in the public schools of that city. Minister, Charles W. Swander.

Dull-Bales—At the Friend's parsonage in Farmland, Indiana, on November 2nd, 1916, Joseph Dull of Dunkirk, Indiana, and Ethel Bales of Farmland. Minister, Charles W. Swander.

Hartman-Hawkins—At the home of of the bride's parents, Jesse Hawkins and wife, at New Burlington, Ohio, November 30, 1916, J. Arthur Hartman of Wilmington, and Bernice E. Hawkins. Minister, Ellison R. Purdy. The bride is well known in C. E. work, and her father has been pastor of New Burlington meeting for a number of years.

Seiler-Branson—At the home of the bride's mother two miles out of Farmland, Indiana, October 26th, 1916, Everett E. Seiler of Mt. Carmel, Illinois and Hazel Catherine Branson. Minister, Charles W. Swander, using the beautiful ring ceremony.

Ursine-Cannon—At San Diego, California, November 22, 1916. Emanuel Ursine and Elena B. Cannon. Minister, Isaac L. Kinsey.

BORN

Binford—At Richmond, Indiana, November 5, 1916, to Prof. Raymond and Mrs. Binford, a son, Richard Titsworth.

DIED

Bailey—Albert I. Bailey, son of Josiah and Mary Jenkins Bailey, was born on a farm at Dover, Ohio in June, 1846. He died suddenly of heart failure while in his store at Wilmington, Ohio, November 23, 1916. Death came quickly without warning, although he had been affected with a weak heart for a number of years. During his active life he worked hard and in later years was a farmer, a banker, a manufacturer, and a landlord. Practically everybody in Wilmington knew him and respected him. He was a student for a time at Earlham College. In 1872 he married Mary Hussey who survives him. The funeral services were conducted at the Friend's church in Wilmington by the pastor, E. R. Purdy. A fuller account will be given later.

Barrett—Enos Y. Barrett died at his home near New Martinsburg, Ohio, November 14th, 1916, having been stricken with organic heart trouble last June. During his illness of four months he manifested a brave, patient and sweet disposition, arranging his earthly affairs and at last falling quietly asleep. Funeral services were conducted at the home by Fremont B. Milner, assisted by the pastors of the Friends and M. E. churches.

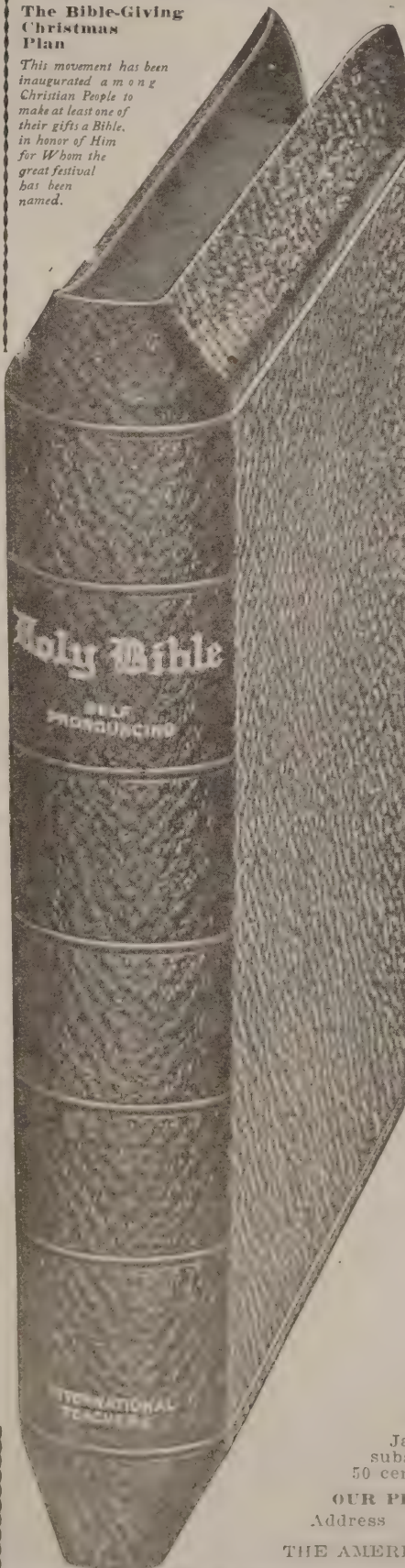
Johnson—Rebecca C. Johnson was born near Bellville, Indiana, July 31st, 1831, and died at Alba, Mo., November 20, 1916. She married Robert Johnson in 1854. She was converted in early life, at which time she joined Friends, and remained a true and faithful follower of her Lord and Saviour. She is survived by five children and six grandchildren. Funeral services were conducted by Parker Moon.

Hinshaw—Emily J. Hinshaw daughter of Franklin and Mezzannah Haisley, was born at New Garden, Indiana, January 23rd, 1849, and died at the home of her daughter at Garden City, Kansas, November 30, 1916. She married Philander E. Hinshaw in 1869. She was a birthright Friend and held places of honor and trust in the church at different times. The life she enjoyed to the fullest, however, was in her home, where her patience and devotion won for her the thanks and praise of all. She went to Kansas with her husband in 1872, and experienced many of the hardships and privations common to the early settlers. She is survived by the husband, four sons, five daughters, two sisters and a brother. Funeral services were conducted at Haviland, Kansas by Carl D. Byrd, assisted by L. C. Hinshaw.

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The above books may be procured from the Young Friend's Board, Dunreith, Indiana.

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FRIENDS MEETINGS.

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Cincinnati, Ohio. Meeting House N. W. Corner 8th and Mound. Take Warsaw Avenue, Elberon Avenue, or Sedamsville cars to door. Meetings for worship, First day 11:00 A. M. Visitors welcome.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday; Prayer meeting, 7:45. Earle J. Harold, Pastor.

Meeting Houses, 144 East 20th Street, New York City and Lafayette and Washington avenues, Brooklyn, New York. Meetings for worship Sabbath morning at 11 o'clock.

"Minneapolis Meeting, First Avenue South and Fourteenth street, Minneapolis, Minn. Meeting for worship, Sunday, 10:30 A. M., Mid-week meeting, Thursday, 8 P. M. Take Nicollet avenue car to Fourteenth street and walk one block east. Travelers passing through Minneapolis, or St. Paul and all visitors welcome."

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

UNIVERSITY FRIENDS MEETING occupies Russell Hall, Friends University, Wichita, Kansas. Sunday service: Bible School 9:45 A. M., Worship 11:00 A. M. and 8:00 P. M.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant Street car to Oxford street.

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Will Friends kindly bear Westtown in mind in laying plans for their children's education? If their current plans have been interrupted, perhaps Westtown will satisfactorily fill out the balance of the year. Our school is much smaller than usual, though of better quality than the average in some years.

Thomas K. Brown, Principal,
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Foreign Mission Study Books.

World Missions and World Peace, Paper 35 cents, cloth 57 cents; How to Use, 10 cents; A Girl's How to Use, 10 cents.

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Map, 15 cents; Soldiers of the Prince, (Junior), 29 cents; Set of Paper Dolls, (Children of the War Zone), 29 cents; Set of Ninety-six Flags of the Nations, 29 cents; Puzzle (How to Make Peace out of War), 13 cents; Pageant of Peace and War, 25 cents.

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Old Spain in New America, paper 35 cents, cloth, 57 cents; Children of the Lighthouse (Junior), 29 cents.

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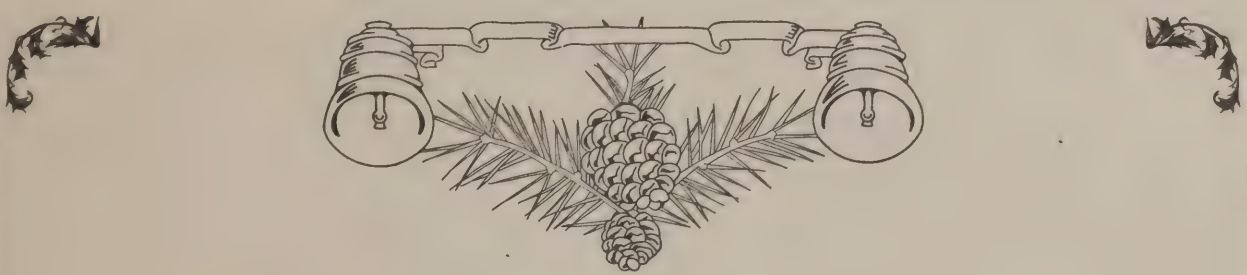
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The American Friend

Old Series
Vol. XXIII. No. 51.

TWELFTH MONTH 21, 1916.

New Series
Vol. IV. No. 51.



“Christ the Lord”

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.

And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:

For there is born to you this day in the city of David, a Saviour, who is Christ the Lord.

And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,

And on earth peace among men in whom he is well pleased.

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

And when they saw it, they made known concerning the saying which was spoken to them about this child.

And all that heard it wondered at the things which were spoken unto them by the shepherds.

But Mary kept all these sayings, pondering them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.—Luke 2: 8-20.

THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting

Published Weekly by

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All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

IMPORTANT TO SUBSCRIBERS

Apparently all subscribers to The American Friend have not read the announcements in these columns during recent weeks, to the effect that on and after January 1, 1917, the subscription price will be advanced to \$2.00. **THIS ADVANCE APPLIES TO ALL SUBSCRIPTIONS WHICH EXPIRE ON JANUARY 1, 1917 AND AFTERWARDS.** Sending in the money before January 1 does not avail to secure the paper at the present rate, **IF THE EXPIRATION COMES ON JANUARY 1, OR LATER.** We send notices of expiration each month, for the guidance of all subscribers. We cannot accept \$1.50 in payment for a full year's subscription, whose expiration dates from January 1, and later. All subscriptions which expire before January 1, next, will be renewed at the old rate. Our readers will readily see that a certain time had to be fixed by which the new rate is to be governed. This advance in price is due wholly to the great advance in the cost of blank paper. Will all our subscribers please take note and pass the word on to others?

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T. MAXWELL MORRISON
Christmas brings us loving cheer;
Yes, it brightens all the year;
For it tells of God's great love
Sent to earth from heaven above.
To the world through every age,
To the young, the rich, the sage,
To the poor, the weak, the sad,
Christmas comes to make me glad
Listen to its loving lay!
Follow where it points the way!
Lift to God your heart in praise!
Live the Christmas life always!

—Exchange.

Bellona, N. Y.

CHRIST OR SANTA CLAUS

"The usual difficulties present themselves. Every year we send to various publishing houses, chiefly those of our respective denominations, for

sample Christmas cantatas, hoping to find something in which the thought of Christ predominates. We are as often disappointed. About all that comes to our hand are 'Santa Claus cantatas.' We must have something, so we select the best among them, and the 'Santa Claus program' is given to the delight of the public, with its itching ears always ready to be tickled by a pretense of the real thing. Many people never enter the church except at Christmas or to attend a funeral. The Church loses with such an opportunity. Those who might have been impressed with the Gospel message given in an attractive way have only heard of an imaginative character and his traditional doings. Children whose minds should be filled with the real meaning and importance of Christmas are led to think of it only as the day to get a treat and exalt Santa. Is there not enough talent in Christendom to provide us with really Christian cantatas and programs? Cannot some one furnish us with a program representing some of the incidents surrounding the birth of Christ of as high a standard and as entertaining as some of these fairy scenes? Then let us have them. Let us relegate Santa Claus to the nursery among the rest of his legendary associates, at least during this season of the year, and let Christ have the field. Let us have less of Santa Claus and more of Christ."—C. E. in Christian Work.

A BEAUTIFUL CHRISTMAS CUSTOM AMERICANIZED

Out in Milwaukee is a Norwegian pastor—though he serves an entirely English congregation and would hardly be recognized as a Norwegian—who has naturalized a beautiful Christmas custom of the home country. He has trained a choir of boys to go from house to house early on Christmas morning (particularly where the sick are deprived of the Christmas service in the house of God), and to sing the beautiful old carols. This has proved so touchingly effective as to make it a distinctive feature every Christmas in that city! It has made so strong an impression that one of the city papers, in a strong plea for a Christmas celebration that means something, has been moved to say: "Thanks to the Christmas tree, which the Germans brought to this country, the American home Christmas has gained an atmospheric charm. But beyond the celebration of the churches, the public manifestation of the Christmas spirit leaves much to be desired. The beautiful customs of the old world have not taken root. Among these, the singing of carols in the open air is one of the most beautiful, beautiful of itself, beautiful in its emphasis of the spirit and associations of the day. We have frequently praised the Rev. Gustav Sterns for his local pioneer work in this field. The tears of gladness that have been brought to the bed-ridden by those boy voices in the still, cold night have amply repaid the sacrifice of the young choristers."—Exchange.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 51.

TWELFTH MONTH 21, 1916.

New Series
Vol. IV. No. 51.

The Mission of Christ to Earth

The manner of our observance of the Christmas anniversary is likely to be the measure of our conception of Christ's mission in the world. It is not alone the story of the manger that has thrilled centuries of human history, but the story of a matchless life which had its birth in that lowly place. The interpretation of Christmas therefore is the interpretation of Jesus Christ to the age in which its anniversary occurs. As the central figure, both of earth and of heaven, if we are to accept the vision of the seer of Patmos, Jesus is a personage around which all life, now and hereafter, must center and to whom the world in every age owes its highest allegiance. Thus it is that Christmas becomes a day, not of feasting and revelling, but of spiritual quickening and uplift, of broadening conceptions of the meaning of life, of fuller consecration to the tasks imposed by allegiance to our Lord.

Jesus Christ will be to any of us what our best conceptions are of Him, conceptions not of the imagination, but conceptions based upon our study of Him and the reality of our contact with Him. The Jew's conception of the Messiah was materialistic, and he looked for a king with a throne and a crown and armies and a scepter of power. Yet that very conception was made the beginning of the clearer vision which came to the disciples, the apostles and the early church, as gradually they grasped the meaning and scope of this power which was never to end. The revelation of Him who walks in the midst of the churches will be a progressive and constant revelation to all who have open souls to receive the truth, for Christianity is a life, and life means growth, and we are to grow in grace and in the knowledge of our Lord.

The biggest problem which any individual can consider, the biggest problem which the world is facing today, whether conscious of it or not, is the problem of finding out what the mind of Christ is for humanity now. There is no problem great or small, personal or social, that should not be considered and solved from the standpoint of the will of God, and the precepts of Jesus Christ. Any other course must spell disaster in the final reckoning of things. Internationalism, Americanism, questions of diplomacy, commerce, industrialism,

sociology, humanitarianism, no less than questions of personal life, are primal to the extent that they are subjected to the tests of the divine will. Considered upon any other basis they become secondary in importance, for the conclusions reached are the judgment of minds that are finite and lack the quickening of the spirit of God. It may be admitted that the task of measuring every problem by divine standards is not an easy one, but the great quest of life is to find the answer through prayer, through searching the Scriptures, through study of divine operations in the lives of men, through the revelations of God, through the contact of the indwelling Christ, through the quickening of the Holy Spirit, through all means by which God speaks to the consciousness of man.

We are living in an age in which there is a marked tendency to tone down the requirements of the program of Jesus, in personality and in the social order. Under the impelling demands of so-called nationalism professed followers of the Prince of Peace have turned civilization into a slaughter house, and a large part of the Church applauds under the banner of so-called patriotism. Even yet the church in part condones the saloon and refuses to be interested in the movements for social reform. Society in part cloaks itself with respectability as a shield for the sinfulness of its deportment, while certain classes of business become robbers of the weak upon the highway of life, and sit with sanctimonious face in the pews at the house of worship upon the Lord's day. Yes, more than all this, even the church in considerable degree seems to assent to the doctrine that religion is a matter of profession, quite apart from the daily procedure of human life.

If the world needs to learn one lesson more than another, it is that life itself and every act of life are answerable to religion, and that to be spiritual is to follow Jesus Christ, not alone in creeds and in testimony and in church membership, but in every act of life, whether it be social, commercial, industrial or political, and where can this lesson be learned if not at the hearthstone of Christian communion in association with the living Christ and under his leadership?

The Christmas season of 1916 ought to find the whole world deeply thoughtful of the claims of Jesus Christ upon the whole of humanity. The church and not materialism ought to be the controlling element in the reconstruction of the world's

civilization, for Christianity at its best means the regeneration of life at every point. The coming of Jesus to earth has meant that from the beginning, but there must be willing followers on earth for its highest consummation.

The Meaning of Christmas

By A. C. PURDY

"Ye shall find a babe wrapped in swaddling clothes and lying in a manger." Luke 2:12.

At times Jesus sought to conceal Himself. Wearied and worn, He guided His disciples across the Sea of Galilee to "rest awhile." Confronted with a great crisis he withdrew "into the borders of Tyre and Sidon." But He could not be hid, for the eastern side of the lake swarmed with its multitude "and He had compassion on them as sheep not having a shepherd," and even Gentile Phoenicia knew Him and cried out for the "children's crumbs." He could not be hid.

His enemies were eager to send Him into oblivion. They wanted to hide Him. They fitted shaft after shaft to the bow of their enmity. Reason and ridicule, prejudice, treachery, malice and murder itself were their weapons but they could not force humanity to forget Him.

In the centuries which have followed there have been times when He seemed forgotten. Even when His name was upon many lips and empires waxed and waned under the sway of a church which confessed Him, and crusades set out to rescue from heathen defilement the soil He had trod, and theologians speculated and anathematized in relation to the problem of His person, even then at times the real Jesus seemed forgotten. But He could not be hid even by those who professed themselves His friends. There were ever devout souls who knew and loved Him and had fellowship in His spirit and served in His name and walked in His steps, and in them the living and eternal Christ came forth again to claim the imagination, the will, the soul of humanity.

It seems that in our own day the world has almost forgotten Him. Who hears His quiet voice above the clash of arms, the boom of big guns? Who hears His voice in the drudgery of life, in the ceaseless detail of life, in the dust and noise of life? Is He silenced at last? Has the desire of the scribes and Pharisees been fulfilled? Is He forgotten?

The answer is Christmas. But the cynic and the sceptic and the pessimist will chorus in the words of Scrooge, "Bah! Humbug!" What does Christmas mean to the world! To your historian, a date. To your theologian, a doctrine. To your business man, trade. To your student, a closed book. To your society devotee, the social whirl. But Christmas means more than that to some. To myriads of hearts, to all whom He calls "friends," it will mean remembering Jesus Christ. The angel of Christ-

mas is announcing again to those who see "the glory of the Lord shining round about, Ye shall find a babe wrapped in swaddling clothes and lying in a manger."

Shall we not all go at this Christmas time to the Bethlehem manger? We cannot think of that baby without remembering all the rest of the story. We would not forget if we could the struggle, toil, suffering, service, love, death, the new life beyond the death. And yet shall we not take our places beside the shepherds and feel only the wonder and the promise and the hope of that child life.

What would it mean to the world to find that Christ child if only for a day? I think I know part of the answer. It came to me in so unromantic a place as an elevated train in a great city. It was late afternoon, the rush hour, and every car was filled to its capacity. The car into which I made my way held the typical throng. There were tired shoppers and weary clerks; business men buried in newspapers, the glory of their morning smartness dimmed by the toil of the day; by the door a laboring man with his dinner pail; next him a messenger boy; a Jew peddler with long black beard and little derby hat; a student with his bag of books and his big-rimmed glasses, just the common "American" crowd. They touched elbows and jostled one another as the train swung around the curves, but their inner selves were continents apart. Who has not known the loneliness of the crowd? And their faces were hard and loveless, many of them, and one almost despaired of humanity as he studied them.

Into that crowded car there came a little family group. One could see at a glance the relationship, father and mother and small son just beginning to talk. Now the little boy did not know the etiquette of elevated trains. He felt perfectly at ease for father and mother were there. And so he began to prattle in his childish way. At first they tried to quiet him but he could not understand and they wisely let him talk on. The human atmosphere in that elevated car began to change. Men looked up scowling from their newspapers but when they saw the wee boy the scowls faded. It did not need a psychologist to know that things were happening in that car. Unconsciously that little child was leading them. Faces I had thought so hard began to show tender lines. The little boy was dressed all in white, I remember, but one of his mittens

had become soiled and presently he discovered it. Instead of trying to conceal it as you or I would have done he held it up where all might see and sought an explanation from his mother. The child's perplexity and quaint comments on the situation were more than the crowd could stand. The women smiled first and then the men. And more than that they caught each other smiling and smiled at each other. Jew exchanged smiles with Gentile. The messenger boy forgot for the moment the "nickel thriller" he had been reading, the clerks glanced up from the sporting page, business men stopped making mental calculations about their last deal or the next one. And then the train slowed down and the doors slid and it was all over. But that little child had been the Christ child of the elevated train. He had been saying with an eloquence none could resist, Be of good cheer, God is not dead; There is neither Jew nor Gentile but all are one in Christ; Blessed are the pure in heart.

Let us stand with the shepherds before the manger until God's love possess us, until all the "middle walls" be broken down, until every cheap purpose, every superficial and selfish ambition, every unclean and unworthy thought be purged away at this Christmastide.

Richmond, Ind.

CHRISTMAS IN HEAVEN

By MARY C. WOODY

However far away heaven may seem, the angels broke through at the advent of Jesus and sang the first Christmas anthem. The audience was the humble people of earth, but none could receive it with more implicit faith. The shepherds went to find the babe in the manger and repeated the heavenly music—"Glory to God in the Highest." The writer to the Hebrews says, "Which things the angels desired to look into and were not able." Or in earthly language he represents them standing on tiptoe and craning their necks; but they could not see into the depths of sin and loss to which their Prince had come on his mission.

But prophecy had taught and we believe.

"We have heard of him whom the heavens adore;

Before whom hosts of them fall.

How he left the choires and anthems above,

For earth in its wailings and woes,

To suffer the shame and pain of the cross,

And die for the life of his foes.

O, Prince of the noble, oh sufferer divine,

What sorrow and sacrifice equal to thine!"

When his thirty three years were finished of sorrow and shame, His prayer to the Father has a touch of a homesick child as he pleads "Glorify thou me with the glory I had with Thee before the world was." The advent so humble, in the country subject to a foe, has left its stamp on time, and the whole civilized world writes Anno Domini; and Christmas is the happy home-coming day for the household everywhere. Truly is it a joyful day if

Jesus is the welcome guest. "Oh, make my heart thy dwelling place" instead of the manger.

The Missing Ones

The light of Christmas 1916 will fall on many a vacancy. The center of gladness is now invisible. These have passed through the veil to the glory which our vision cannot reach. In tens of thousands of homes no Christmas joy of earth will enter; but above shines the star in the East, the bright and morning star.

"And we can but know He loves us so,

There could be no mistake."

In many homes last year it was baby's first Christmas, but epidemics have swept city and country and the little ones have fallen asleep. The Good Shepherd has carried them to eternal Christmas joy and gently leads the parents on. How quiet this Christmas Day without their happy voices: but the joy in which they mingle where "their angels do always behold the face of the Father" is beyond any joy on earth. "There'll be no sorrow there."

Whatever may have come to our homes every household can join in the chorus sung by the heavenly choir on the first Christmas morning—"Glory to God in the highest, and on earth peace among men in whom he is well pleased."

In the analysis of grief it seems cruel to say its bitterest pang is self-interest and regret. We thank our Father for the dear ones he has given, but consecration must follow. "Our gifts are ours to make them thine." "Of thine own have we given back to Thee."

A noted minister who had lost his little son said; "I planned to be absent on Christmas Day because I could not bear to miss my boy from our accustomed festivities, but this seemed cowardly and I took courage to share Christmas in grief with my family. The morning came, around the breakfast table all were quiet, when my daughter said, 'Oh, this is Harry's first Christmas in Heaven.' And then the little one spoke and with such a look of surprise exclaimed, 'Why, sister, it is Christmas every day in heaven.'"

Guilford College, N. C.

GLADYS MOORE'S DREAM

By RUWONE.

Gladys Moore was a merry, kind-hearted little girl, with a host of friends. She had very little money to spend, but usually she didn't seem to care for that. She didn't even care that she most always had to wear her sister's dresses made over for herself. "We can have better material," she would laughingly say, "and nobody notices little me much, anyway."

But when Christmas was coming it was a different matter. She dearly loved to give presents. And there were so many, many, many lovely things to buy, if only she had the money.

"But I haven't got it, I just haven't, so that's settled. But—I know—there's a whole year after

this Christmas before the next and I'll see if there isn't something I do have that I can use. My fingers shall be ten little fairies, and I'll be as kind and obliging as possible, and we'll see that money isn't the whole thing."

In January, she persuaded her father to buy three yards of linen at a linen sale for a few cents. And out of this she made three towels for her mother. She had taken sewing lessons at school and had learned to make the daintiest stitches. So she carefully hemmed the towels, embroidering some simple design in the ends. And when they were done she neatly pressed, folded, wrapped and laid them away in her own private drawer.

Her friends gave her pieces of silks, satin, velvet and embroidery silk, left over from work they had done. And it is amazing into what beautiful and useful things her fairies shaped these.

Her school and home work took almost all her time. But she did make a little money doing errands and little odd jobs between times. So that by the 23rd of December every single thing was finished.

Her presents for her uncles, aunts and cousins living at a distance had been sent a week ago. And the others were lying in her drawer in neat little packages, all ready to give.

She drew her father's large chair before the fire and snuggled into it with a sigh of relief. The chair was soft and the room was warm and cozy and her head gradually slid down until it rested on the arm of the chair.

Then suddenly the house was full of people. It was her birthday and all her uncles, aunts and cousins had come.

Everyone brought boxes and packages. And they contained beautiful things. After awhile she found they were exchanging these gifts with one another. No one gave her anything and they seemed not to want her about.

Was she mistaken, she would find her mother and ask, "Mamma, whose birthday is this?" "Yours, Gladys, of course." But her mamma left her and joined the others. Her mamma, who always sympathised with her in every joy and grief, left her alone on her own birthday, and went to have a good time with the others.

Gladys could bear no more, "Here they are," she exclaimed, "pretending to celebrate my birthday. And they don't even want me about, and they haven't given me a thing. It's just as mean as it can be!" And she burst out crying like her heart would break.

"Why, whatever is the matter, Gladys dear?" And she opened her eyes to find her mother standing beside her.

"Is this my birthday, mamma?" she asked bewildered.

"Why, no, dear, your birthday comes in June."

"Aren't there a lot of people here?" "Just you

and I and baby is all," answered her mother. "You must have been dreaming."

Then Gladys told her dream. "And it did hurt me so to have you all act in that way. Isn't it a birthday at all?"

"What is Christmas, dear?"

"Why, mamma, it is Jesus' birthday! and I haven't made one thing for him."

"I never thought of a present for him. And no one seems to be remembering him. Why, mamma, we're treating him just as I dreamed you all were treating me. Pretending to celebrate his birthday, we forgot all about him. It's a shame, an awful shame! And don't you think it hurts him, mamma?"

"Next Christmas I'll get his gifts ready first of all. But, mamma, how can I give to him?"

"Whatever we do to spread His gospel or to give pleasure or comfort to others, if we do it in his name, we do it unto him."

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Whosoever shall give you a cup of water to drink in my name shall not lose his reward.

THE CHURCHES OF AMERICA ON THE KING'S HIGHWAY

There is more than fanciful suggestion in the fact that the quadrennial meeting of the Federal Council of the Churches of Christ in America, held in St. Louis, December 6-11, occurred in a church located on the King's Highway. Here were thirty of the evangelical denominations of America, brought together through their representatives by one supreme, unifying purpose, made to travel together on the same road, toward the common goal. Not so long ago, these Protestant organizations, in search of the latter, were threading their separate and tortuous paths over hill and vale and through wilderness country, their paths often crossing and tangling in bewildering maze, so bewildering that the world could hardly judge of the general direction of travel, if the churches themselves were even conscious of it.

In the great achievement of the Federal Council, the identity of the constituent denominations has in no wise been affected. Any tendency in this direction was distinctly disavowed by President Shailer Mathews in his address, as improbable and indeed undesirable. The old program was common action through unity of belief, and it failed. The new program is co-operative union through common action, and the Christian Church challenges the world as never before. It is thus that the churches of Christ have at last, on the very eve of the quadri-centennial of the Protestant Reformation, found the great common road. It was with much appropriateness, therefore, that on the day of assembling, the delegates broke out in song, "Mine eyes have seen the glory of the coming of

the Lord." In truth, the churches of Christ were marching together on the King's Highway, that leads to the Kingdom of God on earth.

In a word the Federal Council expresses the fellowship and unity of the Christian Church, brings it into devotional fellowship and united service, and secures a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of life. Through its various commissions covering every phase of religious activity, it acts first as a vast agency of gathering information, and then as a clearing house for diffusing it, and, second, through these commissions, with facts in hand, it offers a program or programs of common procedure. It is thus an efficient directing agency.

Probably the most striking and impressive function of the Council is that of expressing cogently and effectively, in times of crisis, the voice of the Christian Churches of America. An almost sensational example of this was given the members when it was divulged that the recent expression of the German Chancellor before the Reichstag in favor of a world peace league, was the direct reply of Bethmann-Hollweg to the wireless appeal made to him by Dr. Chas. S. McFarland, in the name of the Federal Council, as its general secretary. In a similar way, Dean Shailer Mathews, president of the Council, accompanied by Dr. Sidney L. Gulick, made a visit to Japan as the official representative of the Council to express to that country the fellowship and good will of the Christian churches of America. The Federal Council is thus able to do for its constituent bodies what the Five Years Meeting has come to accomplish for Friends in America. It can speak with an authority and conviction that carry weight, and bring results otherwise unattainable.

But more immediately as to the spirit and work of the St. Louis meeting: Two great passions dominated the Council from beginning to end, but so closely did they run together that they were expressed in almost interchangeable terms. Neither was considered without the other. They were—evangelism and the application of Christianity to every human need. A clearer statement would probably be that the one gripping passion of the Council was that of evangelism—individual first and then social evangelism. To those who have feared that the social message might dim the individual one in our modern zeal, the spirit of the Council should be a comfort and a reassurance. No note was more clarion than that of the primal need of personal regeneration, both as the great objective and as the cornerstone of all religious activity. But always coupled therewith was the insistent plea that the religion of Jesus Christ, to be convincing, must be shown to be big enough and powerful enough to reach men in their relations to the every day, work-a-day world.

To meet the first demand, the Commission on Evangelism has planned a great evangelistic campaign to cover the whole country, as the expression of the desire of the Federal Council for an aggressive evangelism. This does not mean necessarily the tabernacle type of campaign by the professional evangelist. The method of the simultaneous evangelistic campaign, conducted by resident pastors which is meeting with such permanent results and favor in many cities, was brought forcibly to the attention of the Council. The means and method are optional—but evangelistic a church must be, or it must cease to be evangelical, it was urged.

The same men who plead for personal evangelism, as earnestly urged upon the church that it must grapple understandingly and sympathetically with the social problems which are pressing for solution. Conditions which mar human life, retarding the coming of Christ's Kingdom, demand Christian attention. "Let my people go, that they may serve me," must be the ultimatum of God, expressed through His Church, to the forces of materialism and greed. In this connection, Professor Edward A. Steiner stood before the Council with the holy zeal of a prophet of God, his tongue touched with a live coal from the altar, when he declared the United States to be God's last great experiment, in the realization of a real and vital Christian brotherhood.

The application of this dominant spirit of the Council may be inferred from a brief reference to its various departments of activity. The expression of human brotherhood and sympathy was by no means confined to America. In fact the mind of the Council seemed continually turning to the old world struggle, either in sympathy and love for those involved or with grave concern for its effects upon us as a people. As to the first, the Council has done much toward furnishing relief for European and Eastern sufferers, and is still active in this direction. Some time ago, General Secretary McFarland visited the belligerent nations, representing American Christianity in behalf of peace. The Council took action looking toward the calling of a general conference of churches at the time and place of the meeting of the peace congress of the warring powers, as an aid toward bringing about real Christian fellowship.

In the second place, and even more important, loomed large the question of the results of the Great War upon America. Secretary McFarland expressed his conviction from personal observation that the moral effects of the war will be more serious in this country than in Europe. At the time of the report of the Commission on International Justice and Good Will, Wm. J. Bryan, who was a delegate to the Council, was introduced and made in behalf of peace, one of the most eloquent and convincing speeches of the week. "Oh, ye of little faith," was his text, in showing that the

Church has so little faith in applying Christ's principle of love. "There are just two philosophies in the world—that of Pilate and that of Christ; the philosophy of force and that of love." Mr. Bryan declared that the reply of the boon companion to his friend in the gutter, must not be our nation's message to Europe—"I can't help you up, but I'll lie down with you." He expressed regret that our Government had not seen fit to offer its services in bringing a close to the war and urged that the churches of America should so act. "The Government," he said, "represents but the average ideals and purposes—the Church represents those of Christ." No clearer expression and more thoroughgoing of Friends' principles on this historic question could possibly have been given—in fact, the speaker went beyond the position taken by many Friends. The writer later told Mr. Bryan that it was the feeling of our delegation that he be elected to honorary membership with us, which overture he laughingly acknowledged, with a word of appreciation of the stand Friends have always taken on the question.

Mr. Bryan spoke with equal decision when the question of temperance was under consideration. With eloquent vehemence he attacked the liquor business and outlined his offensive campaign against it, which he is undertaking in his own party, encouraging all others to do the same in any way that offers. The Commission on Temperance, after summing up the progress that has been made, issued a call for the final drive against the liquor cohorts. All agencies of education and agitation were welcomed and urged. It suggests that the causes of patriotism and temperance be linked together in our national observance on July 4th.

The vital questions before the Council can be merely mentioned in a general article of this nature. In close harmony with the concern for peace and good will was the great challenge of foreign missions, made doubly essential by the immediate necessity of creating a new world unity. No less important was the field of home missions, having to do with work among the Negroes, the Indians, Spanish-speaking peoples, our immigrants, and including evangelization of cities and rural regions.

A masterful report of the whole field of Christian Education reviewed the great progress made in synthesizing our educational agencies and processes, looking toward the realization of Christian democracy. The Commission on Social Service presented the practical problems of unemployment, housing, recreation, commercialized vice, status of women and industrial questions generally, with a specific program of social welfare.

Gifford Pinchot presented an interesting and important report from the Commission on Church and Country Life, based on intensive investigation. Closely connected with this was the report on federated movements in town and state, dealing particularly with the desirability of combination of church forces in towns. Other subjects considered

were those of Family Life and Sunday observance.

Thus are the Churches of Christ in America linked together in close co-operation, working out the great problems of Christian civilization, under the leadership of our best Christian statesmanship.

Approximately 330 delegates were in attendance, the Methodist Episcopal church leading with 44, other denominations following in order: Presbyterian Church U. S. A. 34, National Baptist Convention 28, Northern Baptist Convention 21, Disciples of Christ 21, M. E. South 21, Congregational 20, African M. E. 14, United Brethren 12, Protestant Episcopal 10, Reformed Church in the U. S. A. 9, German Evangelical Synod 9, Colored M. E. 8, Methodist Protestant 8, Reformed Church in America 7, Presbyterian in the U. S. 7, A. M. E. Zion 7, Friends 6, Evangelical Association 6, United Presbyterian 6, Christian 5, Mennonite of North America 5, United Evangelical 4, Seventh Day Baptist 4, Free Baptist 4, Lutheran General Synod 3, Welsh Presbyterian 3, Moravian 2, Reformed Episcopal 2, Reformed Presbyterian 1. It will be noted that 21 or more than two-thirds of the denominations had 10 or less representatives in the Council. There were 29 negroes in the body, fine representatives of their race, with some very able men among them. The one tense moment of the Council was occasioned by the expression of a difference of opinion on the part of two Southern brothers, one white and the other black, as to the race situation in the South. Even here, however, the uniform courtesy and deference which marked the proceedings of the Council, prevailed.

The representatives of the Five Years Meeting, appointed by the Executive Committee, were: Mary S. Paige, East Lynn, Mass.; Harriet S. Peelle, Sabina, Ohio; Ross A. Hadley, Richmond, Indiana; Willard O. Trueblood, Indianapolis, Indiana; President David M. Edwards, Oskaloosa, Iowa; Walter C. Woodward, Richmond, Indiana. For two reasons, at least, this delegation was distinctive: It was the only one in which the majority were laymen, and it included the only women members of the Council. Despite the fact that the expression "gentlemen of the Council," was occasionally heard, much courtesy was shown our women Friends, many expressing to them appreciation of their presence, with the prophecy that their number would materially increase in the near future.

Other Friends were in attendance as members of the following commissions: Religious Education—President Robert L. Kelly, Richmond, Indiana and Richard Haworth, Earlham, Iowa; Evangelism—Ellison R. Purdy, Wilmington, Ohio; Church Federations—Morton C. Pearson, Indianapolis, Indiana.

For the next quadrennium, Joseph John Mills, of Pasadena, California, was chosen as Vice Presi-

dent of the Federal Council representing Friends. On the Executive Committee of the Council, President David M. Edwards, representing the ministry, with Willard O. Trueblood as alternate, and Walter C. Woodward, representing the laity, with Harriet Peelle, as alternate, were selected.

In an issue soon will appear a symposium of impressions of the Meetings of the Federal Council by the other Friends in attendance.

WALTER C. WOODWARD,
Chairman of the Delegation.

WERE I A MATCH

By MEAD A. KELSEY

(The following meditation was prompted by the sight of an unburned match lying on the sidewalk, unfitted for use by the dampness of the night, its ruin presently to be completed by the trampling of passing feet.)

If I were a match I would hate to miss the end for which I was intended, even though that service might mean my own finish. To be dropped upon the sidewalk, or in any place, and have the vital spark within me destroyed before it had ever been kindled into flame would be an intolerable thought; and it would be equally intolerable to think of lying for years in a box, be it ever so nice and in ever so elegant surroundings, and never be of any use. I think that I would get green with envy of my charred little sister that had touched the gas jet into brilliance, or the lamp-wick into flame. Me thinks I should cry, "O let my life go out in flame!"

But again, when I gave my life I would hate to find myself at the end of a cigar or cigarette, or over some old pipe. I know that if there could be any consciousness after that I would forever feel humiliated. I am sure, were I a match, that the cry of my heart would be, "Let me do some good thing!" I would know, of course, that I could not cook a meal, nor could I make the steam in the boiler of a great engine, but I could start the fire in the range that would cook the meal, or the fire in the furnace that would raise the steam, and just to have the consciousness that my little flame had started something worth while in the world would make me happy forever; or if a match did not live in another world I would go to the dumps happy.

And then, if I were a match, I would not like to be a sulphur match,—one of those that choke people with their fumes when they do go off. We know that there are some people like that,—people who when they would do good do it in such a way that those about them can hardly stand it. I am glad for one that they do not have to put sulphur into matches any more, and I am glad, too, that we do not have to have it in our lives.

And now, just one thing more: If I were a match I would not want to be one of those that could be struck on any place that the caprice of a man might choose, or that accident might decree, but I would rather be one that would respond to just one prepared surface. That would insure safety and guard

against waste. I think you know what I mean. God has given me my life and then He has prepared Jesus Christ to draw this life into flame in order that I may be a light in the world. This was what Paul yearned for when he cried, "That I may know Him and the power of His resurrection." And he knew Him, and so may we. This is the way of happiness and there is no other.

Richmond, Ind.

PLANNING FOR CHRISTMAS

With the advent of the Christmas season of good cheer, plans for decorations and luncheons fill the mind of the hostess. The woods, with their beautiful greenery, offer their treasures for decorative purposes, and trailing pine, laurel and evergreens are found in abundance and may be had for the gathering. The partridge berry and the bitter-sweet give a glow of coloring, while pine cones, holly and mistletoe are always appropriate for this season.

It is an accepted fact that the color scheme for this season should be red and green. Let that, then, be carefully carried out, not only in table decoration but also in the menu. While the dishes can not always be made in the proper colors, yet a touch of holly can be added which is symbolic of the day.

There is no need for elaborate decorations, and the prudent housewife can find numerous ways to beautify her house and table which will be within her means. Let the dishes, also, be simple and easy to prepare.—Ex.

CHRISTMAS RECESSIONAL, 1916

By B. F. CAMPBELL, WEATHERLY, PA.

When your life is filled with joy,
And your heart knows no despair;
When within you peace abides,
Life of faith, and trust, and prayer;

When your eyes have love in them,
And your spirit kind and meek;
When your voice you dare to raise,
Will of God in Christ you seek;

When your mind is free to think,
And your ears are quick to hear;
When your feet are swift to bear,
Messages of love and cheer;

Then to you this Christmas Day
Bright and real and true appears,
For the Christ is born within,—
Blessed fact of all the years.
—Exchange.

Self-indulgence is the besetting sin of times; but if you long to be a strong, athletic Christian, you must count the cost and renounce the things of the flesh. It will cost you the pulling up of some old favorite sins by the roots and the cutting loose from some entangling alliances, and some sharp conflicts with the tempter; it will cost you the submitting of your will to the will of Christ; but you gain more than you ever give up.—Theodore L. Cuyler.

YOUNG FRIENDS BOARD

WHO'S WHO WITH OUR SECRETARIES

We would like to introduce to readers of the Young Friends page, the leaders of the Young Friends' Movement. These Friends thoroughly believe in the Young People's Movement and through their untiring efforts it is being shaped into an achievement unparalleled in the church.

We would introduce to your first, W. O. Trueblood, Chairman of the Board.



WILLARD O. TRUEBLOOD.

Willard O. Trueblood of Indianapolis is pastor of one of the largest churches among Friends. If any one has ever been pastor of a large city meeting he will understand how busy Mr. Trueblood must be. But he is never too busy to give time to the Young People's work. He is a young people's pastor of not only Indianapolis, but of the whole country. He has always been a leader of young people. On the farm, in high school, college, graduate school, as a professor and finally as a pastor he has remained at the front in young people's work. Is it any wonder that Indianapolis young Friends love him and through him have contributed more liberally to the Young Friends' work than has any other meeting in the country? But not only does he devote time to the Young Friends' work. He is secretary of the Executive Committee of the Five Years Meeting, president of the Ministerial Union of Indianapolis, clerk of Western Yearly Meeting and Young Friends Lecturer in many Yearly Meetings. How can he do so much, you ask? That is the puzzle. Guess, if you can. He is our leader. Under his administration we shall succeed. Let's hail him with the chautauqua salute. Everybody together! Thank you!

APPRECIATION FROM CALIFORNIA

My dear Friend: I certainly am enjoying with good appreciation the excellent work of the Young Friends activities. It holds in so large a measure the possibilities of the future of our church. It stands more and more for loyalty to our church as a definite organization. Something that other churches, state officials and voters can find and reckon with. Activity with right ideals and principles count for both church and state. It helps to fill our dual capacity as Christian citizens.

Signed:

An Interested Friend.

THE YOUNG FRIENDS' OFFICE

The office of the Young Friends' Board will locate in Richmond with the other Boards, some time during the year 1917. Before we can do this, we must have in hand some extra funds with which to buy a full office equipment. Here is a chance for your Christian Endeavor Society, Fellowship Group, or Study Class, to make a splendid investment. Would you not like to know that you had a life-long interest in this work, by helping us set up this office? We are paying rent for a typewriter; would you like to buy this for the office, and save this rent?—\$55 will do it. Then there are tables, chairs, files, postal scales, waste basket, and ever so many smaller things necessary, that are needed. We will be glad to use your money for any of these things that you may indicate, and mark them so, which will be a real monument to your organization.

If you are interested, send to us for further particulars, and blanks, or send the money with instructions as to where you desire it used. Send all correspondence to the Office Secretary, Dunreith, Indiana, and it will receive prompt attention.

RALLY DAY REPORTS

(continued)

New England

Bolton, Mass.—"We are a small country meeting, with a majority of young people and children. Offering, \$6."

Iowa

Lynnville—"We had a very profitable day. Offering, \$4.50."

Minneapolis—Offering, \$10.25.

Indiana

Greensboro and Clear Spring—"We had a fine program and our church was packed. We were well pleased with the results of the meeting. Offering, \$3.00."

Barber's Mills and Pleasant View—"There was a good attendance at each Meeting and the majority of our young people had some part on the program. The event was a success at each place. Although we have no young people's organization, our young people are doing splendid work in Sabbath School and Church. One class plans to send a box to the Friends Rescue Home at Columbus, Ohio. We hope to be able to send two or more delegates to the conference the coming summer. Offerings, Barber's Mills, \$1.02. Pleasant View, \$1.20."

Traverse City, Mich.—"We had a profitable meeting, and we as young people are willing to help in this great work at any time. Offering, \$1.75."

Chester—Offering, \$2.43.

Fairmount and Little Ridge—"We had a very interesting and profitable time, using your program as a basis for the evening's program. Offering in basket collections, both morning and evening, \$16.30."

Winchester—"We had a splendid program, given by the Christian Endeavorers. The Young Friends' Ambulance Unit and Present Day Message of Quakerism was presented by John Peacock and Miriam Mendenhall. On the wall was the motto, "The Entire Church at Its Entire Task. Offering, \$3.10."

Western

Georgetown—Offering, \$4.25. Elwood—Offering, \$1.45. West Middleton—Offering, \$1.00.

Henderson Chapel—"We partly followed the suggested program and arranged several tableaux showing various phases of Friends history. Offering, \$3.18."

Kokomo—"Young Friends' Day was observed at Union St. Church, the program sent out by the Young Friends' Board being used. Offering, (reported last week.) We have thirty-five active members of Christian Endeavor and every member is a contributor for our Foreign Mission Fields this year. Can any other Society do better? We are trying to bear that \$60,000 on our minds so as to do our part. Our pastor, Lewis Stout, puts something about the world call into every message."

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MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

[Home Office, Second National Bank Building, Richmond, Ind.]

EDGAR F. HIATT, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

A TESTIMONY MEETING IN AFRICA

We had a good C. E. meeting with the women and girls yesterday. I will give you the gist of two of the testimonies, which I am sure you will enjoy better than anything I might say. This was from quite a strong Christian, we think. "I am glad to be here today because you know I have been ill for many months and had not the strength to come. But I want to tell you that God stood by me and helped me. When I saw I was getting bad sick I told my husband that when my relatives came and wanted to sacrifice for me he must utterly refuse as I would not have strength to refuse, being so weak. He did refuse, and oh! how they reviled him. They said he just wanted me to die so he could get another wife and also many other things, but he was firm and we trusted in God and now I am well. I want to praise Him today." The other was from a girl about sixteen years old who fell into sin two months ago. "I am still sorrowing because of my sins which you all know about. My heart is rather hard and I don't feel happy as I used to, but you know I have confessed my sin before you and God and am praying to Him to forgive and fill my heart with love again."

While we are having the men's and women's C. E., Howard and Paul have a little service with the smaller boys. They have been doing this for three months, taking turns giving the Bible story. So now since Clara Ford has come back to school, she has a service with the little girls at the same time. Pray for them.

ALTA HOYT.

WHAT CHRISTMAS BROUGHT AT GIBARA, CUBA

Christmas, last year, brought a new experience to some of our people and especially to a few of our Cuban young men.

But first notice some of the difficulties we had to meet in preparing our Christmas exercises. For one thing, there was no new literature in Spanish so we had to translate what we used or to rearrange what had been given the year before—a task almost as difficult as translating. Added to

this was the difficulty in securing rehearsals. School holds until 4:30 or 5:00 for some of the classes. Little could be done after so late an hour. And even after the parts were assigned, several had to drop out because of sickness or a death in the family. Substitutes were constantly in demand.

At last the obstacles were overcome and the meeting house, on the evening of December 24th, was comfortably filled. Seventy-five children and young people took part in the exercises. It was a delightful scene, the attentive, wondering audience, and the animated, gaily-dressed children, who went through their parts with really surprising skill. Something of the spirit of the occasion and of the impression made was shown by the offering of \$28.23, which was willingly contributed.

The best part of it all was Christmas afternoon when several of the children and workers went out to distribute money and flowers to those who were sick or in need. About twenty-three families were visited and a small gift was taken to each of the eleven inmates of the asylum. In several homes, the children repeated

their parts in the program for the benefit of those who had not been able to come out to the entertainment. In other homes, a hymn was sung.

Late in the afternoon, after the last of the money had been given out, a few of the young men found a poor family in great need. Somehow they had been entirely overlooked by the other workers. Their destitute condition so appealed to the young men whose hearts had been awakened by the Christmas spirit that they went down into their own almost empty pockets and gave the family a small offering. It was hard to tell which was happier that evening—the poor family or their benefactors who, through what they did in Christ's name, came closer that day to the Master Himself.

MARY PICKETT.

THE TRUTH ABOUT MEXICO

Friends have spent many thousands of dollars in Mexico. Baptists, Presbyterians, Disciples of Christ, Methodists, and others expect Friends to carry the Gospel to the people of parts of Tamaulipas and of San Luis Potosi. Our sister denominations propose similarly to work in other parts of the Mexican Republic so that every part may be reached.

Two weeks hence there will appear in *The American Friend* the first of a series of articles on Mexico. The title will be "Some Facts Friends Should Know About Mexico and Our Missions There."

The Board of Missions invites all Friends to look for these articles and read them. Will you not also bring the articles to the attention of those of your acquaintances who might otherwise fail to see them?

"THE BLACK COMMANDMENTS"

In the December "Atlantic Monthly," there is an article, "The Black Commandments," by Jean Kenyon MacKenzie. The following incident is no more interesting nor suggestive than a score of others to be found in it.

"Is there a person of God in this town?" I asked of a little company in the street of an obscure village. "I am a person of God," said a woman, pressing forward and looking at me with an almost anguished timidity and with a most passionate appeal. Her husband, nearby and leaning on his spear, observed her with affectionate and contemptuous tolerance.

"Not so," said he to me, "she is not a person of God, but she desires to be; she has learned a commandment,"

Mexico Work Illustrated THE SERIES OF MEXICO PICTURES WILL BE READY JANUARY 15TH

There will be twelve pictures and one map, and thirteen descriptions—one for each picture and one to interpret the map.

All will be placed in a stout manilla envelope. The price for each set of pictures will be 25c, or 20c when ten or more are sent to one address.

Orders may be sent now to
**AMERICAN FRIENDS'
BOARD OF
FOREIGN MISSIONS
Second National Bank Bldg.,
Richmond, Indiana**

We suggest that Bible School teachers use one of the pictures each Sunday in their classes as a basis for missionary instruction.

This precious possession had made that timid black woman bold to speak to the white woman in the presence of contemptuous men, and with her conscious ignorance heavy upon her.

The ten commandments, I say, are an emancipation. They are an emancipation from fear, that deep, sleepless fear of the supernatural which is the great darkness of a people without God in the world.

Under the title "The Zulu and His Women," the same author contributed to the "Atlantic Monthly" for November.

THE IOWA PAGE

BIBLE SCHOOL BOARD Elementary Department

It is most gratifying to look back over the year, and note the splendid achievements made in all lines of Bible School work. Especially is this true in the Elementary Division. There has been a gain of nineteen schools having a Cradle Roll. Several more have been added to this number since Yearly Meeting. The annual report of our Secretary shows a gain of 260 in the Cradle Roll. Every school should have this Department, as no other, under the careful supervision of a wise and tactful Superintendent, can so bring the home in touch with the church. Mothers especially, and often whole families, have been won to Christ and the church through the influence of the Cradle Roll Superintendent, because of the interest shown in the little ones in the home.

There is a growing interest in Graded Lessons, even though some have failed to appreciate their value and after trying them for a time have gone back to the Uniform lessons. The International Course of Graded lessons is a response to the request from a multitude of Elementary teachers feeling the need of a course of Bible Study adapted to provide for each pupil the truth he needs at his age to quicken his spiritual life and help him know God and live as a child of the Heavenly Father. Hence the object and the purpose of the Graded lessons are to meet the spiritual needs of the pupil, which broadly stated, are these:

1. To know God as he has revealed himself in the Bible, in Nature, in the heart of man, and in Jesus Christ.
2. To exercise toward God the Father and his Son, our Lord and Saviour, trust, obedience, and worship.
3. To know and to do our duty to others.
4. To know and to do our duty to ourselves.

Teachers in the Elementary grades who have carried classes through the first and second years, have seen the child mind open to the thought of God and the child heart respond in love and gratitude to the heavenly Father, whose love and care are emphasized so strongly in the beginners and Primary grades.

To be the Bible School teacher of a young child means to be a vital factor in his life, not only because of the truths taught, but because of what he is to the child. It is therefore not only an opportunity but a rare privilege to be a teacher of young children. For to have this privilege means in many cases to be the first to tell them of God and Christ and Life Eternal, and eventually to lead them to accept Christ as their personal savior.

ANNA H. SWALLUM.

BIBLE SCHOOL NOTES

Much credit is due our Field Secretary for what has been accomplished in the Bible School work of the Yearly Meeting the past year. With his untiring effort and zeal we may well expect a rich harvest of results when another year shall have gone by. A splendid report of his work since Yearly Meeting will be found in this issue.

Earlham reports the purchase of a Bible School library of twenty-five volumes, and a three-section book case in which to keep the books. These books were wisely selected so as to meet the needs of all of the departments of the school. The plan is to loan the books to all who wish to read them. This library is especially adapted to the needs of the boys and girls, who will have free access to its use. Earlham is one of the progressive schools and expects to extend the graded work to more of their classes in the near future.

The Hubbard Bible School, though among the smallest in the Yearly Meeting, has a fully graded Elementary Department. A class of ten Primary pupils was promoted this year, and the first of October began the graded Junior work. We also have a Cradle Roll and small Home Department.

The New Providence Bible School has been greatly interrupted in its work the past year. In the early spring there were two cases of scarlet fever in the neighborhood and later three cases of infantile paralysis. For some time very few children attended any public gathering. At the present time the attendance

and interest is about normal. The Christmas program has usually been given by the Primary Department, but this year the young people are going to give the Christmas Pageant, "Bethlehem."

A few weeks ago the Beginners Department held a birthday party in the gymnasium at the school building. Parents and young people were invited and requested to bring a penny for each year that they were years old. The invitation was to attend their own birthday party. A great many responded to the invitation and a very pleasant evening was spent. The teachers served refreshments. All those whose birthdays were in the same month constituted a family and ate together. We use the graded lessons in the Beginners, Primary and Junior grades.

RECENT TRIP THROUGH WINNE- SHIEK QUARTER

Our Field Secretary, Ora W. Carrell, returned a few days ago from a most profitable trip through Winneshie Quarter. He first went by way of Chicago to Valton, Wisconsin. Viola Smith, the Secretary of our Bible School Board, has been supplying the Meeting there as pastor for the past few weeks so the Conferences were arranged for and conducted jointly by her and our Field Secretary. The general plan of the work was a special conference in the afternoon and an inspirational Public meeting at night. The three great lines of Christian activity—Bible School Work, Missions, and C. E. Work, were presented in turn.

The people of Valton were very appreciative and eager to learn of new methods of carrying on their church work. Viola Smith is doing splendid work there and her messages and presence are greatly appreciated. As a result of the work done she writes that the Cradle Roll and Home Departments have been organized, each with their Superintendent and that special Superintendents of Missions and Temperance have also been appointed. Definite plans are now being made to organize a Young Married People's Class. Together with the pastor and workers of the Wesleyan Methodist Sabbath School in the village, a Teacher Training Class has been organized with more than twenty-five persons in all who have given in their names for membership in the Class. God is wonderfully blessing the people of Valton!

Closing his work at Valton, the

Field Secretary went by way of La Crosse to Hesper, Iowa, where a similar line of work was carried on. A very profitable Bible School Conference was held on Friday evening, when the various points of our Bible School Standard were presented and discussed. The Secretary remained over Sunday, presenting the other lines of his work and visiting each class in their Bible School. A special Worker's Conference was called to meet the following week at which time definite plans were to be made for extending the work of their School.

From Hesper the Secretary went to Kedron, Minnesota, where a joint Bible School and Missionary Conference was held. A goodly number were present and all seemed greatly interested in the work.

In every Meeting visited the people were most cordial and so appreciative for the visit of a worker of the Yearly Meeting. Removed as they are from the other Meetings of the Yearly Meeting, and even from one another, the people feel themselves apart in many ways, yet none are more loyal than they to the real work of the Yearly Meeting nor more eager to know of what is being done. The Field Secretary feels that this was one of the most profitable trips that he has taken and reports that excellent work is being done in all of the Meetings visited.

Our Field Secretary has recently visited the Bible Schools at Oskaloosa, North "H" Street, Grinnell, Wright and Searsboro. Special Conferences were held at Wright, Highland and Searsboro.

He was called to Des Moines on Nov. 29th, to attend a meeting of the denominational representatives of the state to confer with W. D. Stem, the State Secretary of the S. S. Association, concerning the State-wide Ingathering and Enlisting Campaign which is to be carried on during the coming spring months. Eleven representatives of denominations were present at this meeting.

AT HONEY CREEK, IOWA

On Thanksgiving Day all-day services were held in the Honey Creek Church, which was built in 1855 and has been in use ever since. This was a farewell service as well as a Thanksgiving one, as the old house is soon to give place to the new one which is near completion. Ministers who have served as pastors were invited to be present and also neighboring meet-

ings. Isaac N. Rich, pastor at Marshalltown, gave an impressive message in the forenoon.

A bounteous dinner was served and a social hour enjoyed. The afternoon session was opened with devotional services conducted by Clinton Morris. Elkanah Reece, the oldest member, gave interesting incidents of the pioneer days in which the church was built. He emphasized the thought that the settlement was formed, the church organized, and the house built under the leadership of the Lord, and will prosper only if the members remain true to the gospel truth as our early forefathers did.

Ross G. Reece, a younger member, spoke of the present condition of the church and its future possibilities, likening it to the church in Philadelphia, Rev. 3:7. He spoke of our transient condition and the open door of opportunity set before us. He dwelt upon the importance of the social side along with the spiritual. Another very important and crowning factor of this session was the number who gave testimony to having been saved in the old church. We felt that a very pleasant and profitable day had been spent, and with grateful hearts we sang, "Praise God From Whom All Blessings Flow."

AT DES MOINES, IOWA

Des Moines Quarterly Meeting was held here December 1-3. Several ministers were present and there was a good attendance from the other Monthly Meetings. Ancil E. Ratcliff of Fairmount, Indiana, was present on Friday night and Saturday. On Friday evening he addressed the Brotherhood Meeting and on Saturday afternoon he gave a short talk mainly to the members of the rural churches. Questions were asked and he replied to them in an interesting manner. His work in the Quarterly Meeting was profitable to all.

ROYAL BAKING POWDER

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Charles O. Whitely, superintendent of evangelistic and church extension work, also attended the sessions and all were profited by the excellent sermons he preached on Sunday morning and evening.

Professor David Wright of the State Teachers' College preached at the morning meeting here on December 10th. He is a member of Des Moines meeting and his sermons were appreciated.

BOOK NOTICE

"The Lamb of God," by William P. Pinkham, Huntington Park, California; 231 pages; price \$1.25.

The book is a new edition, presented in twenty-two chapters, with appendices from A to L. The book is designed to set forth clearly and helpfully the hope of the Christian and deals with the fundamentals of Christian truth. It is directed largely to the young, and calls for their prayerful consideration of their position in the Church and their relationship to the things of the Spirit. It is evangelic in spirit and in tone. In closing the introduction, the author says: "Looking to Jesus, may the reader of this book find his conceptions of redemption grow more clear, and his faith in Christ as a Saviour forever settled."

Of the original work, Dr. James E. Rhoads said:

"Let me express my strong sense of the ability with which it is written, the evidence it gives of study of the Bible and of reading on Biblical interpretation, and, above all, my high appreciation of what some have imagined impracticable, the harmony it sets forth between the substitutional nature of the atonement and the offices of our blessed Lord as the true light that lighteth every man." Then, after some suggestions, "I do hope thou wilt publish thy book."

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CHURCH AT WORK

Muncie, Indiana—Richard R. Newby, pastor of Des Moines, Iowa, helped the pastor of Muncie Meeting in a series of revivals, which began November 27th and closed December 10th. These meetings were well planned. Cottage prayer meetings were held at three different points each night during the week before the meetings commenced. Then the Sabbath before the Evangelists arrived, forty members of the church took lunch in the dining room of the church, after which the pastor instructed the group on making a fellowship, every-membership canvass. These went to the home of every family of Friends and to the homes of attenders. The meetings were well-advertised and the first meeting showed the results of the prayers and the work of the membership.

We hesitate about counting numbers, but are safe in saying that there were many conversions and a large number that consecrated themselves to serve more loyally the Christ. There were also several renewals. Several have made applications to unite with the meeting.

Some of the outstanding features were the men's mass meeting, in which a number of men were converted, two giving up the tobacco habit. Two children's meetings were conducted by the pastor in which the boys and girls felt they were a part of the meeting and pledged themselves to serve the Lord.

Richard Newby's teachings were of great benefit to all the members the church who heard, and the meeting will be richer by far in things spiritual because of his coming. Four shop meetings were held, reaching about five hundred people. These were of great benefit to the working men and women. Many desired that the meetings go on, but this seemed impossible; however, the spirit of evangelism is with us and we plan to have the good work go on.

Spiceland, Indiana—The work of the young people here was reorganized early in the Fall. The work is growing in interest with an average attendance of forty-five or fifty. Special efforts are being made to vary the plan of the meetings so they will not grow monotonous. On the evening of November 26 a special Thanksgiving program was given by the members of the Society who have re-

cently been promoted from the Intermediate Society. Under the efficient leadership of our pastor, Roy Wollam, the Sabbath evening services and also the mid-week prayer meetings are growing both in interest and attendance.

Traverse City, Michigan—Young Friends' day was observed here on November 26th. Tags had been previously distributed and were worn by both young and old, thus creating enthusiasm as well as advertising the occasion. Miss Lawrence, the pastor, preached a most helpful and interesting sermon in the morning, while the evening services were given over entirely to the young people. Devotional services, songs by the "little Friends," five to fifteen-minute talks by a few of the older "young Friends," readings and appropriate music by the choir made this also an effective service.

On November 30th the churches of the city united for their Thanksgiving services, which this year were held in the M. E. church. Miss Lawrence was chosen to deliver the Thanksgiving sermon. With her many other duties, she has also done some excellent organizing in our meeting, including an organization of the Women's Foreign Missionary Society, a Young People's Mission Study Class and a Young Ladies' Bible Study Class. Each of these is doing good work and increasing in interest and membership. A Junior C. E. Society has recently been organized, with Gladys Say as superintendent, and this is becoming a source of much helpfulness to the little ones.

A short Christmas program is being prepared by a competent committee, but more emphasis is being placed on the giving, everyone entering joyously into the true spirit of Christmas giving. Our plan this year is to give to the worthy poor principally of food and clothing, co-operating in this with the associated charities and the Salvation Army. We extend to the editor of The American Friend and to the readers of the paper our wish for a merry Christmas and a prosperous New Year.

Alba, Missouri—Frederick Kludas and wife closed a successful series of meetings here on December 3. Though several were at the altar for pardon or purity, the results of the meetings cannot be told in numbers. The entire church was lifted to a higher plane of spiritual life. All the churches of the town have taken on new life and the revival spirit is moving on.

North Berwick, Maine—The old meeting house at North Berwick was opened for an appointed meeting on December 6 to hear a message upon "Community Life," by Tom A. Sykes of East Lynn, Mass. Wm. Hussey presided and the house was filled with the members of various denominations. A wonderful spirit of harmony prevailed. As a result of the meeting a united evangelistic campaign was started. It is the first effort of the kind for more than forty years.

Boise, Idaho—Boise Valley Quarterly Meeting was held here November 25. Anson Cox brought the message of the morning, admonishing Friends to faithfulness and warning against going to sleep and allowing the enemy to sow the tares. Annis Jones offered her resignation as recording clerk of the Quarterly Meeting. The meeting authorized the establishment of a new Monthly Meeting at Center Point. There was a request also for a Monthly Meeting at Valley Mound, both set off from Greenleaf Monthly Meeting. The Board of Legislation had a short conversation with the governor of our state on the subject of compulsory military training. He expressed himself opposed to war and preparedness, and very kindly offered the Board his help and sympathy.

Star, Idaho—The meeting here is progressing nicely under the pastorate of Ezra G. Pearson. The services are evangelistic in character and seekers are frequently seen at the altar at the regular meetings. Clange H. Barker, who for the past eighteen months has been pastor here, has, with the assistance of his wife, Katherine Barker, been faithful and energetic in giving the gospel messages to the church and community. He is especially strong on the doctrines of the Christian religion, especially along prophetic lines.

Bethel, Indiana—A new Monthly Meeting was established at Bethel on December 6th by White Lick Quarterly Meeting. An interesting revival was held here in November, with Nettie Springer as evangelist. The Friends recently purchased the school house and grounds and rebuilt it into a parsonage, and it is now occupied by M. Addie Kearns, who is our pastor.

Improvement in a soul gets ownership in it, even as it does in land. We may have a property in every one we meet, if only we can find out how to bless him.—Horace Bushnell.

NEWS NOTES

We have received word that Martha P. Hussey, wife of Asahel H. Hussey of Whittier, California, is ill with pneumonia.

Harry Rimmer of Whittier College is bringing very acceptable messages each Sabbath to the Friends Meeting in Los Angeles, Cal.

Charles Woodbury, who was a close friend of Ralph Waldo Emerson, gave an interesting talk about his friend at Haverford College on the evening of December 4th.

The C. E. Society at Iowa Falls, Iowa, has appointed a committee to make an every-family canvass to secure additional subscriptions to The American Friend.

In the student body of Guilford College this year there are students from thirty-two of the one hundred counties of North Carolina and from seven states, Cuba and Canada.

We are in receipt of a souvenir of The Silent Evangel, giving an extended and interesting account of the revival work of Daisy Douglas Barr and party at Lebanon, Indiana.

Phariba W. Stephens, who, with her family, is spending the winter in Los Angeles, California, is devoting much of her time among the various churches in the interest of The Sunday School Times.

Clyde Little of Liberty, Indiana, student at Earlham College, has recently won the Cecil Rhodes scholarship. A similar scholarship has also been won by Felix M. Morley of Baltimore, of the Haverford College class of 1915.

Friends will be glad to know that J. Elwood Cox of High Point, N. C., who has recently undergone a very serious operation in Grace Hospital, Richmond, Va., is rapidly recovering and will soon be able to resume his useful duties.

We have the sad news of the death of our aged friend, Joshua Bailey, of Philadelphia. His work in the causes of peace, temperance and the Indians, is a part of the history of the Society of Friends in this country.

The temperance program rendered at South Fairview (in Walnut Creek Quarterly Meeting) on Sabbath evening, the nineteenth, was profitable and inspiring. There was a liberal offering taken for the furtherance of that department of church work.

Tuberculosis Sunday was observed at New Garden Meeting, North Carolina, on which occasion President

Thomas Newlin preached a gospel

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sermon on the cause, prevention and cure of tuberculosis. The students of Guilford College attend this meeting regularly.

The Funk & Wagnalls Company, 354-360 Fourth Avenue, N. Y. City, announces that the publication of Ida M. Tarbell's book on the "Making Men at Ford's" has been postponed until early Spring. When it appears, the book will be the most intimate analysis of the "Ford idea" that has yet appeared.

The Evangelistic Board of North Carolina Yearly Meeting, of which L. W. McFarland is superintendent, is working in an organized way and finds that it pays. During the year, in meetings where he has worked, there have been three hundred professions. There are two other parties in the field doing good work.

A recent report of the High Point, N. C., Normal and Industrial Institute, of which A. J. Griffin is principal, shows that on October 30th there were ninety boarding students, of which forty-two are boys. The Industrial shops are going regularly. There are forty-one girls in the cooking department and forty-four in the sewing department. It is a most interesting report, copies of which can be secured

by addressing the chairman of the committee in charge, John R. Taber, 348 Lexington Avenue, New York City.

GIFT FROM SOUTHLAND COLLEGE SABBATH SCHOOL TO THE EUROPEAN WAR SUFFERERS

On the Sabbath following Thanksgiving Day, suggestion was made that the offering of this day be sent to Edward Bellis, corresponding secretary of the Missionary Board, to be forwarded for the benefit of the European War sufferers. The sum of \$8.00 was the offering, and it is sent as this school's testimonial of its appreciation of what the Sabbath Schools of Indiana Yearly Meeting have done for Southland College in their annual contributions for its benefit. The members of this school are glad to help those in less favorable circumstances than themselves.

WANTED—Position as Principal or President of Friends' School. Graduate of a State Industrial School, also have a master's degree from a State University. Have had twelve years teaching experience as rural teacher, H. S. Principal, and City Superintendent. Can give best of references. Address The American Friend.

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WASHINGTON (D. C.) MONTHLY MEETING

A unique auxiliary organization of Washington Monthly Meeting is The Friends Fellowship Union. It fills a place in the meeting entirely different from that of the Christian Endeavor, Sunday school, or the work of any of the committees appointed by the Monthly Meeting. Its functions are social and educational. The work is under the charge of a committee or board of three persons, elected annually by the ballot of those present election night. The ballot is taken without any candidates having been placed in nomination. All present are entitled to vote and to be voted for whether Friends or not.

A meeting is generally held each month from October to May. Usually, heretofore, a literary program of about an hour, consisting of a lecture, papers, readings, etc., with appropriate singing—congregational, choir or solo—has been followed by simply refreshments and a purely social half-hour. Special efforts are made to inform our friends who are not connected with our other church activities of each of these meetings, with the result that they are more largely attended than any other meetings of our church here. The boys and girls especially enjoy them.

Last summer, the committee determined to attempt an innovation. It presented to the Monthly Meeting a plan to provide a course of entertainments consisting in the main of lectures by persons not members of the Monthly Meeting, and suggested to the Monthly Meeting that it appoint a committee to co-operate with it in arranging the programs. Two members were accordingly appointed. Contributing members were given an opportunity to subscribe to an expense fund. The following program was prepared and printed:

1. **Nov. 15.** The latest Phases of the Prohibition Movement—S. Edgar Nicholson, Editor The American Friend.
2. **Dec. 8.** The Nalle Jubilee Company.
3. **Dec. 29.** The Problem of the Races—Elbert Russell, Instructor in Biblical Literature and Archaeology, Johns Hopkins University.
4. **Jan. 22.** An interpretation of the Life of Today and Our responsibility toward it—L. Oscar Moon, Field Secretary, Baltimore Yearly Meeting.
5. **Feb. 21.** "An Evening with James Whitcomb Riley," a vocal and literary interpretation of his rhymes—Rev. John T. Huddle, D.D., Pastor of St. Paul's English Lutheran Church, Washington, D. C.
6. **March 19.** A Trip to the Orient and Australasia, illustrated—William B. Harvey, formerly Superintendent Westtown Boarding School.
7. **April 16.** An interesting story of the Busy Ant, illustrated—Caswell Grave, Ph. D., of Johns Hopkins University.

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May 21. Illustrated Lecture; subject to be announced later—William C. Dennis, L.L. D.

Sometime during the year, if satisfactory date can be arranged, an illustrated talk on "The Great Work of the Red Cross"—Miss Mabel Boardman, Washington, D.C.

The lecture by S. Edgar Nicholson was an exceedingly interesting review of the movements for the prohibition of the manufacture and sale of intoxicating liquors in the United States. Some of us were surprised to learn that at, or shortly before the beginning of the Civil War in 1861, sixteen states of the Union had state-wide prohibition, and that, but for the war and the need of revenue from its manufacture the entire nation would probably have banished intoxicants within a few years. The lecture was one of hope and encouragement, and coming so soon after the adoption and retention of prohibition by more states than had at any one time previously voted on the question, was one of triumph.

The Nalle Jubilee Company consists of seventeen negro singers. Their rendition of old plantation songs was exquisitely beautiful. The meeting house was filled beyond its seating capacity and the audience evinced appreciation of every one of the dozen or more pieces rendered. Printed cards of invitation to attend our Sunday School were handed to those in attendance as they passed from the building.

I have spoken somewhat in detail of this phase of our work here with the thought that it may be of more than passing interest to Friends.

C. S. EASTERLING.

QUAKERS WILL NOT TRAIN

Views Are Unchanged Under New Conditions, Wood Asserts

James Wood of Mount Kisco, a leader of the Friends and President of the American Bible Society, was asked yesterday at Friends' Meeting whether, in view of Belgian deportations, Quakers might be willing to change their views for the moment concerning war and training for war. He expressed strong condemnation of the deportations, and said: "President Wilson has said that the United States cannot keep out of the next war, and the temper of the times seems to indicate the early passage of a universal war service and war training law. If such law is passed by Congress and Quakers are not exempt from its operation there is no doubt that both Orthodox and Hicksite Friends will refuse to permit their children to be taught military tactics, and refuse themselves to serve as soldiers, or to be drilled for such service. Our Five Year Meeting comes in 1917, and I expect it will take a definite stand, renewing Quaker principles toward war. If war comes before it meets, or if drilling for war comes, Friends will act as individuals.

"Quakers are not strangers to the inside of jails, and the inside of an American jail is a better place for Friends in revolt against such evil than would be the outside of them with compromise of their consciences. We utter no threats, but we will not submit."—N. Y. Times.

THE SUNDAY SCHOOL TIMES for 1917, \$1.00, through Phariba W. Stephens, 1622 S. Georgia Street, Los Angeles, California.

SARAH MORRIS HADLEY

Through the shadows that envelope us today, there gleams a light of exquisite ray, directing our eyes above, whither alone the good are borne. The light that cheers is the life and character of Sarah Morris Hadley. She was the daughter of Joel and Ruth Morris, was born near Milton, Wayne County, Indiana, the 23rd of July, 1846, and departed this life at the home of her daughter, Mrs. Charles Gambold, Coatesville, Ind., at 7:45 a. m., November 20th, 1916; aged 70 years, 4 months and 27 days.

She was the second child in a family of five. Two sisters, one brother and her parents passed away some years ago, leaving one brother, J. Lindley Morris, of Amo, the last of her father's family.

She was a birthright member of the Friends church, and was devoutly interested in all the work of the church. She was a student at Friends academy, Spiceland, Ind., and later at Friends boarding school, Richmond, Ind.

In the Friends church at Thorn-town, Ind., according to the custom of Friends, she was united in marriage to David Hadley (then a young minister of the Gospel), March 30th, 1868.

In her home, she gave herself with pleasure, to the daily devotion of the duties of love, and to her, life was a service of self-forgetfulness, in thought of others.

She was ordained a minister of the Gospel by Mill Creek Monthly Meeting of Friends in 1870, and in her public work rendered valuable service in the communities where she lived. She was pastor of Hadley meeting for a number of years. The present church was built while she resided there. She was also pastor of the Friends church in Danville at two different times, and was held in high esteem by all who knew her. Her public messages were full of scriptural quotations containing exultations and praises to her Heavenly Father.

Her last attendance at public worship was on Sabbath morning a few weeks ago, at Amo Friends church. In her message at that time, she said, "Heaven grows more real to me each day. The bible never meant more to me than in the past few years. I tell you, friends, I am homeward bound, and the journey will not be long."

The work of her husband, as general superintendent of the Yearly Meeting, called him away from home

much of the time, but this faithful untiring, little woman, with the aid of the children, carried on the home work, and was ever ready to respond to any need in the community. She conducted many funeral services, performed marriage ceremonies, and devoted herself to the work of home, community and church, counting herself happy to be a co-worker with God, inasmuch as she knew her labor was not in vain in the Lord.

Her Christian fortitude was most beautifully manifested during the past year, and with the strength of an invisible power, she bore the loss of her husband, who was one with her in spirit. She never intruded her grief upon others, but bravely adjusted her life to the changed conditions. Well did she exemplify the words of the Psalmist, "My flesh and my heart faileth, but God is the strength of my heart and my portion forever."

She leaves five children, Mrs. Allen Wilson, Mrs. Charles Gambold, Miss Geraldine Hadley, Morris Hadley, Dr. Murray Hadley and eight grandchildren to mourn the loss of a good mother. "Her children rise up and call her blessed."

She was laid to rest, by the side of her faithful husband, David Hadley, of

Danville, Indiana, who departed this life one year and ten months ago.

DEPARTMENT DAY PROGRAM

Such a program as the above title indicates was held by Fairmount Quarterly Meeting at Fairmount, Indiana, on Saturday, November 25th. The day was divided into forty minute periods, each department occupying one period.

Cornelius R. Small presided, turning the meeting over to each department Superintendent in turn.

1. Hiram Harvey, evangelistic superintendent, introduced Charles E. Hiatt, pastor of the First Friends Church at Marion, Indiana, who spoke on "Evangelism that Wins." He spoke from the standpoint of a pastor more than that of the professional evangelist, giving the definition of evangelism as, "The bringing of the gospel of Christ into contact with those who know him not." He emphasized the necessity of personal evangelism, the man-to-man message.

2. Edith Shugart, C. E. superintendent, spoke on "The Scope of C. E. Work and the obligation of the meetings to their young people." She regards C. E. work as being more than just maintaining a C. E. Society.

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It means that the young people are to find their field of service in all the activities of the church, in the Sunday School especially. At the beginning of her period she called all the young people in the congregation to the platform and found that most of the meetings of the Quarterly Meeting were represented. At the close of her remarks, Miss Shugart introduced Myrtle Druckemiller, who read a most interesting paper on, "Sabbath School Essentials."

3. Sadie B. Harvey, superintendent of Sabbath School Work, introduced William J. Sayers, pastor of Muncie Friends Meeting, who gave a live address on "The Bible School at Work." He emphasized the necessity of the Bible School teacher seeing things from the boys' standpoint, (or girls'), and of a superintendent who doesn't try to do all the work, but who "superintends."

4. William S. Elliott, superintendent of the Peace Committee, introduced Prof. Allen D. Hole of Earlham College, who spoke on "Fundamentals of Peace." He spoke of Non-Resistance as not being the passive thing its name might at first thought imply but said Friends should be aggressive in their work for Peace. The whole address deserves a wide audience, but space forbids.

5. Home and Foreign Missions were combined, Anna Winslow and Ella Winslow, Superintendents, respectively. In this period a duet was sung by Mary Kelsay and Vivian Thurston, Prof. Edwin Morrison, of Earlham College, voiced the crying need of missions in Indiana Yearly meeting as that of MORE money, in order that the young people who equip and volunteer might be sent out to needy fields.

6. Cornelius R. Small, in a striking object lesson, showed that the protection assured by the American flag was on the bottle of whiskey sitting on the desk, rather than on the bright little boy on the platform. Bennett L. Shugart reviewed the work of the temperance forces.

At noon all sat down to dinner in the basement, followed by a conference by committees at 1 o'clock, the open session of the conference resuming, at 1:30. It was a day brimming full of good things, and should mean more effective work by the Quarterly Meeting for the ensuing year.

It does not take great men to do great things, it only takes consecrated men.—Phillips Brooks.

BIBLE SCHOOL

December 31, 1916

Subject, Review—"Christ's Coming and Coming to Christ."

Golden Text—The Spirit and the bride say, come! And he that heareth, let him say, come! And he that is athirst, let him come; he that will, let him take the water of life freely! Rev. 22:17.

For purposes of review this series of lessons should be divided into three groups. The first one will contain those lessons, having to do with the career of the apostle Paul. The second will contain the three lessons found in the book of Revelation. The third, the special ones. The one in Romans may be discussed in connection with Paul's career very properly, though it has nothing specially to do with the experiences of his last days.

There are seven (or eight) lessons in the first group, all connected with the imprisonment of the apostle. The historical side of this period may be passed in review first, then the great outstanding acts of Paul, such as his speeches, his calmness in the face of danger, his foresight, faithfulness, etc. It might be well to spend some time in estimating the strong and weak points in his character, reviewing this period of his life or his entire career. There is no lack of material for a splendid review lesson this time.

The lessons from Revelation deal with separate themes. First, the glory of the living Christ; the second with the religious situation in certain churches in and about Ephesus; the third, with a vision of the heaven to come. This series contains material of less practical value than the first. Certain types of mind like to dwell upon these themes, and certain classes may find them particularly interesting, especially those containing old people.

Of the remaining lessons, one is the temperance lesson, another is the Christmas story and the third, if not associated with the first group, concerns one of Paul's great messages.

Two aims may be kept in view. The fact side of these lessons, and they have their place. The great moral and spiritual impulse to be derived from a careful study of motives and aims of, for instance, Paul's devotion to the cause which he represented.

CHRISTIAN ENDEAVOR

December 31

Topic—Lessons to Learn, from the past. Eph. 5:15-21. (New Year's Meeting).

Have you had any victory the past year? Then there ought to be steps farther on.

Have you known any defeat? Then you should realize that you need to climb harder and more carefully.

Have you been disappointed in folks?—appreciate the perfect love of Christ.

Have you noticed the meanness and littleness of man?—then you can see the kindness and bigness of the Master more clearly.

Have you learned through your mistakes, what you ought to do, and how

it should be done? No Christian should make the same mistake twice.

Every success of the past fits us for a greater success in the future.

Name the lessons learned during the past year.

What mistakes have you learned to avoid?

Has the past brought you warnings? What?

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The best family paper and the best fashion magazine—The Youth's Companion and McCall's Magazine, both for \$2.10. The Youth's Companion (\$2.00 by itself) has for years been one of the best, most entertaining, most useful of Christmas presents, crowded with stories, articles, humor, science, and the progress of the world week by week. McCall's Magazine, (50 cents by itself) is the most widely circulated fashion magazine in America.

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MARRIED

Brady-Jones—At the home of the bride's parents near Star, Idaho, November 15, 1916. Chalmer Brady of Oskaloosa, Iowa, and Annis Jones. Their future home will be in Oskaloosa.

Ricks-Hutchens—At the home of the bride's parents at Thorntown, Indiana, November 19, 1916. Ora Ricks of Lewisville, Indiana, and Mabel C. Hutchens. Minister W. J. Cleaver. Their future home will be at Lewisville, Ind.

Men can be to other men as the shadow of a rock in a thirsty land.

DIED

Franklin—Eugene Franklin, adopted son of Della Fistler and Esther E. Baird of the American Friends Mission at Nowgong, Bundelkhand, India, died in France, June 2, 1916.

Hall—Rebecca S. Hall, daughter of Robert and Sarah T. Stanley, was born in Morrow County, Ohio, May 3, 1860, and died at her home at Washington D. C. November 17th, 1916. She married Charles H. Hall in 1882. In 1868 she moved with her parents to Damascus, Ohio, and remained there until 1900 when she moved to Washington D. C. She was a birthright member of Friends and an elder in Damascus Monthly Meeting. At Washington, she joined with the body of Friends there and continued active in the work until failing health made it impossible for to attend meeting. She was instrumental in organizing the Dorcas Society, and remained one of its most active and honored members. She taught in the Bible School for a number of years. Her interest in Philanthropic and missionary work was untiring. It is no exaggeration to say that hundreds of children in the United States and foreign lands, who have never seen her face, have been the recipients of gifts provided at her suggestion and largely by her hands. Burial at Damascus, Ohio.

Hill—William Hill was born in Randolph County, December 18th, 1837, and died at Minneapolis, Minn., November 15, 1916. He spent most of his life in Indiana, moving to Minneapolis, in 1907. He married Elizabeth Shugart in 1870. He was a life long member of the Society of Friends, and was ever loyal to its principles. The golden rule was the standard of his every day conduct, and his sterling integrity impressed itself upon everyone with whom he came in contact, "Precious in the sight of the Lord is the death of his saints."

Maris—Mary A. Maris, wife of Aaron Maris died at her home in Paoli, Indiana, November 17th, 1916, aged 61 years. She was a faithful member of the Friends church for thirty-eight years and all who knew her respected her as a real Christian. Her loss in the home and in the church will be deeply felt.

Nivitt—Richard R. Nivitt, son of Thomas and Keziah Nevitt, was born in Henry county, Indiana, February 13, 1837, and died at his home in Emporia, Kansas, December 6, 1916. He married Nancy Whitmore of Eagletown, Indiana in 1862. In 1886 he moved with his family to Kansas and in 1891 settled in Lyon county where he has since made his home. He was a life long Friend, and from early life has lived a faithful and earnest Christian, maintaining the integrity of the Gospel with fidelity, zeal and increasing faith to the end. He leaves a widow, three sons, four daughters, twenty-one grand children and four great grandchildren. Funeral services were held at the Friends Church in Emporia, conducted by the pastor, George C. Wise, Jr., assisted by E. J. Williams of Gifford, Illinois.

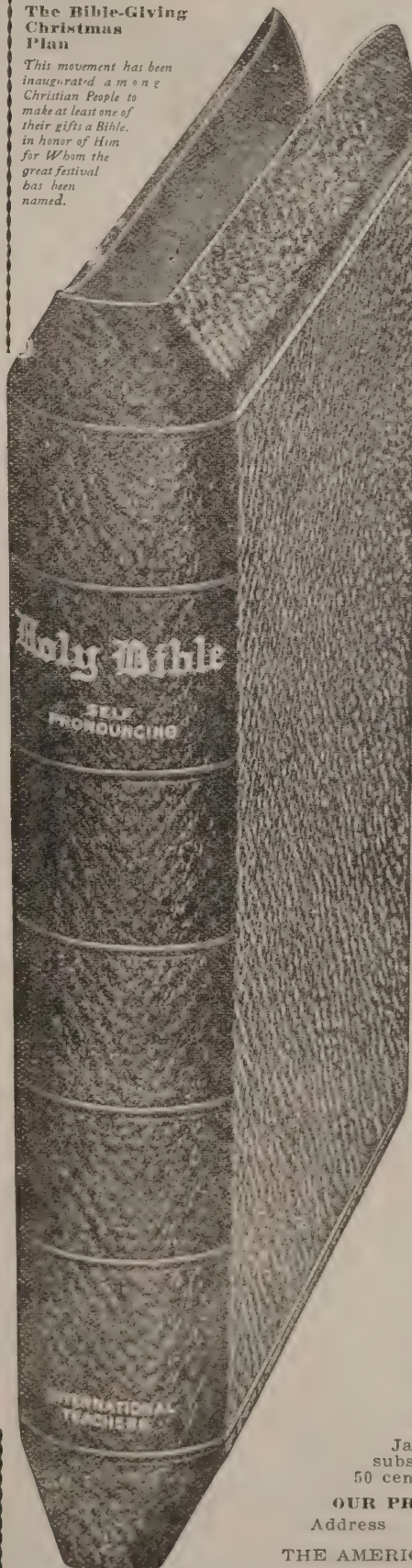
Napier—Beulah A. Napier, only child of R. A. and Jennie Napier, died at her home in Amboy, Indiana, November 14th, 1916, aged 7 years, 5 months and 27 days. Her sickness was of short duration, and her death came unexpectedly. She was bright, cheery, devoted little girl and had early accepted the loving Heavenly Father for her own, and was also active in prayer and praise in the Sabbath school class and the Junior C. E. Society. Funeral services were conducted in the Friend's church at Amboy, in charge of Charles E. Hiatt, of Marion, and at Liberty, Indiana, in charge of Ira C. Johnson, of Lynn.

Smith—Margaret B. Smith, widow of Oliver Smith and mother of R. Esther Smith, died at the home of her son at Long Beach California, November 24th, 1916, after a brief illness. Her 33rd birthday was celebrated in September. Funeral services were held in the Beth-el church, conducted by Andrew F. Mitchell, Wallace E. Gill and others. Interment in Shady Side Cemetery at Long Beach.

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Vol. XXIII. No. 52.

TWELFTH MONTH 28, 1916.

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West Richmond Monthly Meeting

Richmond, Indiana.

(Dedicated December 17, 1916)



"To all who mourn and need comfort—to all who are tired and need rest—to all who are friendless and want friendship—to all who are lonely and want companionship—to all who are homeless and want sheltering love—to all who pray and to all who do not but ought—to all who sin and need a Saviour, and to whosoever will—this church opens wide the doors and in the name of Jesus the Lord says—
WELCOME."

THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America

Authorized by the Five Years Meeting

Published Weekly by

THE FRIENDS PUBLICATION BOARD
URBANA, OHIO

Executive, Manager's, Editorial and Advertising Offices,
309-310 Second National Bank Building,
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year

Headley Brothers, 136 Bishopgate, London, E. C.,
Agents for Great Britain and Ireland,
Foreign postage, 50 cents extra.

All checks, drafts and Postoffice orders should be made payable to The American Friend and sent to Urbana, Ohio, as should all changes of address and all correspondence relating to subscriptions.

All other correspondence should be directed to The American Friend, Richmond, Indiana.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.
For advertising rates address the Manager.

Entered as second-class matter at Urbana, Ohio, June 10, 1915, under the Act of March 3, 1879.

IMPORTANT TO SUBSCRIBERS

Apparently all subscribers to The American Friend have not read the announcements in these columns during recent weeks, to the effect that on and after January 1, 1917, the subscription price will be advanced to \$2.00. THIS ADVANCE APPLIES TO ALL SUBSCRIPTIONS WHICH EXPIRE ON JANUARY 1, 1917 AND AFTERWARDS. Sending in the money before January 1 does not avail to secure the paper at the present rate, IF THE EXPIRATION COMES ON JANUARY 1, OR LATER. We send notices of expiration each month, for the guidance of all subscribers. We cannot accept \$1.50 in payment for a full year's subscription, whose expiration dates from January 1, and later. All subscriptions which expire before January 1, next, will be renewed at the old rate. Our readers will readily see that a certain time had to be fixed by which the new rate is to be governed. This advance in price is due wholly to the great advance in the cost of blank paper. Will all our subscribers please take note and pass the word on to others?

NEW YEAR'S WISH

Our New Year's wish for you, dear friends,
Is that its days need no amends;
But that each day when it is done,
Shall make another well begun.

Foundations true and rising high,
We nobler grow and braver try
To reach the ideals God has given.
To train and keep our souls for heaven.

—Arthur Simmons.

THE LITTLE NEW YEAR

Oh, I am the little New Year, oh oh!
Here I come tripping over the snow,
Shaking my bells with a merry din;
So open your doors and let me in!

The old year has been a good one, but the new year must be a better one, or else civilization will go backward.

CHRISTMAS

An Acrostic

By ROXIE DIXON WHITE

Christmas is the happiest Day

Heaven ever sends us.

Radiant, joyful, love-crowned time

Is this Day, God lends us.

Shout! ye children, chant your chime

To every land and every clime—

"Merry Christmas"! "Christmas time"!

And ye winds, waft Heaven's refrain

Sweet and clear, o'er land and main.

—Earth's mighty Hope, for Sin and Pain.

Nations! Nations! Crown the Day.

Sing! Peoples, Kings—The Living Way.

Nations, join for aye, prolong

The Glory of the Christmas Song.

Pour forth, O, Heavenly Hosts, again

To all the world—"Good Will to Men,"

"Peace on Earth

Good Will to Men."

Guilford College, N. C.

SPIRITUAL ABUNDANCE

"Oh, there is a wideness in God's mercy like the wideness of the sea!" Who can measure it? Who can measure the all-embracing compassion of Jesus Christ? Who can set limits to the versatile hospitality of the city of God? Since the gates of the city do stand so wide open for all sorts and conditions and races and ages of men, why should any of us refuse longer to enter in. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come; and whosoever will let him take the water of life freely." "On the east three gates; on the north three gates; on the south three gates; and on the west three gates."—Dr. Richards.

GLADDEST CHRISTMAS THOUGHT

My gladdest thought for Christmas-tide
Is that the love of God so wide,
Taking the whole world in its thought
And giving all that Christ has brought,
Can enter, fill and use each heart
That wishes thus to have a part
In ministry of love to bring
The world to God through Christ our King.
—Mary E. Lunn.

It is the time of making good resolutions, and one of the best is to resolve to keep the really good ones.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series
Vol. XXIII. No. 52.

TWELFTH MONTH 28, 1916.

New Series
Vol. IV. No. 52.

A Denomination Finding Itself

There are evidences that the Society of Friends in America is finding itself. The organization of the Five Years Meeting was a positive step in this direction. The months which have elapsed since then have witnessed an awakening to a multitude of opportunities that have come rushing in on the rising tide of human progress. We are constantly finding links of connection with the great body of the church, and while we may not anticipate a large place in the federative activities of Christendom, we may hope that the Quaker leaven will not be without its effectiveness. The stirrings among our Quaker men a year ago marked the beginning of a larger interest and a deeper usefulness on their part in all our Yearly Meetings. The efforts now being made to find a better adjustment of our endeavors within and without the denomination are indicative of strivings toward yet greater things.

But a denomination is not measured alone by the number or the kind of its activities. It may spend itself on missions, on education, on evangelism, and yet never rise above the narrow field of provincialism. It must be more than a workshop. First of all, it must be a power-house. It must be more than a harvest field, for there can be no harvest without seed time and cultivation. It more than a harvest field, for there can be inanimate of itself. Rather must it be a living organism, pulsating with the energies of the Divine life and operating under its direction.

A denomination must have a spirit that is unifying, principles that are distinctive, and activities that are characteristic, but back of all these, and greater than any of them, there must be the consciousness of a positive mission, of which the spirit and principles and activities are merely representative. Without this consciousness, there can be no permanency of life, growth or action. The great task of the Society of Friends in America is to be sure of its mission, to make certain of its calling, and it is in this sense that it is finding itself.

In an age when such mighty stress is being laid upon the superlative value of the Christian life at its best, when there is such a call for the living incarnation of Christian truth, who can doubt that

Friends, who have ever stood for the substance of things as against the form, have a positive call to the ranks of Christian communion today, as much as in any other age? Is there not a demand that we witness again to the verities of Christianity as expressed in personality, individual and collective; and is there not a field here in which the competition is not greatly overcrowded?

Obedient to the consciousness of such a mission, Friends cannot fail to find a high place in the religious activities of the coming year. Upon such a foundation they can plan a program of service that will merit and receive attention beyond their own borders, a program that will enlist the best energies of both old and young in every department of the church. We need such a program as this in order to bring into the clearer light the great tasks to which God is calling this branch of his church. It is fortunate that Friends are finding themselves at a time when there is a tremendous groundswell of Christian interest in the world. Shall we not strive with greater earnestness during the coming year, not only to find ourselves, but to find our place in the great co-operative movement of the church as a whole, that we may contribute our full share to the Christianization of the world?

At a time when Germany is opening the door for peace, when President Wilson is making overtures to all belligerents in this direction, and when the English premier appears to have left the peace door ajar, it would seem that there ought to be enough of Christian diplomacy in the world to bring this terrible war to an end.

With the period of European reconstruction before us, with the doors of the Orient, the dark Continent and Latin America wide open to the Gospel message, was there ever such a golden opportunity for the Church of Christ to make a world-wide record for the progress of the kingdom, as during the year about to open?

If it be heaven toward which we journey, it will be holiness in which we delight; for if we cannot now rejoice in having God for our portion, where is our meetness for a world in which God is to be all in all forever and forever?—Henry Melvill.

Christianity and War

By VINCENT D. NICHOLSON

The echoes of what should have been the most important national election in fifty years are just now fading away. It was inevitable that throughout the campaign inter-national questions would press themselves to the fore. For many months we have heard much of "Americanism," of "National Honor," of the "Mexican Problem," of the "German controversy," of "Military Preparedness." It has been a campaign of great disappointment. At a time of world crisis, with an unprecedented opportunity lying at our door to lead the world out of the hideous old into a glorious new, not a party leader has dared to even turn his face toward the dawn of a better day.

On November 7th as a peaceful army of 17,000,000 men and women marched to the polls to decide the problems of our great democracy, we were filled with a deep thanksgiving as we compared our condition with that of those other continents where 25,000,000 men are in arms or training camps. Yet for many the thanksgiving was mingled with a deep regret. It mattered not which party was elected to power; a policy would be elected that meant an opportunity lost, a deliberate step backward, a turning from the only path that leads away and upward from the valley of the shadow of death into which most of the world has been plunged.

The frenzy of misdirected patriotism that has possessed our politicians is but the infringement on American thought of the situation in Europe where every resource of wealth and life and institution is being sacrificed upon the altar of supposed national advantage. The resources of heaven, though not seriously relied upon, are not forgotten and the clergy of each opposing nation are praying for success to the same God and Father of all, not appreciating the hollow mockery of such petition in the name of prayer.

At such a time of devotion to kingdoms and states there is urgent need of reminding men that twenty centuries ago there was founded on this earth a great kingdom in every sense of the word. If extent of boundary is a criterion of greatness we find that the ambitions of its founder were as wide as the whole world of men. If the nature of allegiance is a test of a kingdom's strength we find that the allegiance demanded is all embracing, transcending every other allegiance that men owe.

Strange and significant were the beginnings of this Kingdom. As the knowledge of His Messiahship began to draw upon Jesus, He was faced with a choice of the means of establishing His power. All of history and of current opinion called for reliance upon military strength. Sargon, Nebuchadnezzar, Cyrus, Alexander and Caesar had all won world empires by the sword. The Messianic hope itself embodied a similar supremacy of the

Jewish race. Yet he deliberately rejected all means of conquest hitherto known to men and staked the future of His kingdom upon the power of the spiritual forces of justice and truth and love.

History has revealed the wisdom of His choice. After the last of the world empires has gone the way of decay and dissolution, while nations have been rising and falling, the Kingdom of Christ has been advancing with irresistible power. All that is prized in modern social life is traceable directly to the Christian ideal of brotherhood. The fruits of this ideal mark the progress of that which we call civilization.

When we scatter the Jack-straw jumble of theological dogma, when we tear away the bands of formal practice, we find revealed at the living center of Christianity the principle of love. Try as we may to express the Christian message in varied form, every form will be but one expression of this controlling way of life.

The word "love" has been so idly used, so bandied about, so abused and sullied, that the one great task of the Christian is to re-interpret it in its relation to the Christian faith. Being a principle of conduct, a way of life, an attitude of being, any didactic definition is inadequate. It is easier to state what it is not. However it may be shortly defined as the will to do good to all men. It involves the quality of service, the spirit of mutual understanding, and of course is limited by no bonds of prejudice or exigency. Not only the essence but the whole content of the Christian religion is found in the living truth that all persons everywhere are children of the same God, and brothers of each other, among all of whom should prevail the same quality of good will.

This is all such an old, old story that the question arises as to why it needs repetition here. It is only an intellectual assent to the principle that is old. Any serious attempt to apply it to social conduct is so startlingly new that those in England who have made the attempt are in prisons, and those in this country are called dreamers, weaklings, traitors and fools.

Before discussing the problem of war in the light of the Christian position it seems necessary to consider what this position is. As the principles of Christianity have been tested in the hot crucible of modern affairs, two theories of discipleship have formed. One proceeds upon the hypothesis that the realization of the Christian ideal in human nature is inherently a long and slow evolutionary process. The church exists merely to stimulate and nourish an inherent tendency to improvement which the world possesses. In the due course of time the world will arrive in the city of God. Meanwhile a great deal of evil exists that must be recognized

and we must not try to travel too fast. The church must conform somewhat to things as they are, all the while contemplating the beautiful ideal that lies ahead, but not driving the world too fast nor insisting upon principles that are generally unpopular. The exigencies of the moment must determine the extent of application of Christian precept. This is a fair statement of the position of the bulk of the Christian church. Apart from rank hypocrisy it is the only explanation of a religion which calls Christ's way of life the truth of God and yet treats it as utterly impracticable.

It is the chief purpose of this article to take issue with this conception of Christianity. However plausible and attractive it may be, considered from an a priori viewpoint, it is not the Christianity actually presented in the gospel. The Kingdom of Heaven is likened unto leaven. Leaven does its work by changing the nature of that which it touches.

So the world is improved in morals, not by the easy evolutionary processes that operate in nature, but by the conversion of individual men to entirely new principles of life. The disciples of the Kingdom are called the salt of the earth and the light of the world. Both salt and light accomplish their saving and beneficent work only by reason of characteristics essentially different from that which they affect. So Christians serve their Kingdom only as they accept without compromise the standard of the Christian way of life in all its distinctive savour and undimmed brightness. Both in letter and spirit the gospel is filled with the truth that its principles are intended, as rapidly as they are understood, for immediate application. Any other interpretation may be a religion but certainly is not the religion we profess. If we do not actually believe in it, in sheer intellectual honesty, we should cease the profession.

The fact that those who hold this conception of discipleship may fall far short of its realization in nowise weakens the validity of the position. The acceptance of this doctrine as a way of life is not limited to those who are saints, but only to those who want to be saints—here and now. The fundamental difference between the two theories is that one involves a desire and effort to be a saint now when saintship is unpopular, and the other a desire that some far off generation may with harmonious unanimity, slide gently into the saintly condition.

It is one thing for the church to frankly and practically face the tremendous problems involved in discovering what the Christian ideal of love implies and then realize it in present life. It is another thing—a stultifying, deadening thing—for the church to adopt any less a standard than that now and here is the accepted time and place for a complete application of this ideal. When the church attempts to make neat adjustments of the so-called

ultimate ideal to supposed exigencies of the moment, the resultant is a **man-made** gospel, shorn of its redemptive power, as helpless to redeem the world as the attempt of a man to lift himself by his bootstraps.

The living meaning of the position contended for is illustrated by the well-known story of the Dukhobor who was arrested for his refusal to enlist in the army. Upon hearing the man's explanation of the basis of his conviction, the officer said: "Those principles are all very well, but will only work in the Kingdom of Heaven and that hasn't arrived yet." The Dukhobor replied, "it may not have arrived for you, but it has arrived for me."

Nothing seems clearer than that for all who have accepted the Christian way of life, the Kingdom of God has arrived. We may be unable to control, or largely affect, conditions about us. We may find ourselves widely at variance with a world most of which has not accepted the principle of love. Yet at every point where a choice of conduct must be made, the decision can be governed by that principle.

It seems to be the divine plan that the evil of the world is to be consumed by the touch of such conviction. We hear smooth talk about next steps, and recognizing human nature as it is, but history reveals no such philosophy of progress. At the center of every marked advance since the dawn of civilization we see the burning flame of a single figure or a group that dared to live in the present as they wanted the future to be. In the slow progress which the world has made we see only an indictment of the prevailing philosophy of conformity and compromise that has made the progress so slow.

The doctrine of compromise, proper in many fields of thought and activity, has no application when moral issues are at stake. This doctrine presupposes a concession that either of two opposing contentions may be erroneous or inexpedient, and is perfectly proper in any dealing where the issue is solely between man and man. But when the issue is between man and God a different situation is presented. Such a position immediately destroys the whole substance of moral standard and religious faith. Although our interpretation of morality and religion is progressive, yet it is of the very essence of morality and religion that at any given time the accepted standards be of binding force and receive unwavering obedience.

Having accepted the doctrine that Christianity involves an immediate application of its principles, the church is faced with the problem of correctly ascertaining what these principles imply. This article is concerned only with the implication in international relations. Until the outbreak of the present war it seemed that the church had thought this problem through. Christians freely called themselves followers of the Prince of Peace and it

seemed to be universally believed that the war spirit was the exact antithesis of the Christ spirit. But Europe now presents the spectacle of millions of Christian laymen killing one another, and clergymen freely using, on behalf of the slaughter, the power of their high calling to enthuse and inspire. In this country the temper of the great majority of Christian bodies and leaders indicates that, were we faced with a similar emergency, they would follow in the footsteps of the Church in Europe in giving official sanction to the war. Thus there seems urgent need for a re-examination of the relation of Christianity and war.

The popular pastime of quoting proof texts from Christ's sayings is superficial and of small value. At no time was He dealing specifically with the inter-national problem and thus the basis of the Christian position can be found in no specific pronouncements of Christ.

Equally inconclusive is the fact that Christ did not employ the use of arms in the furtherance of His cause. Although the growth of His Kingdom shows the power of the spiritual forces upon which He relied, yet His failure to use armies furnishes no adequate basis for the Christian attitude toward war. To attach over-much significance to such a negative circumstance would be to condemn the writing of religious books or the building of church organizations since Christ did neither.

The answer to the problem can be found only in the spirit of the gospel as we find that gospel revealed in the Bible and enriched by the cumulative interpretation of two thousand years. Christianity is not primarily a code of rules, but an attitude of soul. This attitude of soul, or way of life, is revealed in the personality of Christ and the answer to every problem of Christian practice can be had only by an understanding of that personality. It is in the light of such an understanding—acquired by the means of knowledge peculiar to the realm of the spirit—that all war of every kind is seen to be not only wasteful and futile but eternally wrong.

The limits of such an article allow of only a few suggestions in demonstrating this utter immorality of war. The first tendency of the mind and soul is to recoil and shudder at the incalculable cost of it all. The unspeakable slaughter of men, the grief of heart-broken women, the theft of the heritage of generations to come; the mountainous debts; the loss to science and letters and art; the ruthless destruction of the creative work of centuries! What conceivable place can all of this have in a religion of good tidings to all men?

The answer comes that a nation has moral and spiritual possessions that are worth even such a cost. If war actually resulted (as is far from the truth) in achieving such noble ends, and if the only cost were a material one, it is easily reconciled with the sacrificing spirit of the personality of Christ. However it is in the inherent nature of every war

to entail moral and spiritual losses so fundamental and so vast as to conclude the question.

The following is but one illustration from among many of this truth. The basis of the Christian religion is its insistence upon the incalculable worth and dignity of human personality. Christ came to call men to a recognition of the majesty of their possibility as Sons of God. It is impossible, in the very nature of things, to engage in the processes of killing men indefinitely without destroying the sense of the value of personality! The foment of hate which is developed—at home if not in the trenches—would seem to settle the matter for all who believe in a gospel of love. However if there is anything worse than thoroughly hating another it is thoroughly despising him. It is the logic of every war that each nation considers upon a **net** valuation of the personalities of their opponents, that they are less than worthless and should be destroyed. Christianity cannot be served by using a means which is a denial of its essential basis. One is reminded of the story of the steamship that caught fire, and in a frantic effort to get to shore and save the passengers the fuel ran out. The furniture was first used, then the wood-work, and finally the passengers themselves were thrown by the crew into the furnaces. Upon similar analysis it can be shown that nearly every fundamental moral obligation is broken down by war.

In attempting to evade the foregoing conclusions, there is a popular tendency to classify wars. There are good and bad wars, or defensive and aggressive. Such is the kind of loose thinking that befuddles the real issues. In the first place it might be said that there is not, nor can there be, any exact standard of defensive war. Each nation in Europe claims to be fighting such a war, and practically every modern war can be brought within this righteous fold, by an application of the sound military axiom that an early aggression is the best method of defense when supposed danger threatens. In the second place care has been taken in the foregoing analysis to refer only to the losses that are necessarily incident to any kind of war.

The apologist for war gains no strength to his cause by a justification of the use of force, with certain analogies,—as that of the police. Force is utterly colorless in itself. It takes on the color of the spirit in which it is used, and the ends which it actually (and not ostensibly) achieves. Real police force, as we know it, is the expression of right principles for good ends. If a war could be imagined in which the spirit behind the armies was one of love, and where the net results were moral and righteous it would be compatible with Christian precept. But no such war—defensive or otherwise—has ever yet appeared in history.

A type of the purest sophistry are attempted analogies drawn from such questions as to what one should do if a burglar entered the house or a man

assaulted one's mother. What one should do in such a case is so essentially a personal matter, presenting very simple issues and effecting a very limited number of people, that it presents absolutely no analogy to international war-fare. The difference, if it be one of degree, is so vast as to become a difference of kind. The warring of nations presents a vast range of social implication, wholly absent in the attempted analogue. The streams of influence affect millions wholly unconnected with the controversy and social toxins are developed that permeate the whole social order with their poison even to succeeding generations. Numerous illustrations of the soundness of this analysis suggest themselves, such for instance, as the law of criminal conspiracy, where that which is lawful for one person may become unlawful if done by three or more.

Space does not allow of discussion here of the mis-named doctrine of non-resistance as an international policy. It can be demonstrated not only that armed resistance in the name of moral chievement is philosophically futile, but that so-called non-resistance as a practical policy of national safety offers more hope of ultimate success. Belgium and Luxemburg were both invaded. Belgium resisted and lies desolate; Luxemburg fared far better. Brussels did not resist and is standing; Louvain resisted and is sacked to the ground. Several cities of France were asked how many soldiers they needed to resist the German invasion. The reply come back, "Send not a single soldier and we will be perfectly safe." In early Pennsylvania the colony was wholly unarmed and never suffered an Indian massacre while this policy continued, although awful massacres were occurring to the North and South. If it is suggested that Belgium is desolate because she was weak, it must be remembered that so we might be too weak even with the greatest conceivable preparation. Furthermore it is such preparation that is the most efficient cause of war, but that is a thesis in itself. In either policy we are taking a material risk. Far better to take it along the line of truth and righteousness.

However in a proper analysis it is not a question of seeming failure or success as a matter of expediency. There are two ways of approach to a question for the purpose of determining conduct. In one, expediency controls; in the other, righteousness. One has to do with results; the other with principles. Both methods of approach are valid and it is merely a question of which is safer and better adapted to a discovery of truth. In a given case it is just as easy to ascertain what seems to be right as what seems to be expedient, and vastly safer. Having caught the vision of a principle, we should follow it unflinchingly, leaving the results to

Him who gave the vision.

The opportunity for the Society of Friends in this troubled hour is unprecedented. English Friends have written their testimony in living letters of pure white across the lurid page of present events, pointing to a better and more honorable way. The writer is deeply concerned that American Friends do not fail before the test. Amidst the label of voices advising as to the reconstruction of the civilization that has broken down the church should rise to its rightful place as inspired leader. The Society of Friends is almost the only body that, through two hundred and fifty years of testimony in word and practice, has thought this problem through. Our position is grounded in a great conviction as to the nature and worth of human personality. Just as man and God are meant for each other in an intimate unity of purpose and life, so man and man are meant to work out together an atmosphere of love and fellowship in which divine possibilities can be realized. In such a conception, neither war nor anything connected therewith, can have any conceivable place.

It may be said that such a position is impossible. Impossible for what? For human nature alone,—yes. But if the moral liability of the human soul is measured by what is possible to human nature, then there is no meaning in the mission of Christ.

We will be called queer and impracticable but it happens that such have moulded the destiny of the race. We may be accused of a holier—than—thou attitude, but such a term has no application to those who, faced with the alternative of easy agreement with friends or loyalty to the revealed truth of God, dare to choose the latter. Some seem content to walk with crowds in the stifling air of the lower plains. Some would seek, at least, to walk with God in the lonesome paths of the heights of truth.

"Dreamers of dreams

We take the taunt with gladness;

Knowing that God, beyond the years you see,

Hath wrought the dreams that count with you for madness,

Into the substance of the life to be."

New York City.

PEACE DEPARTMENT

NOTE:—The following communication was furnished before the announcement of peace proposals by Germany. It shows something of the strong feeling which exists for peace, and indicates also something of the nature of the efforts which have been put forth for at least the past year to find some way in which the serious consideration of the conditions necessary for peace might be brought about.—Allen D. Hole.

Mr. Charles P. Trevelyan, the famous writer and statesman of Great Britain, has sent to his country by hand-messenger the following remarkable open letter for publication which has been given to the American Neutral Conference Committee,

whose object is to urge our government to mediate through a conference of neutral nations and to support the President in any effort for peace.

Mr. Charles P. Trevelyan is one of the leaders of the international movement in England. He is in the House of Commons and when the war broke out he resigned from the government with Lord Morley and Mr. John Burns. He is one of the founders of the Union of Democratic Control and has spoken constantly, in spite of unpopularity, in favor of a negotiated peace. He has deprecated the cult of hatred during the war, has resisted conscription and has defended the freedom of speech and writing in Great Britain.

He made a speech in the House of Commons calling attention to President Wilson's readiness to help in a League of Peace, which was listened to with great interest and evoked from Mr. Lloyd George a half apology for his repudiation of American mediation.

Mr. Trevelyan's open letter is as follows:

In the week when Europe was rushing down into war, before I believed that my own country would become involved in it, I spoke at a dinner of the Mayflower Club in London. I said that, if the catastrophe did come to Europe, the Mayflower would become a name of even greater meaning to the world. For the one hope for the preservation of our western civilization would be the United States. And now as the war months lengthen into years I know my prophecy to be true. The relative strength of America grows as the vitality of Europe is ebbing away. It is not the loss of money and of credit. It is not only the waste and desolation of provinces during the war and the economic catastrophes and political upheavals which will everywhere follow in its wake. It is not only the millions of dead and maimed among the young men. But it is the complete collapse of the old national standards. Three years ago no Englishmen would have believed that even the stress of a great war would make it impossible to know the truth about the failure or success of military or diplomatic efforts of the government; that news would be officially suppressed and garbled; that newspapers would print just what Government censors told them and no more. Nor would anyone here have believed three years ago that nearly two thousand Englishmen would have been imprisoned for conscientious refusal of military service, some of them condemned to death, and only respited at the last moment, and many bullied and tortured by the military. These things and many others are the price of a war like this. After the war tyranny and militarism may possibly be burnt up in the wrath of instinctive popular reaction in Germany and Great Britain. But in Germany they will cling with fierce tenacity to their old strongholds and in Britain to their new found opportunity. It is in this struggle that the profound effect of America may be felt with its unbroken tradition of liberty, its existing democratic success, its faith in

peace. If in these things it remains faithful, it will not only secure its own immense destiny, but remain a beacon to the old nations in the hour of their agony and despair.

But there is practical and immediate help which America can be giving to the world, beyond the ultimate force of its example. It is that about which I chiefly wish to write. Americans must by this time be chary of believing the press of the belligerent countries. But there is nothing about which less truth is told than about the real feelings of the belligerent peoples. The newspapers only represent what they would like them to be and the more imaginative section of the ruling class still think they are. But that picture bears not the slightest relation to the truth. Probably the people of Great Britain are the least weary of the war. We started the richest of the warring nations. So we are still. Owing to the prodigious credit there is a fictitious prosperity created by high wages which prevents the positive want which in Germany and Austria accentuates the other catastrophes of war. Until the battle begun on the Somme the idea of the wholesale slaughter of the British youth had not entered into the ordinary calculations of Englishmen. But even so, the war weariness is rapidly becoming universal in Great Britain. It is not that a movement for peace at any price either has existed or has begun to exist. Those who like myself and Messrs. Snowden, Ponsonby, and Ramsay MacDonald have for months been pressing in the House of Commons and out of it for an early effort at negotiations, have no more desire than the wildest war-monger that the war should end before Germany is ready to evacuate France and Belgium and by acts acknowledge the abandonment of all designs at aggression or aggrandizement. Meetings such as we hold to discuss what line a reasonable peace should follow are now attended by increasing multitudes of attentive people. In the great industrial centres—Yorkshire, Wales and Glasgow—there is never any disturbance. There is simply a clearly increasing desire for the Government to negotiate a peace if it can. And there is nothing which has given such a stimulus to this feeling as the interview of Mr. Lloyd George.

For the first time a responsible British statesman openly avowed his belief in a prolonged war of attrition. Coming immediately after the gravity of the British losses on the Somme had begun to give the British public some notion of what a war of attrition meant to them, many moderate supporters of the war have begun to think seriously whether it is not time for the Government to formulate its real objective and see how nearly the Germans are prepared to meet them.

If I were asked to briefly define the attitude of the mass of my countrymen I should say, that they are heartily sick of the war; that they are not aware of the weariness of the Germans and the willingness of the German Government to negotiate and that

consequently they regard peace as hopeless and therefore are not yet prepared to advocate it. But if once it were brought to the consciousness of ordinary Englishmen that Germany were ready for a reasonable peace, to abjure her conquests and above all to evacuate and help to compensate Belgium, a rapid and radical change would appear in popular opinion. At the moment it is clear that the belligerent Governments will not have mediation. But what I have said suggests that there is another possible function for neutral Governments besides trying behind the diplomatic scenes to bring the proud Governments together. Those governments all eventually watch and fear public opinion. The art of forming, deluding, changing and enraging public opinion has been cultivated during the war by the authorities of every belligerent country as a principal department of their activity. The hatreds of the peoples have been cultivated by the exaggeration of every wrong act and the suppression of every decent act of the enemy. For in the last resort the continuance of the war depends on hate. If however, some voice so loud that it reverberated across the seas, so important that the censorship could not exclude it, spoke not to the Governments but to the Peoples, a change would begin to come. Suppose that to the British people, for instance, an American President were to be able to say in quite simple and direct language that Germany was ready to give up Belgium and France if the British Government would negotiate. First would come a roar of indignation from the reactionary British press. The Government circles would shudder at the lack of diplomatic reserve. There might be no open response at once. But from the day of the utterance public opinion would begin to form on the irrefutable knowledge that a peace could be obtained satisfactorily on the question which was most vital to the British people. This indeed asks the American President to risk his possible value as a backstair diplomat. But American presidents are apt to believe that the commonsense of common men can make better judgments on vast issues than even well meaning rulers. They apply that faith in their own political crises. Perhaps they might help our poor European world by trusting the soul of our common folk.

It is possible that it might be said in objection to my view that President Wilson has already tried and failed to obtain response from European opinion. In May he announced the willingness of America to abandon the old policy of isolation and to co-operate in ensuring the peace of the world. It is true that this great historic utterance was treated with strange neglect by the belligerent Governments. Its meaning was distorted by the European press. It seemed to be seed falling on hard ground. Only those of us who in these dark days had our eyes on the international picture are once grateful yet for that pronouncement which at once gave us hope. We know that the better desires of our own British statesmen had presented international co-operation

as the hope of the world at the end of the war. Mr. Asquith and Lord Grey of Falloden had mentioned it. It had been left to us to preach it incessantly in these war days. No member of the Government or of those busy only with the war ever spoke of it again. But to us all it was a great beacon of hope that the American Government had officially declared itself for the creation of an international system and announced its willingness to co-operate. We regretted that there was no immediate recognition of this policy by the British Government. But they are laboring in heavy waters. And while half the cabinet is talking about continuing the war by economic means as soon as the military operations cease, it is hard for the more rational half of the Cabinet to talk about the League to Enforce Peace. But Mr. Lloyd George's declaration in his interview against the mediation of America or any other neutral nation was so direct a rejection (perhaps unintended) of the American offer that discussion began. Mr. Lloyd George was forced by myself in the House of Commons to give a tardy recognition of the value of the President's offer. And a few days later Lord Grey made a franker and more hearty acknowledgement of the possibilities opening out after the war, as a result of the new policy.

Great Britain is now aware of the hope offered to the world by the President's speech and by the acceptance of the policy by both parties in the Presidential struggle. But our people do not yet fully see its bearing on the conclusion of the war.

What is it that we seek, what does saner opinion seek in France, Germany and elsewhere? It is security for which the nations are crying. They fear to sheath their swords if they do not see security looming in the near distance. But what offers security except this very League of the Nations which European statesmen will only think of as an expedient to be considered after the war is over. My countrymen do not yet see—but they will if you are persistent—that your approval of the League of Peace amounts to American co-operation in the objects for which they profess to be fighting—a secure civilization. Sooner or later your espousal of that plan will affect the course of the war. It will shorten it. They do not yet see that your plan ought to be the first of the terms of peace. Is it altogether impossible that, as the war drags on wearily for the next few months, the newly elected President should be insisting more and more on the value of the new American policy until it becomes the plain hope of Salvation for Europe? It needs to be repeated. For in these days the essence of a democratic appeal is that it should be incessant until it is fully understood. If this message is heard in loud and ever louder tones across the Atlantic it will end by being the policy of the world. It will take the place of the fury of war denunciation, of the threats of annihilation and of the ravings of revenge, of which we are all so weary here.

CHARLES P. TREVELYAN.

YOUNG FRIENDS BOARD

A NEW YEAR'S SOCIAL

At a New Year's Social, divide the company into twelve groups according to birth months, then have each group get together and give some stunt for the evening's entertainment. For instance: July might march in with all kinds of noise, bells, horns, etc. April can give some April Fool stunt. December could sing Christmas carols, etc. The members of each group can show their originality in many ways, and a whole evening's entertainment will thus be furnished.

(If you would like to know "what to serve, or what games to play," or other suggestions for Socials, send to the Young Friends Board, for "The Jolly Book," 15 cents, or "Social Plans," 75c.)

THE COLLEGE MEN'S CAMPAIGN

Most interesting situations are coming to light in our canvass of the colleges for young Friends. We find these young people in the most out-of-the-way places sometimes. Our effort is to so keep in touch with them that they shall be saved to the church. When the lists have been arranged according to those in the limits of a Yearly Meeting the proper officers will be notified to get in touch with these Friends. Any young Friends who are away at school will be followed up by the Young Friends Board, if pastors or parents will send us their names and addresses.

RALLY DAY REPORTS

(continued)

INDIANA YEARLY MEETING

Dayton—"We gave a dialogue at the Sunday School hour, a modification of the one put out by the Board of Young Friends Activities. The leader announced that the Bible School class had undertaken to raise \$30 for the Young Friends Movement, and that our class had pledged \$12 (only six members). Pledge cards were passed. The Ladies' Aid gave \$10, the S. S. voted \$3 and when the baskets were passed we had \$30. Pledges were afterward taken, which make a total of \$30.03. At the close of the meeting one young man, a stranger, said there was more life in that meeting than he had seen anywhere."

New Castle—Offering, \$6.17.

East Main St., Richmond—"We presented the claims of the Board of

Young Friends Activities at the morning meeting, followed by a powerful sermon, and took a special offering using a special envelope, and received \$25 in cash and \$8.22 in pledges."

Whitewater, Richmond—Offering, \$1.58.

WESTERN YEARLY MEETING

Poplar Ridge, near Carmel—"Three of our young people read papers on 'Origin and Purpose of the Young Friends Movement,' 'Power of Habit,' 'Missions.' Chester Reagan gave the address. We had a good meeting. We have a number of young people but no C. E. Our offering was \$3.

NEW YORK YEARLY MEETING

Glens Falls—Offering, \$4.65.

Clinton Corners—(See following article). Offering, \$15.55.

Croton Valley, near Ossining—Offering, \$25.

NEW ENGLAND YEARLY MEETING

Woonsocket, R. I.—Offering, \$1.35.

NOTICE

New York Yearly Meeting has adopted a significant program of goals for the coming year which will be printed and distributed soon. The continuation committee of the Yorktown Heights Conference is undertaking a series of similar conferences in the southern Quarters of the Yearly Meeting. Great interest is manifest.

NOTES

Thomas E. Jones spent Christmas holidays in a special series of meetings at Sedley, Va.

CHRISTMAS RALLIES

Every Meeting should hold a young Peoples Rally or week end Conference for the Young People during Christmas Holidays. Use the young people who have returned home for vacation. They will want to sit in their old seats again and will want to help the Meeting they love. Hold some socials too. These are always in place for Young People. Secure a gospel team from one of the colleges and hold a ten days' or one week's meeting. This will help our College Friends and will give a new view to the local young people.

HINTS FOR A HOLIDAY SOCIAL

(Hints for a social to be given during holidays for the College or High School students who cannot get home.)

"Make them the guests of honor and

put them into a formal reception line. Call out the names of the states, those from a particular State will gather into a group in one part of the room to get acquainted with each other. Leader calls out every one whose name begins with "A" and on down the alphabet. Then let each one declare his name and home.

"Decorate with college emblems. Arrange for the oldest college graduate to tell about the games and customs of his college days. Follow this up by a speech from some college president or professor, who will describe the purpose of the college. Let some college graduate or student read a paper on the advantages of a college education. Ask the pastor or Christian layman to answer the question, "Why a Denominational college?" Invite the Glee Club to sing. Be sure to invite all the High School Students. We as Christian young people need to encourage attendance at the denominational school."

If you want further hints, or plans for other special socials, what to serve, what games to play, send to us, for "Social Plans for Young People" price 75 cents. Or "The California Jolly Book," price 15 cents, from which the above "hints" are taken. Young Friends' Board, Dunreith, Ind.

REPORT OF YOUNG FRIENDS' DAY AS OBSERVED BY Y. P. S. C. E. OF CLINTON CORNERS, N. Y.

Clinton Corners, N. Y.—Young Friends Day was observed here on November 26th by our Christian Endeavor Society, at the usual meeting hour, 7:30 on Sunday evening. Thirty-four members of our society were present and marched from a class room into the main auditorium of our church building singing "Onward Christian Soldiers," and carrying banners bearing the words: For Christ and the Church, The Entire Church at Its Entire Task, Friends Christian Endeavorers.

The banners together with our pledge and efficiency chart were placed in a conspicuous place in the front of the room. The following program was rendered under the leadership of our president, Henry G. Burkowske:

1. Song, The Son of God Goes Forth to War.
2. Prayer, by our pastor, Rev. Herbert L. Huffman.
3. Responsive Reading, Ps. 111, led by Leland Boice.
4. Young Peoples' Chorus, by young people of church choir.
5. Leader's Statement of Origin, Purpose and Work of Young Friends' Movement.
6. Song by Young Men of our Society.
7. Reading of most interesting portions of last year's report, by our

- corresponding secretary, Mary E. Bedell.
8. Recitation, Be Trustful, Soul—Gladys Birdsall.
 9. Dialogue, The Young Friends' Movement.
Studios Friend—Harrie J. Lovelace.
Johnnie Endeavor—Oakley Hall.
Modern Young Friend—Walter Bedell.
After a period of silence following this dialogue, the entire audience, led by Johnnie Endeavor, joined in singing, Jesus Saviour Pilot Me.
 10. Presentation and Adoption of Program for Coming Year's Work of Our Society, led by Harry Halllock.
Adoption of Motto, "The Entire Church at its Entire Task."
Clara E. Drum—Adoption of Efficiency Campaign.
(Our temperature is now 98 degrees.)
Day Burhans—Undertaking Our Share in the Millions—Thousands Campaign.
Florence Bedell—Undertaking Our Share in Special Denominational Campaign.
Walter Bedell—Securing Subscriptions to The American Friend.
Margaret Fossler—Cedar Lake Conference.
Harry Lovelace—Sending a Delegate to N. Y. Yearly Meeting.
 11. Hymn, Jesus, I My Cross Have Taken.
 12. "Personal Appeals for Support of Young Friend's Work."—Herbert L. Huffman.
 13. Offering.
 14. Public signing of C. E. pledge by new members.
 15. Announcements.
 16. Song, Blest Be the Tie That Binds.
 17. C. E. Benediction.

Our plate offering was \$5.55. At our C. E. business meeting and social held Dec. 8 we voted to contribute \$10 in addition to the above mentioned offering. Our society is being canvassed for enrollment in Young Friends' Movement. The report of this will come soon. Our audience consisted of approximately 80 interested listeners.

TO THE YOUNG FRIENDS OF NEW ENGLAND YEARLY MEETING

Dear Friends:

During these two years of what is called the worst war in the history of the world, our attention has been brought to the sufferings of the human race, especially to the people of those nations whose homes were in the war-wasted country. I say "were" because from the few authentic reports that we have received from the belligerent countries not many "homes" remain.

To us, therefore, who have peace and happiness, is allotted the task of trying to help our stricken brothers and sisters.

We cannot all be foreign missionaries, and even if it were possible it would not be best, but can we not do some home missionary work for the sufferers?

Why can we not deny ourselves a few earthly pleasures in order to give a few of those things that are absolute necessities. A little time, thought and

money from each of us young Friends would help as many young folks in more needy circumstances. We might do much to help if we only stopped to think once in awhile.

In a few of our meetings we have organized Mission Bands of the young folks. Of course we have the Woman's Foreign Missionary Society, but that is usually for the older women. What we need is a Junior Missionary Society in each meeting, not merely in one or two, but in every meeting in which there are some young people. Please do not hold back because "there are not enough young folks in the meeting." It doesn't take many, and the work of one band may be combined with the work of another meeting, if by doing so the results will be more effectual.

Mission study classes have been organized in a few meetings. On an average we all know far too little about mission work, and therefore it would help us to do more effectual work if we were to know just where to direct our energies. We all know from actual experience that energy mispent is an equal amount of energy wasted. We certainly can not afford to waste any, life is far too short.

Some of our missionary work in foreign lands has had to be postponed for the present, but soon we shall need to redouble our efforts to make up for the great waste going on now.

But in whatever we undertake let us remember our Heavenly Guide. If we only ask Him, He will show us the way. Your sincere friend,

RACHEL MOSTROM,
Supt. Junior Mission Work of
N. E. Y. M.

North Middleboro, Mass.

EARLHAM COLLEGE NOTES

It is announced that the Board of Trustees has granted a leave of absence for the second semester beginning January 31, 1917, to Dr. Joseph Herschel Coffin, head of the department of Philosophy. During the second half of the year Dr. Coffin will substitute as head of the department of Philosophy at Mt. Holyoke College. The college authorities have appointed as the substitute instructor at Earlham, Mr. Henry Bentson, of New York City. Mr. Bentson is a graduate student in Columbia University, where he has finished all required work in residence for the degree of Doctor of Philosophy.

Ethel L. Henderson Johnson, 1909, wife of William Johnson, 1910, was

buried in Earlham cemetery Saturday morning, Dec. 16th. Since graduation, William Johnson has been a member of the faculty of Pacific College, Oregon, and at the time of the death of his wife, they were residing in California. The funeral services occurred at the home of Mrs. Johnson's mother, in West Richmond and were conducted by President Kelly.

The Congregational Calendar for 1917, distributed among the members of the Congregational Church throughout the entire country, contains among others, the portraits of Mr. and Mrs. Roderick Scott, of Foochow, China, who have an appointment as missionaries under the American Board of the Congregational Church.

"Religious Education," the official organ of the Religious Education Association, has recently published two articles by President Robert L. Kelly, one on the topic, "The Educational Aspects of School Credits for extramural Bible study," and the other answering the question, "Are Our Liberties in Jeopardy?"

EDUCATIONAL COUNCIL

Editor The American Friend:

Please announce the annual meeting of the Council of Church Boards of Education, at the Hotel LaSalle, Chicago, at 9:30 a. m., Jan. 10, 1917; also the meeting of the Association of American Colleges at the same place, Jan. 11-13.

During the same time there will be in session the Association of Church Workers in State Universities, the M. E. Educational Association, the Presbyterian College Union and the United Presbyterian Educational Association.

Friends engaged in educational work will do well to be in Chicago at this time.

Very sincerely yours,
ROBERT L. KELLY.

The nearer we come to the Lord, and the more intimate our fellowship, the easier it always is to pour out our hearts in fervent supplication.

Friends Arch Street Centre

304 Arch Street, Philadelphia, Pa.

Friends and others of quiet taste will find comfortable accommodations here, when stopping in Philadelphia. Single rooms 75c per day. Double room, with private bath \$2.50. Meals at moderate prices.

AMELIA D. FEATHERSTONE,
Matron.

MISSIONARY DEPARTMENT

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

Working in MEXICO, JAMAICA, CUBA, BRITISH EAST AFRICA

Home Office, Second National Bank Building, Richmond, Ind.

EDGAR F. HIATT, TREASURER

CHARLES E. TEBBETTS, GENERAL SECRETARY

ROSS A. HADLEY, ASSISTANT SECRETARY

THE OUTLOOK

We have asked for \$60,000 for the current expenses of our Foreign Missionary work before Ninth Month 30, 1917.

The reasons for requesting this increase in missionary offerings were fully explained in The American Friend for Eleventh Month 2d and 9th.

Everyone realized that it would take heroic effort but we firmly believed God was leading us to undertake to bring our gifts up to this amount.

Nearly two months have passed since we sent out the call for increased missionary gifts and Friends very properly are asking, "What progress is being made? Is the church as a whole going to respond with the larger missionary offering this year?"

Briefly, we wish to say there is every reason for encouragement—offerings are increasing and individual gifts are larger and more numerous than a year ago; a few Friends have sent in gifts of \$100, one has promised \$500 and another has given \$2,500 for investment, while many have given smaller amounts.

Next week, however, we propose to print on this page statements showing in greater detail just what is taking place in the various Yearly Meetings and what is being done toward raising the \$60,000 so urgently needed before the end of Ninth Month.

On behalf of the nearly sixty missionaries now working on the foreign field under this Board, we wish to express to all who are contributing toward the support of the work abroad and to all who are working to increase missionary interest and giving, the deep appreciation which they all feel for your help, however rendered, and for your prayers.

These missionaries would, we feel sure, wish us for them to say to all of you, "A Joyous New Year;" and we want also to say it on our own behalf.

The American Friends Board of
Foreign Missions

PLANS WHICH ARE WORKING SUCCESSFULLY

There was a certain meeting where for a time missions received little attention. But things have changed lately and that meeting now is doing more at home and is doing much more for the work abroad. These are some of the steps taken in bringing missions to their rightful place:

1. There were two persons who undertook to promote missionary interest in that meeting.
2. The Monthly Meeting appointed a Missionary Committee.
3. A Women's Missionary Society was formed.
4. The Missionary Committee arranged for a meeting with a strong missionary address.
5. Members of the meeting and congregation were asked to give to missions on the weekly basis, which most of them agreed to do.
6. The Missionary Committee of the Society started a reading circle.
7. Systematic missionary instruction is, we are told, shortly to be introduced into the Bible School.

ANOTHER CONVERSION AT HAPPY GROVE

Near the close of an extraordinarily interesting report just received by the Board of Missions appears the statement that one of the girls in the Happy Grove School, in Jamaica, has recently been converted. We hope in an early issue to have room to insert the entire report. This girl, as the report states, was born in Guatemala. Her mother, a woman of Spanish descent, died when the girl was small. The father is a Jamaican.

MORE THAN A DESCRIPTION OF MEXICO

A series of significant articles on Mexico is to appear in The American Friend beginning next week. They are much more than a description of places or events. They seek to show the significance of present day movements in Mexico and to reveal the particular service which Friends may render at this time. The writer, R. Solomon Tice, one of the missionaries of the American Friends Board, has spent ten years in Mexico and writes, therefore, from personal observation and experience. The articles bear the title "Some Facts Friends Should Know About Mexico and Our Missions There." The Board of Missions earnestly hopes these articles may receive wide and careful reading.

INDIAN DEPARTMENT

ASSOCIATED EXECUTIVE COMMITTEE ON INDIAN AFFAIRS.

The present Indian missions of Friends in Oklahoma are the culmination of more than a century of splendid missionary effort by Friends for the Indians east and west.

The Associated Executive Committee of Friends on Indian Affairs will print occasionally in these columns some account of the work and the workers of other years, in the hope that Friends of the rising generation may feel called to continue the efforts so nobly put forth in the past.

John D. Lang, a resident of Maine

prise in the latter state. These missions had been broken up by the removal of the respective Indian tribes west of the Mississippi river.

In 1842, under the joint auspices of New York and New England Yearly Meetings, John D. Lang, accompanied by Samuel Taylor, Jr., also a minister of New England Yearly Meeting, made a journey of about four months' duration among several of the Indian tribes west of the Mississippi.

They first visited the Winnebago Indians in north-eastern Iowa and then



JOHN D. LANG
1799—1879.

and a minister of New England Yearly Meeting, was one of the most prominent Friends of the 19th century in the Indian work.

For many years he was an active member of the Indian Committee of his Yearly Meeting that had especial care of the Penobscot and Passamaquoddy Indians of Maine. In 1842 he made a journey to the Indians in the west that aroused an interest among New York and New England Friends for the Western Indians that is active to this day.

Friends of New York Yearly Meeting had maintained a work among the Indians of that state early in the century, and Friends of Baltimore and Ohio had engaged in a similar enter-

gradually worked southward to the present state of Oklahoma. They visited the Winnebagoes, Sacs and Foxes, Shawnese, Kickapoos, Delawares, Kansas, Pottawatomies, Osages, Senecas, Cherokees, Creeks and Choctaws, and came somewhat into touch with various other tribes.

During the journey the hearts of the traveling Friends were occasionally uplifted by incidents tending to assure them that the earlier work of Friends had not been in vain. They met a Stockbridge woman who as a girl was educated in a Friends School on Long Island. Her ease and grace of bearing and the splendid condition of her family and household affairs testified to the benefits of her early training.

The tradition of William Penn's kindness to the Indians and of the Great Treaty at Shackamaxon was still alive among the Delaware Indians. One of the principal men of the Munsees (a division of the Delaware tribe) spoke feelingly, even tearfully, of the long time kindness of Friends to the Indians: "Brothers, your fathers, William Penn and others of your old men, and our old men the Munsees, lived in peace like brothers, and made the treaty under the elm tree, and the Quakers and the Munsees have always been friends, and my heart is glad you still think about your poor Indian brethren and come and see them; for it makes poor Indians' heart glad when they see their Quaker brothers."

The visit to the Friends' mission among the Shawnese in Kansas was the most important part of the journey as far as direct and permanent results were concerned. The traveling Friends found twenty-three boys and fourteen girls in the school. They seemed to be well cared for and well trained. They were proficient in their various lines of study and could answer readily the questions put to them with regard to the Scriptures. The Friends held councils with the chiefs and head men of the Shawnese at which the usual assurances of friendship and goodwill were interchanged.

The report of John D. Lang and Samuel Taylor, Jr., to New York and New England Yearly Meetings contained many practical suggestions on the Indian policy of the United States government and these suggestions were embodied in a joint memorial forwarded by those yearly meetings to the government.

The part of the report that described the work of the Friends mission among the Shawnese was also productive of results and induced the two Yearly Meetings to give to the mission substantial aid in a financial way during the succeeding years.

At a later time the efforts of John D. Lang for the Indians were recognized by President Grant, who appointed him in 1870 as a member of the Board of Indian Commissioners. He made several important journeys among the Indians, including one in his seventy-fifth year, that took him across the plains to the Pacific coast.

After his death the Board of Indian Commissioners passed the following resolution in his memory:

"The Board has sustained a serious loss in the death of one of its oldest,

most respected, and most useful members, Mr. John D. Lang, who died on the 24th day of last May, at the ripe age of eighty years.

"His deep interest in the cause of Indian civilization extending over a period of more than half a century, his stanch friendship for that race, his known integrity, strong good sense, and superior business qualifications recommend him for service on this Board, to which he was appointed by President Grant in 1870. He was regular in his attendance upon the meetings of the Board, often at great personal sacrifice, took an active part in its deliberations, laboring faithfully and unselfishly, even when the infirmities of age were creeping upon him, for the elevation of the Indian race, and cheerfully responded to any call for service in their behalf."

Such were the efforts of an honored member of our Society to extend the Kingdom of God among the sons of the forest. Are there not young Friends today who are ready to take up and carry forward the great work of John D. Lang and others of his generation?

—Special Committee.

The Friends' Indian Missions in Oklahoma are managed by the Associated Executive Committee of Friends on Indian Affairs, a Board of the Five Years Meeting. Address, Edward M. Wistar, Chairman, Provident Building, Philadelphia, Pa.

THE NEBRASKA PAGE

AT PLAINVIEW, NEBRASKA

Two features of special interest during the month of November were Rally Day Sunday for the Bible School and for the Y. P. S. C. E., and the observance of Young Friends Day. On the former occasion the following subjects were most helpfully discussed by our young people as well as by older members: The Need of a Teacher's Training Class; How to Promote Lesson Study Among the Scholars; Evangelism in the Sunday School; The Opening and Closing of the Bible School—How to Make it Most Effective; The Home Department and Cradle Roll; Equipment for the Primary Rooms; What Constitutes an Ideal Junior Endeavor; What the Junior Means to the Child; An Endeavorer's Responsibility; How to Lead a C. E. Prayer Meeting; Endeavor Extension Work.

Prof. W. R. Lewis, Field Secretary of Nebraska Yearly Meeting, by his presence and helpful discussions, gave added impetus to these conference hours and his inspirational messages both morning and evening were very heartily received.

The latter feature was the observance of Young Friends Day, which was entered into enthusiastically. The suggested program sent out by the Young Friends Board was used with some variations and the results were gratifying. An offering was also taken for the Young Friends Work. The six mottoes conspicuously posted in the church throughout the day made everyone in attendance at each service realize that "The Young Friends are the Future Church" and that "Front Line Quakers in Young People's Work" ever stand "For Christ and the Church."

AT POMONA PARK, GRAND JUNCTION, COLORADO

We observed Armenian and Syrian Relief Day and collections in all the services, including the Bible School were devoted to this cause.

We did not observe Young People's Day at the time appointed by the Board as nearly all our young men and women are away attending college, Normal School or teaching. We hope to have a meeting devoted to this interest during the holiday vacation, when they will be at home.

The C. E. Society has sent three boxes of apples to Clyde Roberts, missionary in Mexico.

The Union Thanksgiving service was held in our church. The pastor of the M. E. church preached an excellent and appropriate sermon. The music was good, furnished by our church.

The attendance at meeting and Bible School has been increased during a contest conducted by the latter. Some families never before attending are now members and regular in attendance. This leads us to see the value of united work and personal invitation. There were twenty new members added to the regular school, thirty-five to the Home Department and three to the Cradle Roll.

The deepening spiritual interest felt before the contest commenced is still apparent and we are praying for a real revival.

There must be moments of solitary communion, if there are to be hours of strenuous service and a life of continual consecration.

DR. CLARK'S MONTHLY LETTER Christian Endeavor Headquarters

December, 1916.

Dear Friends:

My mail has been so crowded with good things this past month that I cannot begin to give them to you in this letter, but must ask you to consult The Christian Endeavor World from week to week for news from many Field Secretaries, and others as to what the different states propose to do for our nation-wide evangelistic campaign during Christian Endeavor Week. Put in a nutshell, the letters tell me that the writers are all wide-awake to the importance of the Week and to its vast opportunities. Is this true of your state, your city, your society?

News From Far Countries.

1. Of a fine state convention in New South Wales, Australia, where, according to The Sydney Telegraph, the Juniors who crowded the great and beautiful auditorium of the City Hall were "as thick as blackberries in January." Think of blackberries in January! A simile good only in the Antipodes.

2. War effects even the Junior meetings, for the streets of many British cities are so darkened lest the Zepelins find a target, that some Junior meetings have been moved to early afternoon, but the plucky Juniors do not give them up.

3. Monastir, once Turkish, then Servian, then Bulgarian, now Servian again, is the home of four Christian Endeavor societies,—that is, unless the guns that have made this devoted city a howling waste have also destroyed the American Mission and its work. Mrs. Clark and I, a few years ago, visited these societies and greatly admired the devotion of missionaries and converts alike.

4. A new society in the great Presbyterian church in Pyeng Yang, Korea, is likely to be the mother of many others. This church has a mid-week prayer meeting with a thousand in attendance.

5. A wonderful Christian Endeavor convention in the Mukti Mission of India was largely entertained by the beloved Pandita Ramabai, who herself prepared and served the food for 200 native delegates from a distance.

6. Japan has gained more than half the new societies aimed for in the "Double Our Number" Campaign, started eight months ago.

Faithfully your friend,

FRANCIS E. CLARK.

DEDICATION OF THE ALLEN JAY MEMORIAL CHURCH

The following is taken from the brief historical sketch found on the last page of the souvenir program: "From time to time for almost a hundred years, Friends' minds have seen, with an eye of faith, a meeting-house on the west side of Whitewater River (Richmond, Ind.). Sometimes it was as a home for the Indiana Yearly Meeting; sometimes as a church home on the Earlham campus; again, as a great institutional center of Friends in America; and ever, as a holy temple of Jehovah." Allen Jay crystalized in his own thought and purpose the vague aspirations of the preceding generations, and under his leadership definite steps were taken for the establishment of a meeting and later the erection of a meeting-house in West Richmond. The building which looks to Allen Jay as its most earnest advocate was formally opened as a memorial to him on Sunday, December 17th, 1916. As a memorial it is the testimony, not of one or a few, but of more than two hundred loving friends from the local community and from among Friends in this country and even in the old world, who have given liberally to erect this building, dedicated to the glory of God and the spread of His Kingdom.

The church is built on what was formerly the property of Naomi Harrison Jay. It was therefore doubly fitting that, she as the widow of Allen Jay and the former owner of the property, should be present at the dedication services and leave with the membership of West Richmond Monthly Meeting a message fraught with early associations and tender memories, together with hope and faith in the future.

The church is conveniently located within two blocks of Earlham College, and in the heart of a residential district of Richmond where already dwell many Friends and into which new families are constantly moving. It is made of dark brown rough-surfaced brick with sandstone trimmings. The interior woodwork is birch with mahogany finish. The stained glass windows are in artistically blended tones of yellow and green. The basement, which will become the present home of the Bible School and prayer meeting, is equipped with every facility to foster the social life of the meeting. The following gifts were announced during the dedication services: Memorial windows for Charles Albert and Mary

H. Tebbetts presented by Charles E. Tebbetts; for Mary Ann Jenkins presented by Amasa Jenkins; for Eli and Mahalah Jay presented by Abram Pearson; for Amelia Test presented by her brothers and sisters; the religious library for Allen Jay numbering about 400 volumes was presented by Edwin and Eva Jay and Isaac Jay; the pulpit was presented by the grandchildren of Allen Jay, Allen Jay, Jr., Willard Jay and Esther Jay; and a large pulpit Bible by Charles M. and Caroline Woodman.

The dedicatory sermon was preached in the morning by the pastor, Charles M. Woodman, from the subject, "The Real Satisfaction of the House of God." In the afternoon the services turned more toward the opportunities of the church in the community. Words of greeting were spoken for the Ministerial Association of the City by J. J. Rae, D.D.; for the Friends Churches of the City by Francis Anscombe; for the Y. M. C. A. by the Secretary, E. M. Learner; and for the College by Pres. Robert L. Kelly. The sermon of the afternoon was preached by Alexander C. Purdy of Earlham College. Special music for the dedication was provided by a chorus of twenty voices assisted by Miss Mildred Barrett and Mr. Hugh R. Foss. The offerings for the day amounted to \$4,100.

In the morning the Bible School filed into the new apartments for its closing exercises led by the Bible School orchestra. A brief address appropriate to the occasion was given by Prof. Arthur Charles of Earlham College.

PRESERVING INDIANA'S CENTEN- NIAL HISTORY

Indiana and Western Yearly meetings, upon the recommendation of their joint committee, which reported to the sessions of 1916, suggested and urged that October 8th, 1916, be designated as the day on which all Friends Meetings in Indiana should hold appropriate exercises, reviewing the part the church had taken in the development, institutions and progress of Indiana during the past century. It was also urged by the committee that papers, sketches and historical material, dealing with the beginnings of local meetings and what the Quakers have contributed toward the making of Indiana, should be carefully prepared with a view to their preservation.

We do not know how general this

observance may have been over the state, but all Friends and local meetings are requested to have all articles or papers or programs used at these Centennial celebrations, if not printed, carefully and plainly written or typewritten, duly authenticated, signed and dated, with as much information as possible and the source from which it came, to be forwarded to the Custodian of the respective Yearly meetings for future use. Addresses, papers, etc., based largely upon the experiences and personal knowledge of the authors, should not be lost, but will constitute a most valuable storehouse for future investigations of interest to the church at large in Indiana.

CHARLES M. REAGAN,
Custodian of Western Yearly
Meeting.

135 West 28th Street.
Indianapolis, Ind.

INDIAN REPORT FOR OCTOBER

It is with thankful hearts that we come with our reports for Tenth Month. Our health in some ways is very much improved, for which we are very grateful to our Heavenly Father, who knows our every need. The first week in the month we enjoyed a trip to Kansas Yearly Meeting, and though for the first time in our lives were not able to attend all the sessions, we felt it was good to be there. Our Indian report came up Thursday morning, and after reading the report as usual we called on our Missionaries, who were present from four Missions, to give short talks of the work from the field. This was very satisfactory to the listening audience, as they brought out the various phases of the work. On our way to Yearly Meeting we stopped off at Chilocco and gave a talk to the 525 interesting young people in that Institution. We also had a meeting for a few minutes of those under the influence of our various Missions, 42 in all present, and we felt that we had a very profitable meeting with them.

Lina B. Lunt has accepted a call to the Mexican Mission work in Wichita, and left for that city on the twenty-seventh. Auntie Kirk has again taken up her abode at Kickapoo, and will be a companion for Elizabeth Test. Austin Hatcher remained at Wichita for a few days after Yearly Meeting closed and had his eyes treated. We are glad to learn that they are greatly improved.

CLARK AND ELMA T. BROWN,
Superintendents.

CHURCH AT WORK

Carthage, Ind.—Milo S. Hinckle, pastor at East Main St., Richmond, Indiana, held a two weeks' meeting here beginning on November 16th. His sermons were clear and forceful, delivered in the Spirit and with power. He strongly emphasized the importance of living the Christian life. His hearers were made to feel their need of a higher plane of living. Not only the church but the community was highly favored, for his time was fully occupied, holding children's meetings, men's meetings and talks were given in the public schools. He also preached the Union Thanksgiving sermon before a large and appreciative audience. He was ably assisted in the revival services by the pastor, Harry R. Hole, and his wife. Mr. Hole followed up the meetings by preaching on Sabbath evening on the "History of Baptism in its Spiritual Application as Friends Believe."

New Castle, Ind.—The Friends here fittingly observed Young Friends' Day at the morning service on November 26th. At the close of the Bible school the Endeavorers and the Junior class marched to their places in the audience room to "Onward Christian Soldiers." The classes were led by the primary department, bearing a banner on which was inscribed "A little child shall lead them." The program was in charge of the C. E. Society, assisted by the pastor, Parvin Bond. A service of song was followed by scripture reading and prayer. Perry Wilson, president of the C. E. Society, gave a brief but comprehensive talk on the origin and work of the Young Friends' Movement, that was well calculated to arouse interest and secure support. Every Endeavorer presented different phases of work that the society expects to carry out this coming year. Special music and other exercises made the services helpful to all. A collection resulted in a liberal offering for the work.

Richmond, Indiana, Whitewater—The Young Friends gave their program here on December 10th. The work was presented to a large audience on Sunday evening. It is the aim of our society to enlist the young in active church work and to do community service. There have been several additions to the meeting through the revival meeting here, with Homer

C. Phillips, evangelist, and Lloyd L. Oatley directing the music. The plain gospel was preached in love attended by the convicting power of the Spirit. About seventy-five persons sought definite blessings at an altar of prayer. The church rejoices in the quickening in spiritual life and interest. Some have acknowledged a call to definite public service.

Knowles, Oklahoma—J. N. Walker held a fifteen days' revival meeting here which started in at Gate quarterly meeting held here. There was good unity and help from the other churches. Definite results were ten conversions, eighteen sanctified and thirty-six renewed. Thank God for evangelists who can hew to the line so that souls may locate themselves and be established.

Agra, Kansas—The revival meeting here, which was being conducted under the leadership of Evangelist Lamm of Fremont, Nebraska, came to a close on the evening of December 13th. The country has not been so deeply stirred with religious conviction for many years. Night after night great crowds gathered to listen to the powerful and convincing messages of the Evangelist. There were many conversions, several of them the most influential men of the community. It seemed that on the final evening not another person could have found place in the room, and long after the sermon the people remained to sing and testify to the saving grace of God. No one could hear this Evangelist ten nights in succession without finding himself profoundly impressed for good. He returned to his home for a vacation before beginning a meeting at Logan, Iowa.

Rose Hill, Kansas—Wichita Quarterly Meeting was held here December 1st and 2nd. Each day was filled with good things. The subject, "What do I expect of my pastoral committee" was discussed on Friday. In the evening a temperance address was given by Dr. Mitchner of Wichita. On Saturday morning J. Arthur Wollam, of Wichita, preached from Hebrews 4:9. This service was followed by lunch and a business meeting. A foreign missionary meeting was held in the evening, the subject for consideration being Cuba. On Sabbath there was a large Bible school at 10:00 and at 11:00 the sermon was preached by Calvin R. Choate. The Christian Endeavor meeting at 6:00 was conducted by John Hammond, a large delegation of young people from Wichita being

present. Victor and Elsie R. Marvin, pastors of the Orient Mission at Wichita, had charge of the meeting for worship at 7:30 o'clock. The remark was frequently made that we had one of the best quarterly meetings for a long time.

Rose Hill Monthly Meeting was held on December 9th and was an occasion of blessing. More than the usual amount of business claimed our attention, but a spirit of unity prevailed.

South Fairview, Kansas—A series of meetings commenced at South Fairview two and one-half miles from Glen Elder, Kas., on November 26th and continued two weeks, conducted by the pastors, Cyrus H. and Amy B. Hawkins. The attendance was above the average and was especially large on the Sabbath mornings and evenings. The interest was very good. The old time gospel of repentance toward God and faith in Jesus' blood to save from sin continues to interest the honest heart. While there were not as many definitely blessed as we desired, the church was much revived and took on new strength, much of which we trust will be lasting. Prayer and testimony were heard from those whose voices were seldom heard in public. May the Lord continue to add his blessings. Our hearts were encouraged by the cheering words of our Quarterly Meeting Superintendent, Luther Dillon, and other Friends from Walnut Creek and North Branch, who strengthened our hands by their visits during the meetings.

Spring Valley, Ohio—The meeting at Spring Valley, Ohio, is prospering under the ministry of W. E. McClure, a student from the Xenia Theological Seminary. A new and deeper interest is being awakened in all departments of the church.

Carmel, Indiana—Carmel Quarterly Meeting was held here December 8, 9 and 10. Three conferences were held on the 8th, Bible school in the forenoon, missionary in the afternoon and temperance at night. The programs were carried out by the four Monthly Meetings belonging to the Quarterly Meeting. On Saturday, Albert J. Brown of Indianapolis, preached the Quarterly Meeting sermon and at night gave an address on Evangelism. Both services on Sabbath were in charge of Charles Sweet from Muncie, Indiana. Gertrude Reinier, the pastor, ably assisted in all the services. The whole three days were occasions of great blessings from the Lord. Special music at all the services.

Sugar Plain Church, Thorntown, Ind.—Charles Lescault and wife were here in October and conducted a very helpful series of meetings for two and one-half weeks. The church greatly appreciates the spiritual uplift. Everyone seemed to enjoy these faithful messengers. A centennial celebration was observed November 19th by an address in the forenoon by Nathan Picket of Bloomington, Ind., subject, "What Friends have contributed to the making of the state." An historical program was given in the evening by the local church. Young Friends day was observed. The churches of the town joined in a union Thanksgiving service in our church Thursday at 7:30 in the evening. The address was given by the pastor of the M. E. church. After this we spent a social hour in the basement, which was very pleasant and helpful. Light refreshments were served.

NEWS NOTES

The new address of Anna B. Thomas is No. 1 Prince's Avenue, Church End, Finchley, London N. England.

Announcement is made of the gift of \$10,000 by Henry Cope to the Sharpless Hall Fund at Haverford College.

Lodi Bonser has taken pastoral work at Red Mound, Kansas, within the limits of Haviland Quarterly Meeting.

Naomi Harrison Jay, who has been spending some months at Richmond, Indiana, has returned to her home at Whittier, California.

Rufus M. Jones of Haverford College, has been elected president of the Board of Directors and of the Trustees of Bryn Mawr College.

Haverford College served as host for the fifty-second meeting of the Society of Biblical Literature and Exegesis on December 27th and 28th.

The American Friend acknowledges with appreciation the receipt of a booklet, "Quaker Stories of Peace," by E. Howard Brown of Westfield, Ind.

The American Friend acknowledges with appreciation the receipt of holiday greetings from twentieth street meeting, New York City, Francis W. Pennell, clerk.

Pliny Fry of Muscatine, Iowa, is expecting to go the first of the year to spend the winter with his brother, John Fry, at Colorado Springs, Colorado. He expects to do some gospel work in that state.

Professor Allen D. Hole of Earlham College, addressed the Conference of

Christian Workers at Wilmington, Ohio, on December 16th, on the work of the Five Years Meeting.

English Friends continue to send their thanks to The American Friend, and through it to the donors of the money which is being received and forwarded for the relief work in which English Friends are engaged.

Richard Simms and wife spent a few days with their daughter in Milwaukee, and later spent a week or two with their other daughter at Berwyn, Illinois.

President Isaac Sharpless of Haverford College, has gone to England with the expectation of remaining there about six weeks. His mission is one pertaining to the college.

At South Fairview, Kansas, on December 9th, Brother Raincampf, our Yearly Meeting field secretary of C. E., was very acceptably with us. We very much appreciated the address he gave us.

On November 19th at South Fairview, Kansas, there was an interesting and profitable temperance program rendered, and a liberal offering taken for the furtherance of that department of the work of the church.

Announcement has been made that Ruthanna Simms of Chicago has accepted the position of assistant to Professor Walter C. Woodward, the new general secretary of the Five Years Meeting, who takes charge of the work on January first.

THE Y. W. C. A.

Winter Conferences which undertake to bring to the city Young Women's Christian Association members something of the inspiration found in the well known Summer Conferences at Silver Bay, Lake Geneva, Seabeck, et cetera, are being held in Bangor, Buffalo, Denver, Milwaukee, Minneapolis, Portland and a dozen other cities at this time. They mark the Tenth Anniversary of the organization of the National Board of The Young Women's Christian Associations in 1906, and consist of classes in Christian Fundamentals, Personal and Social Evangelism, Bible and Mission Study and Talks to Girls on the Abundant Life in Christ Jesus. These are held at the particular hours convenient for employed young women, older school girls and women at home. National secretaries, local pastors and Association leaders make up the staff for these five day Conferences which begin on a Tuesday evening with community fellowship and close on the fol-

lowing Sunday afternoon with an appeal for world fellowship.

THE AMERICAN SCHOOL PEACE LEAGUE IN INDIANA

At the recent meeting of the Indiana State Teachers' Association, R. L. Kelly was continued as chairman of the Indiana branch of the American School Peace League. During the year this branch has been instrumental in placing in the hands of every city and town superintendent of schools in Indiana a supply of the pamphlet, Problems About War, with a view of having them placed in the hands of every teacher of arithmetic in the State.

The branch also was instrumental in securing as lecturers on peace to the 11,000 teachers in attendance David Starr Jordan, of Leland Stanford Jr. University, and Rabbi Stephen S. Wise, of New York.

DUPLEX ENVELOPES AVAILABLE

A limited quantity of Duplex Envelopes may still be obtained from the office of the American Friends Board of Foreign Missions at the reduced prices quoted here in the issue of Eleventh Month 30th. These envelopes are dated for use throughout the year 1917. They are printed in two colors and have prayer topics on the back. Any meeting not yet supplied will be able to effect a saving by ordering from the Board of Missions. Inquiries should be sent to the assistant secretary at the address given at the head of this page.

The Lamb of God or the Scripture Philosophy of the Atonement

By WILLIAM P. PINKHAM

The numerous calls for this book for Schools and Study classes, and for private use, have resulted in the issuing of a new and beautiful edition.

The manuscript and published editions of this work have been highly commended by well known ministers and scholars.

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The American Friend, Richmond, Ind.

A weekly religious journal, published by Friends Publication Board, under the direction of the Five Years Meeting of Friends. Price, \$2.00 per year. Should be in every Friends' family in America.

BIBLE SCHOOL

January 7, 1917.

Subject—"Jesus the Life and Light of Men."

Lesson—John 1:1-18.

Golden Text—In him was life; and the life was the light of men. John 1:4.

For the next six months we are to study a series of lessons selected from the Gospel of John. In view of this extended study it would be very profitable for the student to review the entire Gospel in its relations to the other Gospels, as to authorship, sources, purpose, points of similarity and difference, etc. Some may wish to purchase an "up-to-date" commentary for this purpose; if so The American Friend office will be able to give satisfactory assistance in selecting such a work.

The first five verses of John's Gospel definitely fix the relation of Jesus of Nazareth to the Eternal God. The author's interpretation of his origin and character are clearly revealed regardless of our doubts of the current use and interpretation of the term LOGOS. Whatever that word meant, this Gospel gives it a definite and very significant turn. He, Jesus, was the Logos, and the Logos was Jesus. In the beginning was Jesus, and Jesus was with God, and Jesus was God, etc. This introduction is strikingly different from those found in the so-called Synoptic Gospels. We cannot discuss the reasons here; these must be gotten from some good introduction or commentary.

Verses 6-8 turn aside from the higher thought for a moment to show John's relation to Jesus, the Logos-Light. He was from God also but only a man, a messenger sent by God to prepare the way for the "Light of men."

Verse 9 is difficult to translate, and is therefore of uncertain meaning. The margin of the American Revised Version reveals this, but one thing is clear from it and the subsequent verses, Jesus was the true light, a light for all men, that he came into the world in which He had been the active creating force and yet that world which He had made, the people whom He had created, did not know Him when He came to them. A further fact is stated, there were a few who sufficiently recognized Him to accept Him and to them He gave the right to become children of God. The author also states a further doctrinal point, that those who become children of God are born into that state, not by the natural method but by a new birth, which is of God. This fact excludes the idea of salvation by virtue of having been born into any favored human race or family. Belief in His name is the key to the entrance leading to this new birth. Just what the author understood by the term "believe" is differently interpreted. Its most natural meaning would include accepting Jesus as the Messiah and an effort to follow Him in all that He wished the individual to do.

The Gospel now enters upon a claim which has been one of the mysteries to the modern mind; the claim that

the Logos-God assumed the form of human flesh and lived with men—tabernacled or tented with men. To the ancients this was a very acceptable possibility, often the natural conclusion when a man manifested unusual powers. Paul and Barnabas were gods, so said the people of Lystra. Kings and emperors were frequently worshiped as gods. The gods often assumed human form and walked on earth for a time. The idea that a man could have a god for a father was far from new. It was a very plausible explanation for the unusual powers manifested by Jesus; but, of course, meant less to them, far less, than it means to us.

To the Jew, salvation had been by law. Jesus was to save men by virtue of grace and truth. The new salvation was not by works, but by faith in the light which had come.

CHRISTIAN ENDEAVOR

January 7, 1917.

Topic—Are You Evading Moral Issues? Matt. 12:22-30.

(Consecration Meeting)

"Once to every man and nation comes the moment to decide, In the strife of truth with falsehood, for the good or evil side."

—Lowell.

In Lincoln's day, slave holding was the moral issue.

What are the moral issues of today?

Plan for discussions of the Peace Question, Liquor Traffic, White Slave Traffic. This will lead to the question of Community Betterment. Plan for a campaign along this line. Write to the Young Friends Board, Dunreith, Indiana, for further information and plans for such a campaign.

THE INDIANA CHRISTIAN ASSOCIATION CONVENTION

The convention of The Indiana Christian Association at North Manchester, November 14th and 15th was a marked advance in some respects over previous meetings of the Association. Six different denominations were represented and the attendance ranged from 80 at the day sessions to 400 and 650 respectively at the two evening sessions. The addresses were of an especially high order. Dr. Fitzwater of the Moody Bible Institute in his address on "The Lodge all Sufficient" pointed out that the church was an organism rather than organization, although organization was used to promote its ends. This representation gave us, irrespective of our several church connections, a sense of our oneness in Christ. "One is your Master even Christ and all ye are brethren." This is something infinitely above and beyond anything that is offered by any organization of the world.

President Hartzler of Goshen Col-

lege caught the attention of his audience when he said, "If a system is fundamentally right and only incidentally wrong, there is hope that it may be corrected, but if it is fundamentally wrong and only incidentally right the case with it is hopeless." And this he proceeded to show was the difference between the Church and the Lodge. The church displayed some incidental virtues but was fundamentally wrong. The conclusion was that we should give our strength to the one and shun the other.

J. M. Coleman of Bloomington, Indiana, president of the Association, gave an able address on "Secrecy and the Labor Union" in which he showed clearly that secrecy is a handicap rather than a help to organized labor.

MEAD A. KELSEY.

Character in Reading.

The Youth's Companion does more than entertain: it affords the reader a mental and moral tonic. Its stories are not only well told, contributed by the best writers of stories, but they maintain the standards, reflect the ideals of the best homes. They do not throw a false glamour over the tawdry things of life. Rather do they depict the courageous, the healthful, the simple—the true life of the greater number with their adventures, their conflicts of temperament, their failures and successes. In 1917 The Companion will print 12 serials and story groups besides fully 250 single stories and sketches, all for \$2.00. The Forecast for 1917, which we will send on request, tells all about the great features of the coming volume.

By special arrangement new subscribers for The Youth's Companion can have also McCall's Magazine for 1917—both publications for \$2.10.

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THE YOUTH'S COMPANION,
St. Paul St., Boston, Mass.

CORRESPONDENCE

Eaton County, Mich.,

November 7, 1916.

Editor The American Friend:

We were very much interested in an article in your paper some time ago from a young Friend near Wilmington, Ohio, in regard to a grange that was organized and held in a Friends' meeting house. This young Friend evidently feels that it has been a help, but he fails to state whether or not it has been a help spiritually, and since he does not give his address we would like to ask through the columns of your paper a few questions, viz., Do the three meetings in your township now have a larger attendance than from fifteen to fifty? If so, is the grange responsible? Does the church in which

the grange is held have a larger attendance on First day than either of the other two meetings named? Have you had a revival in your church since the grange was organized?

We ask these questions because we are interested. We once had something similar under our own observation, and instead of the church increasing spiritually and in attendance there was a marked decrease. A man was placed at the head of this organization who was not a Christian, and frequently through the meeting this man would respond with an "Amen" which, to us, was sacrilegious.

They had in this meeting also what they called "prayer," but it was a mere printed form they had to go by. Sometimes it was read and other times committed to memory and repeated, and as all will agree, this, too, was sacrilegious. These people tried to hold a revival, but in vain; the people were more interested in their organization, and as soon as dismissed would gather in little groups and talk about the same. If you have something better, we would like to hear from you again through this paper; if not, we think the older Friends are right, for it will take all the religion out of the church, for such has been the fate elsewhere.

AN INTERESTED FRIEND.

MARRIED

Moon-Hoadley—At the home of the bride's parents, near Caldwell, Idaho, December 6, 1916, S. Ray Moon and Eva Hoadley. The groom is the son of Silas and Anna Moon, formerly missionaries in Alaska. Minister, Ezra Pearson. They will live at Greenleaf, Idaho.

BORN

Hunnicut—To Frank and Laura Hunnicutt of Wilmington, Ohio, November 14, 1916, a daughter, Susanna.

DIED

Davis—Sally B. Davis, died at the home of her nephew near Manilla, Indiana, January 7, 1916, in the 88th year of her age. She was a cheerful Christian and a life long Friend.

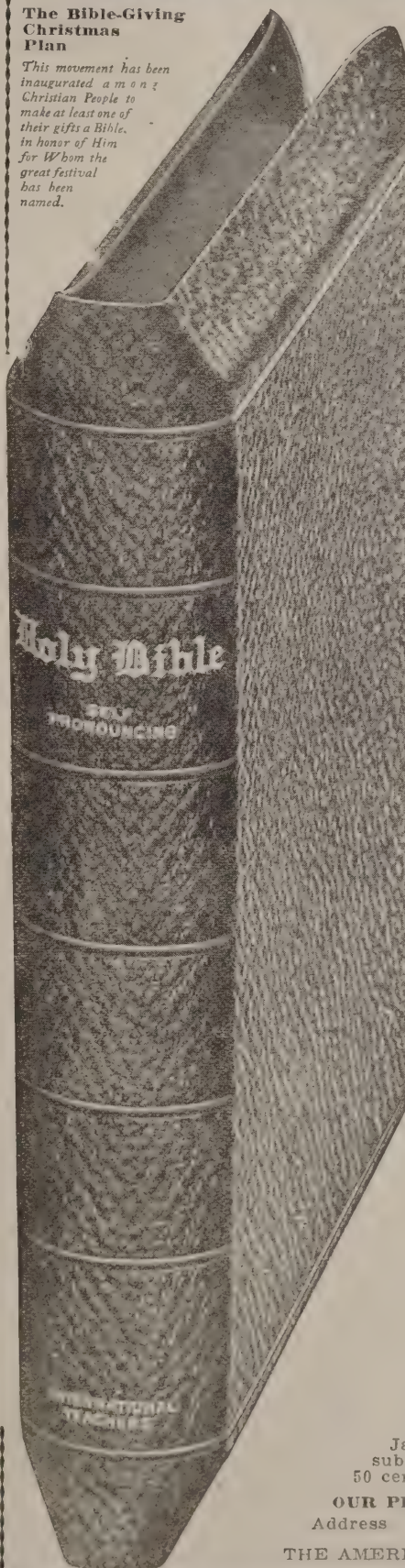
Beeson—Stephen Kersey Beeson, son of David and Hannah Beeson, was born in Parke county, Indiana, March 5, 1844, and died at Marshall, Indiana, November 27, 1916. Funeral services were held in the church in Marshall by Lindley M. Reagan, of Bridgport, Indiana, formerly pastor at Marshall. Interment at Old Poplar Grove cemetery.

Negus—Emily Jones Negus was born August 18, 1839, in Damascus, Ohio. She was converted when a child but reclaimed in 1869, and sanctified in 1870. She was a brithright Friend and was always active in this service throughout her life. For three years, she was a teacher among the colored people of Jackson, Miss. She was always deeply interested in mission work. She became a member of the Iowa Holiness Association in 1903, and found much fellowship and joy therefrom. She married Jason Negus in 1900 in her Ohio home. Since that time she has resided in Iowa, a part of it being spent in Springdale, the last eight years of which was lived in their home in West Branch, where, on the morning of November 26, 1916, she passed to her reward at the age of 75 years, two months and eight days.

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Cincinnati, Ohio. Meeting House N. W. Corner 8th and Mound. Take Warshaw Avenue, Elberon Avenue, or Sedamsville cars to door. Meetings for worship, First day 11:00 A. M. Visitors welcome.

Lynn, Massachusetts. Meeting House, Eastern Avenue, near Essex Street, five minutes walk from Swampscott Station, ten minutes from Lynn Boulevard. Sabbath morning 10:30, evening 7:00.

Lynn, Mass. Silsbee Street Meeting, one minute to steam and electric cars. Sabbath: meeting 10:30; Bible school, 12:00; Christian Endeavor, 6:00. Friday; Prayer meeting, 7:45. Earle J. Harold, Pastor.

Meeting Houses, 144 East 20th Street, New York City and Lafayette and Washington avenues, Brooklyn, New York. Meetings for worship Sabbath morning at 11 o'clock.

Minneapolis Meeting, First Avenue South and Fourteenth street, Minneapolis, Minn. Meeting for worship, Sunday, 10:30 A. M., Mid-week meeting, Thursday, 8 P. M. Take Nicollet avenue car to Fourteenth street and walk one block east. Travelers passing through Minneapolis or St. Paul and all visitors welcome.

Stockton Avenue Friends Church, San Jose, California. Take Santa Clara Car to Stockton Ave., walk one-half block west. Visitors always welcome.

UNIVERSITY FRIENDS MEETING occupies Russell Hall, Friends University, Wichita, Kansas. Sunday service: Bible School 9:45 A. M., Worship 11:00 A. M. and 8:00 P. M.

Washington, D. C., meeting house, 13th and Irving Streets, N. W. Bible School 9:45; meeting for worship, 11 a. m., C. E. 7:30. Mid-week meeting Fifth-day, 7:45 p. m.

West Richmond Meeting, Richmond, Ind., Main and West 7th Street. Bible School, 9:00; meeting for worship, 10:30; vesper service, 5:00; C. E. 2:15. Prayer meeting, Thursday, 7:30.

Worcester, Mass., Meeting house, Oxford and Chatham streets. Meetings, 10:30 and 7 p. m. Midweek meeting, Wednesday, 7:45. Take Pleasant Street car to Oxford street.

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THE NEW YORK EVENING POST.

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1916-1917.

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Map, 15 cents; Soldiers of the Prince, (Junior), 29 cents; Set of Paper Dolls, (Children of the War Zone), 29 cents; Set of Ninety-six Flags of the Nations, 29 cents; Puzzle (How to Make Peace out of War), 13 cents; Pageant of Peace and War, 25 cents.

Home Mission Study Books.

Old Spain in New America, paper 35 cents, cloth, 57 cents; Children of the Lighthouse (Junior), 29 cents.

Leaflet Helps: Redeeming the Southwest; Our Guiding Star, 2 cents each.

General Mission Study Books.

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Five Missionary Minutes in the Sunday School, 50 cents; Missionary Hymnal, 10 cents; Home Mission Pageant, 15 cents; A Vision of the Homeland, 5 cents; Talks on David Livingston; Girls and Boys of India, Africa, China, each 25 cents; Programs for Home and Foreign Lessons, 3 cents each, per dozen 30 cents.

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